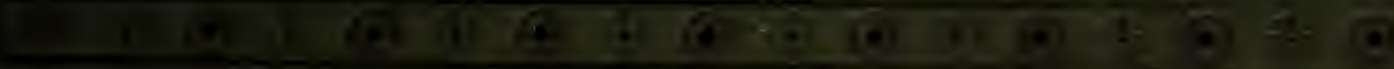
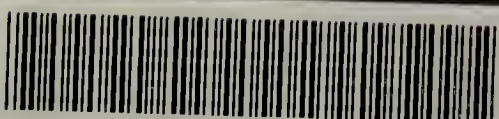


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THE  
TEMPERANCE MOVEMENT  
AND ITS WORKERS.

A RECORD OF SOCIAL, MORAL, RELIGIOUS, AND POLITICAL PROGRESS.

By P. T. WINSKILL,

Author of "A History of the Temperance Movement in Liverpool and District," &c.

WITH AN INTRODUCTION

By DR. F. R. LEES, F.S.A. SCOT.

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ILLUSTRATED BY ABOVE 200 AUTHENTIC PORTRAITS.

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THE present Work is intended to afford a comprehensive history of the TEMPERANCE MOVEMENT in all its aspects, from the earliest times down to the present day. It proposes to answer authoritatively such questions as:—What is the Temperance Movement? What are its true Principles? What are its Methods? What has it already done, and what is it still seeking to accomplish? Who have been its chief supporters in the United Kingdom, Canada, Australia, the United States of America, and the various countries where it has been established?

In its earlier years the friends of the Temperance Movement were few, and for the most part occupied but humble positions in life. They were sadly misunderstood and bitterly opposed; but they held fast to what they believed to be truth and duty, and

Their Life-stories combine all the Charm of Romance

with the advantage of reality. Success has crowned the battle they bravely fought, so that now the movement numbers among its friends all classes in the community. Peers and commoners, bishops and ministers of all denominations, statesmen and philanthropists, doctors, lawyers, scientists, with multitudes of the common people, are alike earnest in its support. Social reformers find, with Richard Cobden, that

"Temperance lies at the basis of all Reforms;"

and workers in the field of moral and religious improvement are convinced that it is largely through its aid they must seek to gain the beneficial results they are toiling for.

And now that the Temperance Movement has gained this recognized position, affecting alike the welfare of individuals and of nations, there is naturally a wide-spread desire to become acquainted with its history and aims, and with the struggles and sacrifices of those who have made it such a powerful social force. It is to meet this desire, and, at the same time, to furnish

### A Treasury of Reference

indispensable to Temperance Workers, and to all who are interested in the great problems of our age, that this Work is issued. Local Histories of Temperance Work, and sketches of Temperance Workers, have appeared from time to time. But there has been a deep-felt need for a full and authentic History of the Movement, which would narrate the beginning of the work, the brave deeds, the self-sacrifice, the triumphs of the early workers and their successors, and carry on the story so as to describe the hold Temperance now has on all civilized nations. This need the present Work supplies.

### Every Aspect of the Temperance Reform is Embraced,

from the Moderation and time pledges of early days to the life pledge of Total Abstinence, together with the scientific and legislative bearings of the question. The work thus comprises notices of all Leagues and Organizations, Juvenile Societies, Bands of Hope, Educational and Musical Agencies, the Good Templar and other Orders, as well as Blue Ribbon and Gospel Temperance efforts. The Licensing Laws past and present, and the various proposals for their amendment, are fully explained and discussed, as also all legislative checks to Intemperance, Limitation of Hours of Sale, Sunday Closing, Local Option, Prohibition, the Compensation question, &c.

One of the most interesting features of the Work is the very large number of

### Biographical Sketches

which it contains. These sketches deal with the obscurely heroic as well as the notable and successful workers who, in every country where the principles of Temperance have been introduced, have identified themselves with the varied aspects of its progress. As these biographical notices have, for the most part, been compiled from personal information, they add an important value to this history.

Much care has been bestowed upon the preparation of the Illustrations, which will extend to between forty and fifty plates. In these

### Upwards of 200 Portraits will be given

of the men and women in Great Britain and Ireland, in America, Australia, and other parts of the world, to whom the movement has been greatly indebted. The portraits are from authentic originals, some of which are of great

rarity and value, and must form a much appreciated pictorial souvenir to all friends of the cause. In this as well as in other respects the Work is unique.

As a History of Noble Thoughts and Noble Deeds,—as a repertory of information of what has been done in Great Britain and Ireland, in Canada, in the United States of America, in Australasia, and throughout the world,—this work claims to be

## THE BOOK OF THE TEMPERANCE MOVEMENT.

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**CONDITIONS.**—The work will be printed on fine paper of super-royal octavo size, and will be PUBLISHED EXCLUSIVELY BY SUBSCRIPTION. It will be illustrated by a series of between forty and fifty plates containing over 200 portraits; and will be issued in 14 parts, price two shillings each, forming when completed four handsome volumes, which will be issued in cloth at 9s. 6d. each. No Subscriber's name will be received for less than the entire work.

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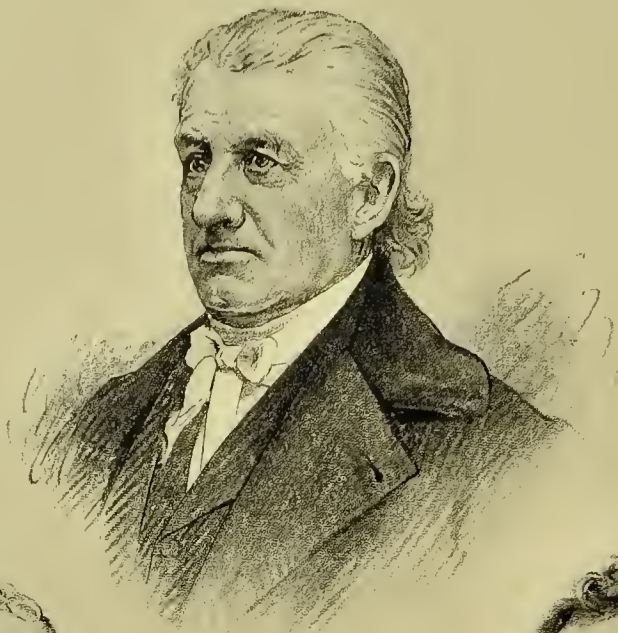
# THE TEMPERANCE MOVEMENT.











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4.

1 LYMAN BEECHER, D.D., President of Lane Theological Seminary, Cincinnati, Ohio.

Philadelphia, Pioneer Medical Temperance Reformer.

*Temperance Tales.*

2 BENJAMIN RUSH, M.D., LL.D.,

3 L. M. SARGENT, West Roxbury, Mass., Author of the well-known

4 E. C. DELAVAN, Merchant, Albany and New York, a Magnificent Temperance Reformer.



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# GENERAL INTRODUCTION.

BY DR. F. R. LEES, F.S.A., SCOT.

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THE author of this book has been identified with the Temperance Movement for over half a century; and having equipped himself for narrating the story by long preparation, tells it with the knowledge of an eye-witness in simple language and an impartial spirit.

Many histories of the Temperance Reformation covering limited periods and districts have been written, but it is only now that a *comprehensive* account of the movement in all its developments, and in every land, has been attempted. It is only now that the numerous earnest workers in the cause, belonging to every rank in life, from the most humble to the most exalted, have at last had the justice done them of chronicling their labours in conjunction with the story of the great cause they had so much at heart. The innumerable Biographical notices, which are a distinctive characteristic of the book, with the extensive portrait gallery with which it is so admirably illustrated, give it a unique place in temperance literature. All the portraits so beautifully reproduced here are of much interest, and many of them of great rarity.

The history of a movement like the Temperance Reformation differs from that of a period in the life of the race, insomuch as the historian has not in this case to seek remote and complicated causes for the production of the visible effects.

A monster evil is in palpable existence, destroying great numbers of the community, and a plan is devised for stamping out the plague, founded on the knowledge of its cause. The evil is drunkenness, the alleged cure abstinence from intoxicating drink and prohibition of its sale. A history of the progress of this method of cure of course resolves itself into a chronicle of special and organized effort—a *personal* application of the cure in the first place, and an active *propaganda* to induce others to adopt it in the next, followed by combined effort to remove the poison beyond the reach of likely victims by legislative prohibition, and the education of the masses as to the nature and effects of intoxicating drink,—of which we shall say more presently.

The following story details our programme from its adoption in an imperfect form within the period of contemporary memory, and traces improvements in principles and methods down to the present year.

Though doubtless the social, economic, ethical, critical, and physiological aspects of the temperance question are well known to many of our readers, and are fully treated in the body of the book, a few words in this introduction may be useful towards a concise and connected view of our entire problem and aims.

The real temperance education of the people at large, especially of the young, has only just begun, and *underlying principles* and *broad facts* are required to stimulate them to truer and more earnest efforts, to which, it is hoped, this book will largely contribute.

The book itself will show, however, what an enormous benefit the Temperance Reformation has been to millions of the people, how it has arrested the progress of vice and the decay of the race, notwithstanding the lamentable fact that its principles are still unknown and its value uncomprehended by fifteen millions of the adult population of drinkers in Great Britain and Ireland, and by great numbers in the United States, the Colonies, and all places where modern civilization has planted a foot. It has been no failure with the millions who have embraced its principles, for *truth*, like physic, must be tried before it *can* fail. The failure has been with the unwise who have rejected it, just as in the matter of our common Christianity. The vice and degradation of many of the English-speaking people is no proof of the failure either of Christianity or of Temperance—common facts in both regards simply show that there is an *obstruction* in the way, which waits to be removed by appropriate methods. Temperance reformers to-day are all but agreed as to what that obstruction is, and as to the methods by which it is to be overcome—namely, by their *voting* as they pray, for the removal of temptation. This is fast becoming the cardinal principle of their politics, by adherence to which their great end can alone be achieved.

Throughout all historical time, unrecognized for many ages, unthought of by the multitude, there has been a superstition, an interest, and an influence more mighty and maleficent—more disastrous, in various ways, to civilization, to physical, moral, and social progress—than all other forces operating in our midst. *That evil has been, and IS, the manufacture, SALE, and use of strong drink*—a system interwoven with our daily usages and pecuniary interests, and sustained by ignorance of the laws of health in all classes.

It would be a great mistake, however, to suppose that thoughtful men in many ages, and amongst many tribes and nations, had been totally blind to the cardinal *fact* of the Temperance Reformation, namely, that the vice of drunkenness and its degrading sequences sprang out of the *nature and action of the strong drink itself*. There truly is the *fons et origo* of the whole mischief—the source of the whole evil. So far light did come to a



select few in various places, but the time was not ripe for that organized combating of the causes, direct and indirect, which can alone accomplish a permanent destruction of them. The realizing of such an ideal, however, is conceived, and hopeful signs are to-day all around us; for though this remarkable movement of our age can hardly number sixty years, it has accumulated in power and impetus to such an extent as to become a dominant influence in some of the greatest governments of the world. Its ideas are already paramount in our provincial and colonial parliaments, a victorious element in the Western States of the North American Republic, and a powerful factor in the politics of the time, even in the British House of Commons. To all who think, it must be obvious that some *great truth*, some potent *necessity*, is at the bottom of this world-wide revolution of thought and breaking up of social customs. "Ignorance" and "fanaticism" could hardly be adequate to achieve such intellectual conquests. A thousand years before the Christian era abstinence as a practice and a doctrine—a "counsel of perfection," as the early fathers named it—prevailed in China, India, Egypt, Persia, Syria, and Greece. Philon records that thousands of treatises by physicians had been written against drunkenness, while every one can see in our common Bibles how abstinence was taught and practised by priest and prophet, by Nazirite and by Rechabite, for long ages. Paul expressly represents *abstinence*<sup>1</sup> as an outstanding characteristic of his disciples, "the sons of the day"! (1 Thessalonians v. 5-8). In the *Poemander*, ascribed to Hermes Thricegreat (Ed. Paris, 1554), we have this interpretation of Paul's words, unless Paul was himself quoting from that book, "*Stand and be sober*" (Στῆτε νηψαντες); and again, "Where all are sober" (ἀλλὰ πάντες νηφουσιν). The Jewish *Essenes* even called wine "the physic of fools." Many prophets saw the facts of this case who knew not the philosophy underlying them, though Paul's language ("wine *wherein* is excess") fits in perfectly with the modern scientific truth.

Phylarchus, B.C. 215, is cited by Athenæus thus: "The Greeks who sacrifice to the Sun-god make libations of honey. They never bring wine to the altars, because it is fitting that the God who keeps the whole universe in order should in no way be associated with drunkenness."

Philon says of the *Essenes*: "They abstain altogether from wine. Water is their only drink;" on which Bishop Eusebius, in his *Ecclesiastical History*, at the end of chapter 17, has this comment: "That Philon, when he wrote these words, had in view the first heralds of the gospel, and the original practices handed down from the Apostles, must be obvious to all."

<sup>1</sup> I may remark here that the Greek word translated *sober* is the very word used by Josephus and Philon in relation to the abstinence of the priesthood enforced by the penalty of death.

When doctrine so opposed to the appetites and prejudices of society was announced, it had a startling effect, and instantly a number of superficial objections were made by the leaders of the world in pulpit and press, having their ground in pure ignorance of science, criticism, and logic. For example, alcohol was called "a good creature of God," for the production of which fermentation was supposed to be a *law* expressly provided! This argument obviously assumed that whatever art or man did, God sanctioned it, and was responsible for it; and hence that the makers of powder and pistols, of beer and burgundy, were but God's appointed agents for good! And to bulwark up this absurdity a prelate of the English Church declared that the abstainers were, in their ignorance, inconsistent, because they took sugar in their tea, and sugar *contained* alcohol, as was evident from its coming out! We laugh at such statements nowadays, for our very children have learned that chemistry is not a question of being *in* and coming *out*, but of "combination" and "mutual action," by which every change of position in nature's atomic material results in a new form with new qualities. The microscope has further revealed the fact that the true origin of all alcoholic liquors is the decomposition of the created sugar by the action of the *torulæ*, and for employing these special *microbes* to do this destructive work the brewer and his customer are alone responsible.

The pioneers of our Temperance movement, however, were not learned but practical men, of good common sense and great earnestness, whose minds, once directed to the subject, went straight to the very heart of it. Their enthusiasm appealed to the available conscience of the community, and gradually attracted to the great theme other more cultured and broader intellects, who formulated the whole theory while the great practical work everywhere went on.<sup>1</sup> Innumerable discussions in the press, the pulpit, and on the platform aroused the indifferent and the hostile, until the grand programme became visible to the awakened public, and from this agitation arose the great organizations, ever increasing in solidarity and strength.

First of the methods came MORAL SUASION, the exhibition of *evidence* to the reason and conscience of society; in other words, the attempt to expel the prevailing notion that strong drink was *good* because it was pleasant, by showing that its use impaired health, lessened enjoyment, and injured alike body, soul, and circumstances. The first temperance pledge enjoined only abstinence from spirits and the limited use of fermented liquors. Then came the trial and verdict as to wine and beer — ending in the *teetotal* pledge; and to this extension of it to the *total* of these liquors we owe the

<sup>1</sup> See the first complete view of "the Philosophy of the Temperance Movement" in *Temperance Spectator*, vol. i. (1858), afterwards embodied in the *Text-book of Temperance* (1860).



unfortunate and now meaningless phrase "*total abstinence*," which should be eliminated as a useless pleonasm.

The second method was the PROHIBITION of the outer half of *temptation* (the inner one being appetite), which is found in the drink-shop and the publican (licensed by law to carry on a trade inconsistent at once with the fraternity of the race and the morality of mankind<sup>1</sup>). To tolerate narcotic drink and drink-selling, men are now beginning to perceive, is to undermine the physical constitution of man, and, in ultimate result, the mental and moral capacity of the community. This truth is acknowledged by two of the highest intellectual authorities of our age. Mr. Herbert Spencer, in his *Principles of Psychology*, says:—"Substances which, like opium and hashish, *exalt the rate of molecular change* in the nervous centres, and so intensify the feelings and ideas as to cause illusions. . . . [As to] alcohol, æther, chloroform, &c., when their anæsthetic *effects* begin, *the highest nervous actions are the first to be arrested*; and the artificial paralysis implicates, in descending order, the lower or simpler nervous actions. Incipient intoxication [the feeling of being 'jolly'] shows itself in a failure to form involved and abstract relations of ideas" (i. pp. 610-1)—in other words, incapacitates for thinking.

The great *Cyclopædia of Practical Medicine*, edited by Prof. Von Ziemssen, of Munich, thus lays down the scientific facts that explain the necessary growth of drinking:—

"The alcohol which circulates in the blood modifies the normal course of organic functions in various ways. The outward symptoms, the expression of these disturbances, *are like those induced by other narcotics*. . . . The nerve centres have their functions stimulated at first [*i.e.* all vitality resists, till overcome], and then their activity is gradually abolished for the time . . . modified of course by the *quantity* of the poison taken, and by the *time* the poison works, so that we get a variety of phenomena, sometimes only the stage of excitement [resistance], sometimes the paralytic. If its results are at first limited to the cortical portion of the brain, they may gradually extend

<sup>1</sup> "George Sand," in her *Miller of Angibault*, has well illustrated the need of harmonizing moral theory and material surroundings:—

"We hear a religion of fraternity and community spoken of, in which all men would become happy by loving one another, and not by stripping themselves of their possessions. It is said that this is a problem which the greatest saints of Christianity, like the greatest sages of antiquity, have been upon the point of solving. It is said that this religion is ready to descend into the *hearts* of men, ALTHOUGH EVERYTHING IN THE ACTUAL WORLD SEEMS TO CONSPIRE AGAINST IT; since from the mighty and fearful shock of *all* the different interests of selfishness, must arise *the necessity of an entire change of system*, the weariness of evil, the longing desire for the good and the true."

While such a social anomaly exists as institutions for the *theoretical* teaching of temperance and morality, side by side with two hundred thousand seminaries devoted to the *practical* training of drunkards, paupers, and criminals, it is sheer absurdity to expect anything like general sobriety and virtue.

to all the central organs . . . [and are] known unequivocally by *persistent* anomalies of function. Doses originally potent [operating upon a weakened resisting tissue] gradually cease to produce the same effect. The energy of the heart soon becomes greatly diminished. The reddening of the skin, as well as the sinking of the blood-pressure, point to a diminution of the tone of the arteries. The baneful effects of the poison affect all communities" (vol. xvii.).

If we reflect upon the fact that alcoholics to the money value of £126,000,000 are still yearly drunk by 13,000,000 of adults in Great Britain, excluding 2,000,000 of adult abstainers, we may reach some approximate conception of the vast injury which accrues to the nation, physical, social, and mental, through the unceasing operation of the poison. What Dr. Benj. Ward Richardson said, years ago, in his *Diseases of Modern Life*, will no longer appear to be an exaggerated statement:—

"In whatever way the physician turns his attention to determine the persistent effects of alcohol, *he sees nothing but disease and death*: mental disease, mental death,—physical disease, physical death" (p. 210).

A French philosopher, Michelet, in his beautiful book, *L'Amour*, has noticed more clearly than any other writer the fact of the generally unseen but terrible results of drinking on the race. He says:—

"We cannot conceal from ourselves, that in these latter times the *inclinations* have undergone profound changes. The causes are numerous. I will mention two only—at once physical and moral—which, acting directly on the brain, and deadening it, *tend to paralyse* all moral power. For a century past the invasion of *spirituous liquors and narcotics* has made irresistible progress, with results varying according to the populations—*here* obscuring the mind and debasing it beyond recovery; *there* eating more deeply into the physical existence, attacking *the race itself*; but in each case isolating the victim, giving him, *even in his home*, a deplorable preference for selfish enjoyments. No need for society to him, for love, for *family*. In their stead the dreary pleasures of polygamic life, which, imposing no responsibility upon the man, nor protecting the women (as in the polygamy of the East), is so much the more destructive, indefinite, boundless—stimulating and enervating by continual change."<sup>1</sup>

<sup>1</sup> "On ne peut se dissimuler que la volonté n'ait subi dans les derniers temps de profondes altérations. Les causes en sont nombreuses. J'en signalerai deux seulement, morales et physiques à la fois, qui, frappant précisément au cerveau et l'émoussant, tendent à paralyser toutes nos puissances morales. Depuis un siècle, l'invasion progressive des spiritueux et des narcotiques se fait invinciblement, avec des résultats divers selon les populations;—*ici* obscurcissant l'esprit, le barbarisant sans retour,—*là* mordant plus profondément dans l'existence physique, atteignant la race même,—mais partout isolant l'homme, lui donnant, même au foyer, une déplorable préférence pour les jouissances solitaires. Nul besoin de société, d'amour, de famille. A la place, les moroses plaisirs d'une vie polygamique, qui, n'imposant nulle charge à l'homme, ne garantissant pas la femme (comme la polygamie de l'Orient) est d'autant plus



But no writer hitherto has yet duly estimated the full and far-reaching results of the licensed traffic.

The ninety years of this century have, in the language of the time, been years of marvellous "progress"—and in material science and mere knowledge the fact is so—the epoch has been remarkable beyond parallel for political and philanthropic efforts to alleviate the misery and degradation of the lapsed classes, and to remove obstacles to their improvement. So far as providing the means of personal comfort, a distinct success has been attained. But what of their actual character and condition? Let the following impartial witnesses testify. The report of the Lambeth Conferences of 1886–7–8, signed by the Bishop of London, says:—"The evils caused by intemperance press with heavier weight than ever they did before. The Church cannot be justified in witnessing this enormous amount of sin and misery without endeavouring to ascertain whether any *special means* can be discovered for effectually dealing with it. The experience of the last fifty years is strongly in favour of the use of the special means which have hitherto achieved *whatever success has been achieved*. The Temperance Societies have compelled the medical profession to study the subject with more care than before."

Archbishop Benson has said, in one of his late visitation charges, that "the problems the English Church had to deal with were poverty, temperance, purity, and lay work; and it was absurd not to know that the proportion of the evil now to the palliatives in use was *more formidable than of old*."

Facts, then, plainly show that the *true* remedy has not yet been applied, since the evil is more powerful than ever: so rampant, indeed, that its very enormity is compelling the attention of the conservative members of society. The political and religious classes have for generations been relying on two methods for cure, which have broken down utterly: *education and weaker drinks*. The beer-house and the licensed grocery have simply aided the corruption of our working men and our women;<sup>1</sup> and national education

destructive, indéfinie, sans limit, stimulante et énerve par un continuel changement."—Introduct. p. 12 (Paris, 1858).

<sup>1</sup> In six divisions of London the number of women taken up during last year for being drunk was 5501, being 275 cases in excess of men and boys. Dr. Coghlan of Manchester, in March, 1890, speaking at a meeting there of the Women's Christian Temperance Association, said "he could tell them stories of drinking that would make them weep, of ladies who got drunk where they got their bonnets, drink appearing in the bill as millinery! There was a horrid habit of ladies going about, having a glass of sherry here or a glass of claret there; and he knew of one lady, who was followed, that had drunk nine glasses. In his experience he had known only *one* woman over forty who had been able to give up drinking." What sort of an *inheritance* will pass to the children of such mothers? What multifarious curses to society so stupidly indifferent?

has not overtaken our national drunkenness, insanity, and crime. Whether we go to France, Germany, to the North American Republic, or to Great Britain, the same sad facts of failure confront us; so that Churchmen and Agnostics alike confess that the social millennium has not only *not* come, but seems farther off than ever.

Cardinal Manning cites M. Jules Simon to show that "man himself is the greatest force under heaven," and that we must not only "enlighten the intellect but *strengthen the will*. A people dies only by the relaxation of its morals: it cannot die of its wounds."<sup>1</sup>

The fact must not, however, be ignored, that the doctrine of the *corrupting tendency* of the drink traffic was understood by the ruling powers of England long ago, and wickedly employed for the destruction of the morals and independence of the people—a motive still operative with all the worldly and corrupt interests of our own time. The "Domestic MSS." of Elizabeth's reign, vol. i. A.D. 1558, which can be seen in the National Record Office, reveals the terrible story. A nobleman (how frightful the perversion!) writing to Cecil, secretary of state, complains of the independence of the common people, peasants, farmers, and artisans, thus:—"The *wealth* of the meaner sort is the very summit of rebellion, the occasion of their insolence, of the contempt of the nobility. It must be cured by *providing*, as it were, OF SOME SEWERS OR CHANNELS TO DRAW OR SUCK FROM THEM THEIR MONEY BY SUBTLE AND INDIRECT MEANS, to be handled insensibly." The nobility and squirearchy got the power to *license* their servants to sell ale and wine throughout the country; these licenses were lavishly dispensed, yielding an income to the licensers, and so the people became corrupted in their morals and paralysed in their industry. Froude tells the frightful story, and Commissioner Tyldsley reports to Cecil (vol. i. p. 462) "that the alehouses—the very stock and stay of false thieves and vagabonds—*were supported by the gentlemen for the worst of motives*. I have spoken to sharpen you against the DEVIL and all his WICKED INSTRUMENTS" (Sept. 3, 1561). This "wicked instrument" has now developed into so huge a power as to master governments, overawe magistrates, silence the church, restrain political parties, and *rule* the country; so strong, indeed, that no class whatever can cope with it, save the whole people, and they only by virtue and organized intelligence. In the reign of James I. government began to take the license fees, and corruption and indifference of course followed. The genius of gin long reigned supreme in London as Hogarth shows, and still the brewers and distillers flourish on the poverty of the people. To this day this demoniac machinery "sucks" from the "meaner sort" alone nearly £20,000,000

<sup>1</sup> *Dieu, Patrie et Liberté*, pp. 295-6.

yearly to sustain law, police, army, navy, and hereditary pensioners; which sum, of course, would otherwise have to come out of "property," or be rendered needless by economy and reform.

The time is fast coming, however,—in spite of "hope deferred," the result of the success of corrupting agencies and fallacious remedies—when all thinking people will be shut up to the *true* curatives—those which go to the primal causes of the evil. Legislators are even now *echoing* truths which they only half understand. Lord Randolph Churchill has already anathematized the traffic as "destructive and devilish"; and, looking at the results, is not that strong phrase as justly applied to drink-making and drink-selling, as was Lord Brougham's famous epithet hurled at slavery—"Infernal traffic"?

The plainly-told tale which follows will record the irresistible progress of the ideas on which the Temperance enterprise is based. It will tell how, and by whom, its truths were established and extended all over the globe, by personal advocacy and by the press—how they took root, and, in many happy fields, blossomed into life and law. It is, in simple fact, the most wonderful and successful moral agitation which has ever been witnessed in countries boasting of a considerable degree of freedom and enlightenment. It has been no social epidemic, but a tough warfare with all the strongest forces of "the world, the flesh, and the devil;" nevertheless, the entire programme of its earliest and staunchest advocates has been carried out without the slightest curtailment. Its propositions, here and there, may have been verbally modified—not one of them has had to be abandoned or reversed by advancing thought and knowledge. On the platform of Temperance, science, law, and philanthropy have embraced each other.

The first of the programme, MORAL SUASION, is an address to the world's intellect and sympathy, founded on both *egoistic* and *altruistic* considerations. It is, that the use of alcoholics by the individual, wastes force, injures tissues, lowers health, shortens life, and transmits to our children less vigorous constitutions, and often impaired organisms. Above all, as regards the cure of inebriety, it is demonstrated that the idea of separating the *use* of narcotics by any community from the general *abuse* is a delusion, refuted alike by historical, physiological, and psychological science. All narcotics *tend* to abuse, and alcohol even more so than opium and hashish, because its fascinations are more insidious. "Wine is a mocker" (Prov. xx. 1).

But Moral Suasion is inadequate to the convincing of the mentally weak, and fails to save the young, the ignorant, and especially those in whom the germ of inebriety is already implanted. *The pressure of social temptation is always the measure of human failure.* We cannot ignore this



historic fact; and, curious to say, those who talk most about the “*will* not to drink” as the right guard against temptation, profess a belief in the devil and his power; but do they invite him to their table willingly? The TRAFFIC is clearly the great temptation to the millions, wherever and however carried on. All disinterested persons admit this now, and all talk of doing *something* to it, or *about* it. In its presence the pledges and wiser resolves of the people fade and fall away. Hence the only ground of hope for a sober world and sober church is the annihilation of the tempter and the whole machinery of temptation.

PROHIBITION specially appeals to the philanthropist, the patriot, the Christian disciple, and the God-lover of every creed. Neither Pagan nor Jew, neither Gnostic nor Agnostic, neither Protestant nor Romanist, neither Churchman nor Dissenter, neither Liberal nor Conservative, *ought* to be indifferent to the claims of this great cause. Every honest man should support and aid it. The first duty of all men is to find out the truth which is the law of life, the expression of God’s will, while the second duty is to *do* it. On a question so plain, incapacity or ignorance cannot be pleaded, and on a matter of such tremendous import to society, indifference is inexcusable.

The cause of temperance, as an intellectual theory, is now distinctly won, as much as was the cause of liberty and righteousness before the civil war of the United States of America put a *practical* termination to the crime of slavery. But this does not mean that all prejudices, all controversy, and all argument is at an end. All sorts of sophisms still survive, though many of the early ones are fossils. The popular one that alcohol was a “necessary” of life is refuted by the existence from day to day of five millions of teetotallers, who live in much better health than their drinking neighbours. The figures of insurance societies and benefit-clubs show that an abstainer’s life has an advantage of from ten to twelve years over the life of a drinker. Writers have sought to defend alcohol-drinking by giving verbal definitions of “Temperance” which begged all the facts in dispute; but the Socratic definition extinguishes the quibble at once. “Temperance is to *know* (*φρονησις*) how to *use* what is good, and *avoid* what is bad.”

Another class of objections has been put forth by ministers of the Christian church, founded on their private or traditional interpretation of the Scriptures, which has occasioned much doubt and trouble amongst those who knew the physical truth, but who accepted these clerical assertions as “infallibly” correct. Those who choose to inquire, however, with care and conscientiousness into the facts, will discover that, from Genesis to the Apocalypse, there is no single text which connects together GOD, SANCTION, and *intoxicating* drink. The word “strong” is an interpolation, the original

having only a term meaning "sweet." The critical argument by which the opponent attempts to bridge the wide abyss, namely, that if the word "wine" in one place is shown by the context to apply to *fermented* wine, the word in every other place must signify "fermented" wine like it, is not valid. Just as well might we argue that if the word "spirit," or "man," or "wife" be in any place applied to an *evil*-spirit, a *bad*-man, or a *contentious*-wife, THEREFORE in every other place the words must signify the same description of spirit, man, wife—and *no other*!<sup>1</sup> Foiled in the application of this primal absurdity, and forced to concede that, in some cases, the word wine is applied to *unfermented* grape-juice, these critics then say that the first sense is at least "the *proper* sense" of the word. Every great dictionary will show, as to a thousand words with various uses, that one use is as "proper" as another, that is, if understood. It is of the very nature of words to grow, expand, or contract, that is, to become modified in their use and application. *Corn* in England once meant *any* of the chief edible "grains"; but in the United States of America it is narrowed down to one species—Indian corn or maize. I may take an example from a book just published by an accomplished philologist. "Words etymologically related to our English *mead* reappear in Sanskrit, Greek, Celtic, Slavonic, and Latin, denoting *either* honey, sweetness, mead, wine, *or* drunkenness. In Northern Europe *mead* was replaced by *beer*—the English word *ale* (corresponding to the old Persian word *alu*, which means *mead*)"<sup>2</sup>. This much must suffice for a specimen of the reasoning put forth in opposition to the doctrines and methods of the Temperance Societies.

What HEGEL has well said of historical heroes in general is exemplified in the history of the Temperance movement. The pioneers of that movement "derived their purposes and vocation, not from the calm conservative course of affairs, but from a concealed fount—from that inner Spirit which, impinging on the surface world as on a shell, shivers it to pieces, because it is another and quite foreign force;—they were men who seemed to draw their life-impulses from themselves, and whose influence produced new conditions that appeared as their work. Yet, they had really no consciousness at starting of the great ideas they were helping to unfold—often being plain, practical men, with an insight into the needs of the time—what, indeed, was waiting for development—the very truth needed for their age

<sup>1</sup> In other controversies, where the principle of criticism is the same, and where wish, appetite, or interest are not involved, theologians see the plain truth. Here before me is the *Anti-Pedobaptism Examined* of the famous Edward Williams (Shrewsbury, 1789), the second volume of which opens thus on the Greek words for *baptize* and *baptism*.—"That these words are GENERIC terms, and not confined to the *specific* mode of dipping appears (1) from a view of their different renderings, and an investigation of their primary meaning; (2) from a view of those passages where they refer to other modes than dipping."

<sup>2</sup> *Origin of the Aryans*. By Isaac Taylor, p. 170 (London, 1890).



and already formed in the womb of time.”<sup>1</sup> These men—the really distinguished amongst them—had faculties marvellously co-ordinated to their work, and were moved by motives perfectly correlated to their Divine mission, amongst which stand out pre-eminent a burning zeal, a devoted benevolence, and an unconquerable will. From such souls, as HEGEL says, “came forth that vast congeries of volitions and activities which constitute the *instruments* of the World-spirit for realizing its purposes;” and I agree in the further belief, that “Reason—the Divine *Logos*—governs the world, and therefore determines history.” Nothing great, however, has ever been accomplished without *passion*—earnestness, enthusiasm, fanaticism, call it what you will. It is this that alone wakens up to a response the latent power of young and unworldly souls, and which overcomes the inertia of the neglected masses; a power that, sooner or later, through its union with the truth, will assuredly conquer the great curse of Christendom—drink and drunkenness!

And, finally, what should be sufficient to arouse mankind to needed earnestness—to evoke the enthusiasm of patriots and philanthropists—save a true and distinct perception of the *unequalled horrors* of the drink system, in the presence of which the transient evils of war, pestilence, and famine appear trifling and insignificant.

The ascertained facts concerning the increase of idiocy and of insanity, especially of senile insanity, showing that the brain breaks down sooner than formerly—the sequences of a weakened nervous system, epilepsy and consumption<sup>2</sup>—are truly appalling, but cannot here be dwelt upon. But one aspect of the question seems all-important, and I cannot close this introduction without presenting the facts by way of final appeal. In daily conversation we hear the plea from drinkers that “they do not see why a score, or ninety-nine of them, should abstain from the *use* of alcoholics because the twenty-first or hundredth *abuses* the liquor!” Thus astoundingly blind is society to its own condition, showing, in a new direction, that “wine is a mocker” indeed! Two years ago 178 surgeons and physicians,

<sup>1</sup> *Philosophy of History*: Introduction.

<sup>2</sup> The researches of Dr. Paul Garnier show that the augmentation between 1872 and 1888 is equivalent to 30 per cent. In 1872 the number of cases of mental alienation registered at the Paris Prefecture was 3080, and in 1888, 4449. Between the two dates named there were 62,572 cases of insanity; of this number 34,809 were men, and 27,770 women. The *Figaro*, in analysing the result of Dr. Garnier’s inquiries, states that the increase of insanity are chiefly two well-defined types, *folie alcoolique* and *paralysie générale*. That is to say, the madness of modern Paris springs from intemperance and “overpressure.” In fifteen years alcoholic insanity has nearly doubled amongst men, and more than doubled amongst women. Further, “*overpressure*” alone will not explain the increase of progressive general paralysis, and its continual augmentation is in evident relation with increasing intemperance. Dr. Garnier states that alcoholic insanity is more and more taking forms that are violent and dangerous to life.—[We may add that Dr. Clouston of Edinburgh, in his last report of the Royal Insano Asylum, gives facts as startling as these. They will be found in the 9th volume of Dr. Lees’s *Select Works*, p. 49.]

at the request of the British Medical Association, sent in to a committee of that body a return of 4234 cases of male patients who had died between the ages of 25 and 65, with a *description* of their character in relation to drinking, under five heads, as follows:—

Class.	Number.	Per Cent.	Characters.
A-B.	1705	40·26	Moderate (115 abstainers).
C.	1155	27·27	Careless drinkers: occasionally intoxicated.
D.	659	15·56	Habitual drinkers to excess.
E.	703	16·60	Drunkards.
	12	0·28	Unclassified.

The figures concerning abstainers (a *class* of whom two-thirds are under 20 years of age) are too few for an average concerning age at death; but as regards the others, 4119, drawn from various climates and occupations, and all ranks of life, we have a solid ground for conclusions (in regard to their relations to drink) applicable to the rest of the community. The population of England and Wales in 1888 was 28,628,804, of whom 54·2 per cent were upwards of 20 years of age<sup>1</sup>=15,517,352. Of these 8,069,023 were *females*, and 48 per cent=7,448,328 *males*. Now if we apply these percentages to the adult males, we have the following numbers:—

Class A-B.	40·26	.....	2,998,696.	Moderate drinkers.
" C.	27·27	.....	2,031,159.	Careless tipplers.
" D.	15·56	.....	1,158,959.	<i>Habitual</i> drinkers to excess.
" E.	16·60	.....	1,236,422.	<i>Drunkards</i> .

Then, as regards adult females, shall we suppose that *only half the drinking* prevails with them as with men?—and with respect to those who are in the prime of life (the mothers of the nation) it is probably not that; for had it been so, the deterioration of the race would have been even more evident than it is. But take it as we put it, we find that the percentage shows 625,431 females given to excess, and 667,234 absolute drunkards—a frightful total of 1,292,665. Males and females *given to excess* therefore number together *one million, seven hundred and seventy-five thousand, six hundred and twenty-one!*—while of absolute *drunkards*, writhing in a helpless slavery to drink, we have together *one million, eight hundred and ninety-one thousand, six hundred and thirty*: a total of both classes of victims=3,667,251.

Let the imagination try to realize a picture of this dreadful fact. It is the great *Stream of Tendency*, and these are the finally developed results, floating down, as it were, from the upper to the lower reaches of a mighty river, onwards to the all-ingulfing ocean. The dull, unspeaking figures, recollect, stand for human lives: for living facts present now to the

<sup>1</sup>Of those who die at 25, affected with liquor, we must suppose five years for the *training* in drink, and ten years at least for the average development into what is recognized as *confirmed* inebriety. What years of misery to their families, who can tell?

Omniscient Eye even while I write. Reader! look at them in all their solemnity. Imagine that you sit by that dread stream, *day by day for a whole year*, whether in its middle or lower reaches, as you might on the banks of the Humber or the Thames, and what would you see, *if you saw as God sees*, and as the fact is? Each day you would behold floating down to their doom *eight thousand four hundred and fifty* of our sisters and brothers, of our countrymen and our country-women, one half yet struggling to rise above their slavery, the other half helpless and will-less—their only hope in the love and law of their brothers and their sisters. Shall that *hope* never be fulfilled? Shall that *power* never be put forth? Shall that love never blossom into fruition? Is it at all an extravagant conclusion for me to arrive at, that if these horrors are quietly permitted to continue, while from our cathedrals, churches, homes, and parliaments the daily prayer, *Thy will be done*, is heard as an empty voice, this earth of ours must veritably be the lunatic asylum of the solar system? At any rate, I may fairly suggest, that whatsoever evils our insanity may have introduced, our sanity is adequate to destroy, and *will* destroy—for God is not the author of confusion. Let us draw, therefore, from this review of facts, not a pessimistic but a hopeful conclusion. All the failures arise, not from Him, but from our own *false methods*; amend our methods and failure will be impossible. Society has had inadequate and inaccurate conceptions of the nature and causes of inebriety, that is, the craving for drink. A diseased and weakened nervous system gives to *temptation* the power to seduce, and the cause of that abnormal weakness and consequent appetite—the craving for more life—is the *use* of the narcotic alcohol itself. The impulse is not its own cause; “use” is abuse, because the father of excess. The remedy, therefore, is not a moral but a physical one. Not a question of “will” or no-will, but of physiological *law*—and on those lines all effectual treatment must proceed. Abstinence for the individual and prohibition for the community are the only conditions that have ever realized our dreams of a sober Church or State—that have ever achieved the conquest of drunkenness, or arrested the degradation which it unceasingly creates.<sup>1</sup> Failing to conquer with error, we *must* succeed with truth. As the one conveys to us the curse of violated nature, so will the other bring to us the blessing of obedience to an Omnipotent and Divine law.

The theory expounded here on the basis of reason and causation is fully confirmed by hundreds of examples of its application to villages, districts, and small towns within the United Kingdom, and by the results of prohibi-

<sup>1</sup> See the proofs of the success of Prohibition in England, given in the Reports of the Convocations of Canterbury and York.



tion in Canada, in Australia, and, above all, in the United States of North America, where financial prosperity, increased education and religion, and a wonderful diminution of pauperism and crime, have become the admiration of all who have taken the pains to ascertain the facts. This work has been accomplished in spite of the most corrupt opposition of political parties, and the most outrageous forgeries of the public press.

Finally, by way of encouragement, let us remember that while the evidence of the power of abstinence and prohibition to promote a higher state of civilization is abundant, we have now had fifty years' experience of the failure of all the varied and vaunted remedies of statesmen and ecclesiastics, to even arrest the growth of the disease—facts, positive and negative, that should induce all earnest Christians, and all genuine patriots, to adopt and zealously follow the *true methods* which are grounded upon the laws of divine causation.

F. R. LEES.

BUSHEY GROVE ROAD, WATFORD,  
October, 1890.



# THE TEMPERANCE MOVEMENT.

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## AUTHOR'S INTRODUCTION.

Nineteenth Century Movements—Temperance Reform—Difficulties—Membership—Ramifications—Defective History—Early Temperance Heroes—Publications—Omitted Historical Facts—Official and Partial Writers—Progressive Changes—Railways—Postage—Burdens on the Press—Stamp and Paper Duties—Penalties—The Publican's Patronage of the Press—Character of Temperance Papers—National Temperance Efforts—Jealous Assumptions of Leadership—The Search for Truth—Scope of Present Work—Independent and Comprehensive Nature—Biographies—Personal Narrative of Author—Aids and Encouragements—Departed Friends and Helpers—Authors Consulted, &c.

OF the many moral and social movements for which the nineteenth century has been so remarkable, there is none which more legitimately claims careful consideration and earnest attention than the temperance reformation. Of very humble origin—directly opposed to popular habits, customs, and prejudices—assailing a long-established and powerful monopoly, which for many generations had been legalized and protected by the highest authorities, and fostered by all classes of the community—its chances of success seemed utterly hopeless. Yet, despite all these obstacles, within the memory of persons still living, the great temperance reformation was quietly begun, duly organized, and widely developed, until its operations have been extended to all lands, climates, and races of men; and its healing, preserving, life-giving virtues have become known the world over, and are now universally acknowledged. It would be impossible to give a correct statistical estimate of the numbers of avowed abstainers in the world; but in little more than half a century the small and despised band of heroic reformers has strengthened and increased until its roll of membership is now swelled into millions, and includes some of the ablest and best of the human race.

The temperance cause had very peculiar difficulties to contend with. Even at the beginning of the nineteenth century inebriety carried no moral stigma with it. To be "as drunk as a lord" was a consummation to be attained; and hospitality was considered deficient if the male guests were allowed to leave

the table sober. Social fashion has gradually cured this general evil. It became unfashionable among the higher ranks, and under the influence of nobler aims, and a keener struggle in the contests of wealth and ambition, the middle classes gradually freed themselves from long-established custom. But the demon, thus driven from the higher places, took a closer shelter in the lower, where his hold became more general and more inveterate than ever.

Although the temperance cause is now a well-established and popular institution, having branch organizations in every town, village, and hamlet in the United Kingdom, in America, Canada, Australia, New Zealand, India, Africa, and in fact wherever the English language is known, it is a fact, nevertheless, that few of its members are thoroughly acquainted with its history, and that the trials, persecutions, and difficulties through which the founders of the movement had to pass are but very imperfectly known.

Facts essentially necessary to be known by those who desire to rightly appreciate and to thoroughly understand the movement have either been lost sight of, wilfully overlooked, or so misstated as to be unreliable and delusive.

Many of the heroic, noble-minded men and women who were early and laborious workers and true friends of what was in their day an unpopular and despised doctrine, men of whom it might truly be said "the world was not worthy," have already passed away, and the number of their contemporaries is rapidly

dwindling; yet, instead of their names being as household words, they are unknown to many who are active workers in the movement they so long and ardently laboured to establish and support.

As will be seen in the course of this work, a large number of valuable books have been issued from the press on every phase of the temperance question; yet few attempts have been made to supply a truly comprehensive and authenticated History of the Temperance Reformation. It is true there have been a number of partial histories, mostly of a local character, and numerous brief sketches or personal narratives; but some of these contain serious errors, exaggerations, and assumptions, having little or no foundation in fact, and these errors being widely circulated, need to be pointed out and corrected.

Many historical facts have hitherto been overlooked, evaded, or altogether ignored by certain writers of so-called temperance history—men who have laboured hard to build up a fabric of their own without sufficiently endurable materials, and upon sandy foundations—because these facts did not accord with commonly accepted theories, or support the popular view. Some writers again have been prepossessed in favour of a particular society, organization, or locality, or of some particular person or persons, and thus their minds have been warped and their judgment perverted. Others have derived their information from modern temperance periodicals or the official organs of certain societies, and have not had access to the early records, which on many points are the only reliable authorities. These being scarce and not easily accessible, have made it hard and tedious work for those anxious to record fully and impartially every phase of the movement.

Many, and especially the younger portion of our readers, are either unaware or forget that wonderful changes have been effected within the last century, aye within the past fifty years, changes affecting not only the commercial status of the nation, but also the entire life of the people, and which have operated upon and influenced the efforts of social, moral, and religious institutions.

In the early days of the Temperance enterprise the means of communication between the different parts of the country were vastly different from what we find them to-day. Railways were only in their infancy, the first in

England—the Stockton and Darlington—being opened for passenger traffic in 1825. Many of the early advocates of temperance had to travel long journeys by stage-coach, on horseback, or *walk* to the various towns where meetings were held; so that days were spent in accomplishing what may now be done with ease and comparative comfort in a few hours. Hence, in the reports of the societies it was stated that the agents had addressed so many meetings, taken a given number of pledges, and *travelled a stated number of miles*. The postal facilities were then few, slow, and costly—letters having to be conveyed in mail coaches, carts, &c.—thus making the postage a serious item. We can remember the time when a shilling was considered a low charge for a letter, now carried to any part of the country for one penny. No wonder, then, that when the early advocates were *compelled* to write, their letters contained messages to their wives, relatives, friends, &c., and that reports of their work or arrangements for their meetings, &c., were but meagrely noticed in their correspondence. Moreover, the habit of communicating by means of letters has been largely an acquired one, and has developed under the spread of education, and the facilities afforded by scientific discoveries and improvements, till what was a costly and laborious operation has become almost as common as speech.

Writing to Mr. Joseph Livesey from Maryport, June 4th, 1836, Mr. Thomas Whittaker says:—"Please to let my wife know where I am the first opportunity, and that I am in good health." Men like Thomas Whittaker, George Dodds, Joseph Bormond, and others, who were working in the cause for 25s. per week, and supporting themselves, could not afford to write many letters costing a shilling or more for postage.

The public press was hampered and crippled by government taxes and restrictions—the paper was taxed before it was printed upon, advertisements were taxed (the first newspaper advertisement appearing in 1652), and there was also a compulsory tax upon every printed copy of a newspaper. "The duty imposed when this tax was first introduced in 1712 was a halfpenny upon newspapers of half a sheet and less, and a penny upon those which ranged from a half to a single sheet. Though ostensibly a source of revenue, the real design of the government stamp was to



secure the power to suppress whatever was displeasing to the ruling powers. This attempt, however, to suppress the liberty of the press only increased its license, and incurring the penalty of fine or imprisonment for libelling the government was soon found to be the surest means of attaining popular distinction. The press was becoming, moreover, not merely the echo, but the exponent of public feeling; and journalists aimed to direct as well as to indicate the public mind upon the course of events, an assumption that was well backed by the authoritative tone that enforced and the talent that supported it. The stamp-duty was ultimately raised to fourpence, and this provoked a variety of fraudulent attempts to elude the tax. Between the years 1831 and 1835 scores of unstamped newspapers started up, many of them inculcating the most extreme doctrines. More than 700 prosecutions took place, in the course of which nearly 500 persons were imprisoned." In 1836, through the efforts of Mr. Spring Rice, the stamp-duty on newspapers was reduced from fourpence to one penny per copy, and the duty on paper to three-halfpence a pound. This motion was carried in the House of Commons by the narrow majority of 33, but an additional stamp of one halfpenny was imposed upon newspapers exceeding 1530 square inches of the printed sheet, and a penny if they exceeded 2295 square inches, or had a supplement; so that even the size of the paper was regulated by act of parliament. On the 15th June, 1855, the stamp-tax was wholly repealed, and the immediate effect of this was that eighty new papers were established in 1855 and twenty-seven in 1856, of which twenty-six were metropolitan and eighty-one provincial.

These restrictions were not wholly removed until 1861, when the paper duty was repealed, so that a little over fifty years ago what we now get for a halfpenny cost sevenpence; and about thirty years ago such papers as the great London and provincial dailies could not be purchased for less than threepence-halfpenny. In addition to all this there were heavy penalties for any infringement of the regulations named, or for carrying or *receiving* any unstamped newspaper.

Some idea of the pressure of these "taxes on knowledge" may be gathered from the fact, that in 1824 a single copy of the London *Times* paid the sum of £181 to the state in advertisements and paper duty, and that

second editions of Sunday newspapers, if printed on Monday, had to pay similar duty twice over on their advertising sheets. It is marvellous how the newspapers held their own at all in the face of such adverse circumstances. Some "special" editions had in these days to be printed without any advertisements at all, merely to evade the infliction of a doubly-imposed duty. Since the repeal of all the "taxes upon knowledge" the growth of the newspaper press has been marvellous. At the present time the newspapers of Britain represent a total of some 2400: *i.e.* London, 500; Provinces, 1440; Scotland, 200; Ireland, 180; Wales, 80; and of this number about 200 are daily papers.

The condition of the press indicated will explain why the early temperance publications were of the magazine form, and did not contain items of news or of the doings of the societies until after the expiration of 28 days from the date of the event recorded, so as to take them out of the category of news sheets. Some of these periodicals published a monthly supplement containing items of news, and as these were often cuttings from newspapers, there is a difficulty in ascertaining the precise date. The reader will thus perceive that the temperance publications are not the best authorities for facts, dates, &c., of historical import, hence the necessity of referring to the files of the stamped newspapers of the period.

Many of the public newspapers, being largely dependent upon the help derived from the liquor interest, dared not express much sympathy with the teetotalers, or report *in extenso* the doings of the "fanatical water-drinkers." The liquor vendors were in many instances the proprietors of stage-coaches, &c., the public-house was the poor man's reading-room, and the publicans were the best advertisers and customers of the newspaper proprietor; therefore, editors and others had to consider the interests of the publican as those of their own. There were a few noble exceptions, but even those who were apparently very favourable to temperance principles had to give occasional castigations to the "fanatics" to prove that they were somewhat impartial. Thus it will be seen that the files of the public newspapers are invaluable helps to those students of history who care to wade through them and extract the gems of truth which sparkle here and there, and furnish reliable data for the compilation of authentic history.

Although the temperance societies of Glasgow, Leeds, Liverpool, London, Manchester, Warrington, Preston, and other places had their own local publications, the circulation was limited, and all were alike debarred from publishing items of news as indicated above, so they were not newspapers but magazines, &c. The teetotal movement did not assume anything like an organized national effort until after the formation of the British Temperance Association (now League) and other large organizations, and even then their official organs, at first unstamped, were of the character indicated; but at a later period some of them were stamped, and acknowledged as newspapers.

An element of confusion in the early history of the temperance movement was the manifestation of a feeling of jealousy in some districts, and a desire on the part of some few individuals to put themselves forward as the *only* original founders, pioneers, guiding spirits, or leaders of the temperance reformation. Earnest good men, who were laborious workers in the cause, became so elated with their success and the growing popularity of the cause, that they gave willing heed to the vain utterances of sycophantic admirers, and eventually became impressed with the conviction, and spoke and acted as though all these "hero-worshippers" said was actually true, viz.: that they had been selected as the special agents of Divine providence, his chosen vessels to receive and dispense to their fellow-townsmen, and to the world, the first and only revelations of the "new gospel," the glad tidings of teetotalism, or deliverance from the galling bondage of intemperance. How far these pretensions were justified will be apparent to the impartial reader of the following pages. By diligent search, careful investigation, and over twenty years of painstaking labour, the author has been enabled to bring together facts and incidents unknown to many able and industrious writers on temperance history; and other facts equally true and important which have been overlooked and ignored, are now brought to the light of day, after having been carefully verified and authenticated. Circumstances have peculiarly favoured the writer with unusual facilities for acquiring matter of intense interest and value, which enables him to clear up and determine points which have hitherto been matters of doubt and uncertainty.

An ancient writer has said that "truth lies at the bottom of a well," but he failed to indicate the precise locality in which this much-desired well is to be found. The idea conveyed in this sage remark has perhaps never been more fully realized by honest inquirers after truth than by those who have earnestly and faithfully endeavoured to find out the source, with a desire to trace therefrom the history of the rise and progress of the temperance reformation. Verily the wells are deep and the bottom hard to find, and when reached the adventurous explorer often finds that there is very little to reward him for his anxious toil, the few germs of truth being buried in a mass of useless verbiage and waste rubbish.

In this work an attempt is made to present the facts in chronological and consecutive order. The history of the movement is traced from the very earliest periods, through its various stages of modern development, including (1) The moderation, or ardent spirit pledge principle; (2) The more advanced and common-sense principle of total and entire abstinence from all intoxicating liquors—commonly denominated teetotalism; (3) The still further development, or natural and inevitable outgrowth of the movement—the legislative aspect of the question—not opposed to, but in harmony with "moral suasion," both being essentially necessary to the full accomplishment of the end and aim of temperance reform.

The author has carefully endeavoured to weigh the evidence, to sift out, investigate, and confirm the various facts adduced, and to present them to his readers in plain, homely language, readily understood by all, and giving the authorities from whence they have been derived, so that reference may be made to the originals, if it be thought necessary to do so. In some instances he has deemed it advisable to give the author's own words, and all such quotations are marked as such in the usual way; in other instances the particulars are condensed, and the facts given in such terms as seemed to him best calculated to convey the information needed, with such additional details as the circumstances required, and the writer's personal knowledge enabled him to supply. Great care has been taken to give correct dates, names, &c., and his thanks are hereby tendered to those who have so kindly assisted him in these respects.



"Nothing extenuate nor set down aught in malice" has been his aim and object throughout. From the commencement of his work the author has been free and unfettered, writing entirely upon his own responsibility, and of his own choice, desiring to produce a reliable, true, and impartial history of this great moral and social movement, a book that will be a help to all those engaged in the effort to further the interests of the temperance cause.

In attempting to write reliable history, or to combat error, it sometimes becomes painfully necessary to cross swords with personal friends and earnest, laborious fellow-workers. In unearthing long-buried facts, and placing them in their true position, they may clash with the theories and opinions of others, who may be as sincere and as anxious for the truth as we are; therefore the writer wishes it to be clearly understood, that in combating some of the arguments and statements of previous writers, it is not done in a captious spirit, nor with any other desire than that already stated—the elucidation of facts and the maintenance of truths which shall award the meed of praise to those to whom it is justly due, be they whom they may. The writer's endeavour is that of an earnest, conscientious *truth-seeker*, serving the cause he loves, in common with those whose statements he may dispute.

In this work the writer attempts to clear up points which have been under contention for years past. This could not have been done until the facts had been gathered from sources not generally available. For instance, in the *Life and Teachings of Joseph Livesey*, Mr. John Pearce (the author) makes a circumstantial claim for Preston as the place whence *teetotalism* as a national movement sprang. He declares that "not a scintilla of evidence exists which connects *teetotalism* as a national movement with any place, person, or society outside Preston; that in no place where it is alleged an abstinence pledge was drawn up, or an abstinence society established prior to those of Preston, has any contemporary account of the same, either in newspaper, periodical, pamphlet, or tract, or printed document, or record of any kind been yet produced to substantiate the claim. But even if it is conceded that such pledges and societies existed, their influence was so purely local that they were in no sense factors in the establishment of *teetotalism*, and had neither part nor lot in the matter" (*Life of Joseph Livesey*, p. 97).

The facts given in the course of this work will, we think, be conclusive proof that Mr. Pearce was not in a position to justify him in making such a sweeping assertion. Is it necessary to award all the honours to one locality, or to any single society or individual? We think not, and repeat what has often been truthfully stated, that the movement had "a simultaneous origin," and the seed was divinely scattered, not by human hands alone, save as God's instruments and under His direction.

The history of a great movement is incomplete unless particulars are given of the life and character of its most active promoters and advocates, and no movement of this or any age has produced such an array of truly heroic workers as the temperance reformation of the nineteenth century. Many interesting details can only be fitly conveyed in biographical sketches of local pioneers and advocates of the societies with which they have been identified, and, therefore, we make this a special feature, and interweave with the history of the rise and progress of temperance organizations and societies, brief sketches of the life and labours of the more active and prominent men and women who have been ardent workers in their own immediate localities as well as in more widely extended spheres. To include all those who honestly deserve notice would be impossible within reasonable limits, but care is taken to make as large and impartial a selection as will allow each locality to be duly represented. For the substance of many of these biographical notices we are indebted to the *Alliance News*, the *Temperance Advocate*; the organs of the Western, Scottish, and Irish Temperance Leagues, Rev. S. Couling's *Temperance History*, Jabez Inwards's *Temperance Worthies*, Thomas Lythgoe's *Biographical Key*, Rev. Dawson Burns's *Temperance Dictionary*, and other sources.

The biographical sketches will serve several very important purposes, viz.: they will enliven the general history, and thus make the work more readable and interesting; they will give the reader an insight into the personal character, social position, moral worth, and influence of the leading men in the movement, and help to refute some of the errors and misstatements of opponents and *pseudo* friends of temperance who have represented the pioneers of *teetotalism* as illiterate, obscure, and uninfluential. We shall do this by giving life sketches of illustrious *teetotal* divines, philo-

sophers, philanthropists, authors, poets, scientists, travellers, explorers, merchants, working men, and others who have risen from the ranks to positions of wealth, honour, and power in the world.

From an early period in life the writer has had to fight his own battles almost unaided by man, to earn his own living, and surmount difficulties of a peculiar and trying kind. His education was very scanty, and what little knowledge he now possesses has been acquired by earnest, persevering self-culture. Strong drink deprived him and eight brothers and sisters of parental care and home comforts at a time when they most needed a father's protection, a mother's love, and the genial influences of home life. Burnt in upon his memory in indelible characters are scenes of such a nature, that when but a boy he became an enthusiastic disciple of true temperance, and registered a vow that, if spared, he would devote his best energies to the furtherance of the temperance reformation; and in fulfilment of that vow, which has been renewed again and again during a long and varied experience, he continues to labour, to the best of his ability, feeling encouraged if drunkards are rescued, the young saved from the power of the destroyer, the world benefited, and God glorified.

As a temperance advocate, and social and moral reformer, his aim has constantly been to avoid sectarian, party, political, and other questions preventing or hindering united action. The work is great, and requires united effort on the part of all who "have a mind to work."

Numbers of the true friends and pioneers of the movement, who rendered him invaluable assistance—either by kindly donations of books, pamphlets, periodicals, cuttings, &c., or the loan of scarce books, private letters, and other documents which they rightly prized as treasures, or what was of still more value to him, by kindly counsel, hearty sympathy, and words of encouragement—have since gone to their eternal reward, but their names and loving memories will always be had in grateful remembrance, and cherished with deepest affection and reverence. Prominent amongst these were Joseph Livesey of Preston; Ralph Barnes Grindrod, M.D., of Manchester and Malvern; Thomas Halliday Barker, of the United Kingdom Alliance, Manchester; William Hoyle, statistician, &c., of Tottington;

Richard and William Mee, Warrington; Rev. C. H. Collyns, M.A. (secretary of the British Temperance League), Sheffield; Rev. F. J. Perry (secretary Sunday Closing Association), Manchester; Samuel Bowly (president National Temperance League), Gloucester and London; Ven. Archdeacon Prest, Gateshead; George Charlton and George Dodds (North of England Temperance League), Newcastle-on-Tyne; Rev. F. Wagstaff, Wednesbury; John Rutherford, Birmingham; Joseph Harrap, Leicester; Peter Spence and James Eddy, Manchester; John Andrew, Leeds; Rev. William Caine, M.A., Denton, Manchester; James Barlow, Bolton; Rev. J. P. Chown and Rev. G. M. Murphy, London; James Macnair, Glasgow; and numerous others. He has also to acknowledge his indebtedness to a large number of other persons for like favours, or for the information derived from their works, which he trusts he has duly acknowledged by references, &c. Amongst these are Dr. F. R. Lees, of Leeds; W. A. Pallister, Leeds; Rev. Dawson Burns, D.D., London; Robert Rae, secretary National Temperance League; Frederick Atkin and Rev. H. J. Boyd, British Temperance League; James Whyte, secretary United Kingdom Alliance, Manchester; J. G. Thornton, secretary West of England Temperance League, Bristol; Thomas Beggs, Robert Warner, James H. Raper, James Woollen, John Pearce, T. H. Evans, William Fithian, W. Whiteman, and John Kempster, London; Sir William Collins, W. Johnston (Scottish Temperance League), R. Mackay (Scottish Permissive Bill Association), J. M. Cunningham, Glasgow; John Paton, Barrhead; David Lewis, Edinburgh; Rev. Canon H. J. Ellison, A. Sargent, and Frederick Sherlock (Church of England Temperance Society), London; Rev. Samuel Couling, Chipperfield; Rev. George Wilson M'Cree, and Frederick Smith, United Kingdom Band of Hope Union, London; Alexander Smith Mayne, Belfast; Rev. W. Wilkinson (Irish Temperance League), Belfast; J. C. Newson, Cork; Rev. J. A. Bennetts, M.A. (Wesleyan Band of Hope Union), Edward Dawson King (Sec. Manchester and Salford Temperance Union), William Noble, Blue Ribbon, London; Joseph Malins J. B. Collings, &c. (Independent Order of Good Templars), Birmingham; Thomas Cunliffe, John Dimond, and R. Campbell (Independent Order of Rechabites); Joseph Thomas, Liverpool; W. Harrison, Bishop Auckland

(Order of Sons of Temperance); Mrs. Margaret Parker (British Women's Temperance Association), Penketh, near Warrington; Charles Bell, Middlesbro-on-Tees; Rev. Russell Lant Carpenter, Bridport; Rev. Charles Garrett, Liverpool; Rev. John Thomas, D.D., Liverpool; Rev. Samuel Antliff, D.D. (Primitive Methodist), Rev. John Bennett Anderson

(Byrom Hall), Liverpool; John Davie, Dunfermline; Robert Garnett, Thomas Hall, Edward Twiss, and John Monks, Warrington; George Lucas, Darlington; Robert Hunter, James Turner, and W. A. Aseon, Manchester; W. Ingham, Lancashire and Cheshire Band of Hope Union; and numerous others in different parts of the country.



## CHAPTER I.

### A GLANCE AT THE HISTORY OF ALCOHOLIC LIQUORS AND THE LAWS REGULATING THEIR MANUFACTURE AND SALE.

FROM THE EARLIEST PERIOD TO 1830.

Alcohol, How Produced—Arabian Alchemists and Distillation—First Definite Separation of Alcohol—Rhazes, a Moorish Physician—Raymundus Lullus—Percentage of Alcohol in Wines, Liquors, Ale, &c.—Alcohol Acknowledged as a Poison—Early Drinking Habits of the Scotch—Act of Parliament, 1436—Whisky the Agent of Intemperance in Scotland—Noble Action of the Church in 1625—Renewed Spread of Intemperance—Action of the Glasgow Town Council—Drink Statistics, 1812, 1821—Distillation in Ireland—Henry VIII. and the Manufacture of Spirits—Act of Philip and Mary—Drunkenness of the Irish—Consumption of Spirits, 1729–1795—English Taste for Strong Drink Acquired from the Saxons, &c.—Fermented Liquors, Ale, Beer, &c.—Origin of Porter—Ale in the Reign of Henry III.—Closing Hours of Drink-shops Reign of Edward I.—Reign of Edward III.—Act of Henry VIII.—Acts of Edward VI.—Number of Public-houses Limited in 1553—Distillation—Alcohol Introduced as a Medicine—Act of James I.—1625–1654—Lord-keeper Coventry's Statement—During the Commonwealth—Charles II.—Actions of William III. to Promote the Manufacture of British Spirits—Whiston's Remonstrance—Judge Hale's Protest—Report of Middlesex Magistrates, 1725—Number of Drink-shops in 1736—Lecky, the Historian, on the Results of this Act—Alex. Balfour Quoted—License Duty Imposed—Hogarth's Illustrations of Drunkenness—Bishop of Oxford on the Result of Gin Drinking—"Drunk for a Penny, Clean Straw for Nothing"—Presentment of Middlesex Justices—Gin Act of 1736—Gin Riots—The Other Extreme, 1743—Opposition by the Bishops, &c.—Noble Protest of Lord Chesterfield—"Luxury should be Taxed, Drunkenness Punished"—Skill in Distilling no Palliative—Prohibition of the Liquor Traffic a Duty—Bishop Benson on the Evils of the Liquor Traffic—Fielding on the same—Tippling Act, George II., 1751—Brewers and Distillers not to Act as Licensing Justices—Further Restrictions in 1753—Introduction of Tea, Coffee, &c.—Coffee-houses Palliatives not Cures—Stoppage of Distilleries, 1757—Beneficial Results—Repetitions of Prohibitory Laws, 1766 1796, 1809, 1813, &c.—The Poor Happier, Better, under Prohibition—Drink Statistics in 1821—Morewood's Figures, 1824—The True Nature and Results of the Liquor Traffic—Act of George IV.—Beer Act of 1830—Effects Thereof—Immense Increase of Licenses—Lord Brougham's Delusion—British Influence on the Colonies—Missionary Efforts and the Drink Traffic.

As the aim and object of temperance societies from the very commencement has been the cure of intemperance, it may be interesting and profitable to glance at the early history of the liquors which produce the evils complained of.

Many have supposed and asserted that alcohol is the product of creation, but it is *not*, nor is it the result of any *living* process in nature. This, the intoxicating principle of all vinous and spirituous liquors, is a purely artificial product. "Those substances, however, which contain, or which will produce sugar, after they are dead, and have become subject to those laws which *then* operate on inanimate matter in the incipient stages of decomposition, undergo a process, which chemists call *vinous fermentation*. By this process a new substance is formed called alcohol. It is composed of about 34·79 parts of oxygen,

52·17 carbon, and 13·04 hydrogen. This new substance is as really different in its nature and effects from everything which existed before, as the poisonous miasma is different from the fruits or the vegetables from the decomposition and decay of which it springs." It is also formed by the destructive distillation of various organic bodies, and by causing water to combine chemically with olefiant gas.

The Arabian alchemists for centuries carried on a distillation of flowers, and some of them may have been acquainted with the process of distilling alcohol, but the real art of distillation is said (*Morehead on Inebriating Liquors*, p. 107) to have been known in China at a period much earlier than in any other part of the world; but of this there is a lack of authoritative evidence. The date of the first discovery or separation of alcohol from the other ingredients of wine is usually fixed



about the early part of the 13th century, when M. Arnoldus de Villa (Villa Novus or Ville-neuve, as he is variously named), a celebrated physician at Montpellier, in France, effected the separation of absolute alcohol, and was the first to form tinctures and introduce them into medicines, as also the first who obtained the oil of turpentine. (Crell's *Annals*, 1796; *Permanent Temperance Documents*, p. 457; Grindrod's *Bacchus*, p. 239.)

Some writers contend that Rhazes, a Moorish physician, practised spirit distillation from A.D. 850 to 923, and that Albucassis, another Moorish physician, who died A.D. 1106, discovered the art; but it was not until the 13th century that Arnoldus Villa Novus and his disciple, Raimundus Lullus, began to spread a knowledge of distillation.

Raymond Lully, or Raimundus Lullus, was a native of Majorca, who died in 1315 at the age of 79 years. He was first a theologian of eminence, and afterwards became a famous alchemist. He believed alcohol to be an emanation of divinity, and for the physical renovation of mankind. Other writers after him ascribed extraordinary merits to this new medicine, and denominated it "*aqua vitæ*," water of life; but vast multitudes have found it to be "*aqua mortis et damnationis*," water of death and damnation.

It is no longer necessary to quote authorities to prove the injurious effects of alcoholic liquors, be they distilled or fermented, the fact is almost universally admitted, and experience has fully proved the benefits of entire abstinence therefrom.

It may, however, be useful to give one or two important facts. The intoxicating principle in all these liquors is called *alcohol*, and the proportions of alcohol contained in the different kinds of wine, spirits, and beer are given by Mr. Brande as follows:—Spirituous liquors contain an average of 50 per cent, wine contains 20 per cent, and ale and cider about 7 per cent; consequently, if a sufficient quantity of these drinks is taken drunkenness must necessarily be the result.

The following table gives the average percentage of alcohol of a specific gravity 825, contained in various kinds of wines and other fermented liquors:—

	Percentage of Alcohol.
Lissa Wines,.....	26·41
Raisin Wines,.....	25·12
Mareella Wines,.....	25·09

	Percentage of Alcohol.
Madeira Wines,.....	22·27
Port Wines,.....	22·96
Sherry Wines,.....	19·17
Claret Wines, .....	15·10
Burgundy Wines,.....	14·57
Hoek Wines, .....	12·08
Champagne Wines,.....	12·61
Red Hermitage Wines, &c.,.....	13·37
Red and White Malaga and Madeira Wines, ..	20·35
Cape Muschat Wines, &c.,.....	20·51
Grape Wine, Calcavella, &c., .....	18·65
Vidonia, Malaga, Roussillon, &c., Wines, .....	18·13
Frontignac, .....	12·79
Cote Rotie,.....	12·32
Gooseberry Wine, .....	11·84
Currant Wine, .....	11·26
Tokay,.....	9·88
Elder Wine,.....	9·87
Cider, highest average,.....	9·87
„ lowest average, .....	5·21
Perry, .....	7·26
Mead,.....	7·32
Ale (Burton),.....	8·88
„ (Edinburgh), .....	6·20
„ (Dorchester), .....	5·50
Brown Stout,.....	6·80
London Porter,.....	4·20
„ Small Beer,.....	1·28
Brandy,.....	53·39
Rum,.....	53·68
Gin, .....	51·60
Scotch Whisky,.....	54·32
Irish Whisky, .....	53·20

(*Philosophical Transactions*, 1811, p. 345; 1813, p. 87; *Journal of Science and the Arts*, No. VIII., p. 290.)

Alcohol has long been acknowledged by physicians and chemists to be one of the most dangerous poisons, and is classed as such in all works on toxicology.

Dr. Charles Wilson (*Pathology of Drunkenness*, 1855, p. 13), says, that alcohol "cannot be received into the stomach in its undiluted state, even in no large quantity, without the production of immediate fatal consequences. In most of the varieties of spirits in ordinary use it necessarily exists, therefore, in combination with a little more than an equal proportion of water; with the addition of that peculiar volatile oil to which each is indebted for its characteristic flavour, but the presence of which otherwise has no material tendency to modify its action."

With these facts before them, and after centuries of effort to control the sale of this poison, our legislators persist in their "blundering and plundering policy."

At a very early period in the history of Scotland the people were addicted to drinking fermented liquors, chiefly mead, and accord-

ing to Hector Boetius, the sellers of drink were looked upon as public enemies, pandering to the vices of the people for pecuniary gain.

In 1436 an act of parliament was passed closing the taverns, wine-shops, and ale-houses at nine o'clock at night, and inflicting terms of imprisonment upon all who were found in these places after that hour.

In the 17th century *whisky* became the chief agent of intemperance in Scotland, and the vice spread at a terrible rate, threatening to overwhelm the morality and religion of the nation. There is good evidence for supposing that no less a person than Osiris, the great god of Egypt, was the first distiller of whisky on record; for the Egyptians had, from time immemorial, a distillation or brewage from barley, called by the Greeks barley wine, not inferior, it is said, in flavour, and superior in strength, to wine. Allusion is made to this liquor in several passages of ancient writers. The poor people of Egypt drank it instead of wine, and were wont to intoxicate themselves with it. It seems also to have been no stranger to the Hebrews, for reference is certainly made to it in the Old Testament under the name of "strong drink," stronger than wine, and resorted to by determined drinkers for the sake of inebriation. Among the Celtæ in Spain and France it seems to have been common as a substitute for wine. Polybius speaks of a certain Celtic king of part of Iberia, or Spain, who affected great court pomp, and had in the middle of his hall golden and silver bowls full of this barley wine, of which his guests and courtiers sipped or quaffed at their pleasure—a custom which, it is said, for many a century prevailed among his fellow Celts, the chiefs of the Scottish Highlands. The antiquity of this distillation is proved by the Egyptian tradition which ascribed its invention to Osiris. It may not improbably be supposed that the Egyptians communicated the invention to the Babylonians and Hebrews, who transmitted it to the Thracians and Celtæ of Spain and Gaul, who in their migrations north-westwards carried it along with them into Ireland and the Scottish Highlands. Aristotle entertained an extraordinary notion of this potation. Those intoxicated with it, he says, fall on the back parts of their heads; whereas those drunk with the wine fall on their faces.

In 1625 the Church of Scotland made a

noble stand against this vice, until the taverners complained that "their trade was broken, the people were become so sober."

Kirkton says: "This period (A.D. 1639–1649) seems to have been Scotland's high noon; the only complaint of plain people was, that the government was so strict, *they had no liberty to sin.*"

Unfortunately, proper precautions were not taken to prevent a future spread of the evil, and in 1698 Fletcher of Saltoun gave a deplorable account of the growing intemperance of the people.

In the 18th century the town-council of Glasgow issued a proclamation containing the main points of various acts of parliament against profaneness and vice; which, as regards drinking, consisted chiefly of fines proportioned to the position of the offender, viz. £20 Scots for a nobleman; 20 merks for a baron; each gentleman, heritor, or burgess, 10 merks; each yeoman, 40s.; servants, 20s. Scots; while ministers forfeited one-fifth of their annual stipend. (U. K. Alliance Prize Essay, by Dr. Lees, pp. 78–79.)

Several writers of eminence have given very graphic descriptions of the drinking habits and customs of Scotland during the 18th and 19th centuries, among them being Sir Walter Scott, Allan Ramsay, Robert Burns, J. Mackay Wilson, John Dunlop, and others. In 1812 the population of Scotland was 1,834,465, and the quantity of spirits entered for home consumption was 1,581,524 gallons, at a duty of 8s. per gallon, this being at the rate of 0·86 of a gallon per head. In 1821, with the reduction of duty to 6s. per gallon, the stringent enforcement of the excise laws and an almost total extinction of illicit distilling, the consumption reached 1·14 gallons per head. From that period to 1840, with a cheap duty of 3s. per gallon, the consumption rose to nearly 2½ gallons per head.

It appears that at a very early period spirit was distilled from corn in certain parts of Ireland, and this spirit, in the common language of the people, was designated "*usque beatha*" or usquebah, and also "*bulcaen*." The latter term strongly expresses the fiery nature of the spirit, being derived from the Celtic words "*bulle*," madness, and "*caenn*," the head. From the word "*usque*" is derived the modern word whisky. (Dr. Grindrod's *Bacchus*, 1839, p. 241.)

Such was the power of the liquors mann-



factured in Ireland, that Henry VIII. (1509–1547) decreed that there should be only one maker of *aqua vitæ* in any borough or town.

During the reign of Philip and Mary (A.D. 1556) an act of parliament was passed at Drogheda, which was headed: "To prevent the making of *aqua vitæ*" (3d and 4th Philip and Mary, cap. vii.). The preamble of this act states as follows:—"For as much as *aqua vitæ*, a drink nothing profitable to be daily drunken and used, is now universally throughout this realm of Ireland, made, and especially in the borders of the Irishy, and for the furniture of Irishmen, and thereby much corn, grain, and other things is consumed, spent, and wasted, to the great hindrance, cost, and damage of the poor inhabitants of this realm," &c. It thereby enacts that none save peers, gentlemen of £10 freehold, and freemen (for their own use) shall make "*aqua vitæ*" without the deputies' license. (Grindrod's *Bacchus*, 1839, p. 241.)

From Harman's *History of Galway*, Moryson's *History of Ireland*, and other sources, we learn that by the beginning of the 17th century the Irish people were become notorious for drunkenness and revelry, and that much evil was the result. By the action of the Irish legislature during the 18th century the manufacture of spirits became popular as a means of increasing the growth of corn, and also an efficient and powerful method of augmenting the revenue.

In 1719 the revenue was £5785. In 1729 the consumption of foreign and home-made spirits was 439,150 gallons, but in 1795 the consumption amounted to 4,505,447 gallons. This increase could not be altogether attributed to the increase of population, for in the interval alluded to the population of Ireland had only doubled, whereas the increased consumption was more than tenfold. In 1731 the inhabitants of Ireland were estimated at 2,010,221, and in 1792 at 4,088,226. Nor was the enlarged consumption of spirits attributed to increase of wealth. Other articles of luxury do not appear to have increased in any similar proportion. (These facts are taken from *An Inquiry into the Influence of Spirituous Liquors*. Dublin, 1830.)

As in Scotland and Ireland, so also in England, the people, by their intercourse with foreigners, early acquired a love for alcoholic liquors, the best-known beverages being wine, ale, beer, mead, &c. These habits are said to

have been acquired from their early conquerors—the Saxons, Normans, Danes, &c. Ale was the favourite liquor of the Anglo-Saxons before they left the shores of Germany. Tacitus describes it as a distillation from barley "corrupted into a likeness of wine." Besides ale, they used mead, which probably they had learned to make from the Britons, as this constituted for centuries afterwards the national beverage of the Welsh. The Saxons also knew the art of making cider, which they may have acquired after their settlement in England. Pigment and morat were in use among them, but probably more sparingly than the other liquors on account of their costliness, the former being a composition of wine, honey, and various spices, and the latter of honey diluted with the juice of mulberries. The use of wine in England before the Conquest was limited to the higher classes, having to be imported at great expense. Desperate excesses were common, and at last the national vice of inebriety became too flagrant for the toleration of a Christian priesthood, and the statutes of the church were both frequent and severe against the prevailing vice. It is probable, however, that the penances imposed by the church on such transgressors were frequently commuted or overlooked, as the clergy themselves were too much addicted to the same excesses. One great source of excess was the practice of handing round a large vessel at table, while each guest vied with the others in the amplitude of his draught. To prevent this King Edgar (959–975), at the suggestion of St. Dunstan, ordained that these vessels be made with pins of brass at regular distances, and each drinker was only to go from one mark to another.

In 1251 ale was sold at two gallons for a penny; but a penny then was worth very much more than it is now. Beer was distinguished from ale by the fact that it was made from malt and hops "well sodden in the brewing;" but in time the term beer became the popular name of all fermented drinks made from grain, ale and porter being the principal species consumed in England. The Dutch, Germans, and others were great drinkers of beer, as some of them are to this day. The use of ale in Great Britain is said to date from the time of the Roman conquest.

An old writer says:—

"Hops, reformation, bays and beer,  
Came into England all in one year."

The brewing of porter, a drink which we are told chiefly differs from ale and beer by being made with higher-dried malt, commenced about the year 1722. Its discovery is attributed to a person named Harwood, who, to avoid the trouble of mixing beer, ale, and two-penny—a species of drink then in demand—contrived to brew a liquor which would combine the properties and tastes of the three. This he called “entire,” and being much used by *porters* and other labouring men it came to be called “porter.” (Couling, *Temp. History*, p. 13.)

In the reign of Henry III., in 1256, the manufacture of ale had become of such importance that its price was regulated, and a brewer was allowed to sell two gallons for a penny, if in town, and three or four gallons at the same price in the country (Hume’s *History of England*). In the reign of Edward I. (1285) it was enacted that taverns should not be open for the sale of wine and beer after the tolling of the curfew. In Edward III.’s time (1312–1327) the metropolis was not permitted to have more than three taverns, and *ale-conners* were officers appointed to see that the ale, then deemed almost as much a necessity as bread, was of *pure quality*: not adulterated, weakened, or spoilt. These officers could also fix the prices, and had to present all defaults of brewers to the next court leet. The Brewster Sessions of modern times seem to be the outgrowth or development of this proceeding. By the 11th Henry VII. (1497) two justices of the peace were empowered “to reject and put away *common ale-selling* in towns and places where they shall think convenient, and to *take sureties of the keepers of ale-houses of their good behaviour*, by the discretion of the said justices, and in the same to be avysed and agreed at the time of their sessions.” Ale at this time, up to 1504, was sold in England generally at three-pence per gallon (about one farthing stg.). In the time of Henry VIII. wine was used at breakfast with beer, both being largely consumed. Stubbs, in his *Anatomie of Abuse*, asserts that the public-houses in London were crowded from morning to night with inveterate drunkards, whose only care appears to have been as to where they could obtain the best ale, and so totally oblivious to all other things had they become, that the language of Bishop John Still’s drinking song, published in 1551, might be literally applied to them:

“Baeke and side, go bare, go bare,  
Both foot and hand go cold;  
But belly, God send thee, good ale enough  
Whether it be newe or olde.”

In the reign of Edward VI. (1547–1553) taverns were denounced as the resort of evil-disposed persons, and the cause of “much evil rule,” and therefore an act was passed, the preamble of which stated that taverns were “*newly set uppe in very great number, in back lanes, corners, and suspicious places within the city of London, and in divers other towns and villages of this realm,*” and provision was made to prevent the spread thereof. By the 6th Edward VI. (1552) we learn that “*Intolerable hurts and troubles to the commonwealth doth daily grow and increase through such abuses and disorders as are had and used in common Ale-houses, and other houses called Tippling Houses,*” and the act imposed penalties upon those *permitting* tippling in their houses, and ale-house keepers and others were required to enter into recognizances for their future conduct. In 1553 another act was passed “to avoid excess in wines,” which limited taverns to towns and cities, allowing 40 for London, Westminster 3, York 8, Bristol 6, but to every other town only *two*.

By this time the art of distillation had become known so much that the manufacture of ardent spirits was spreading from country to country, and at length was introduced into England; but under the Plantagenets was held in check by laws prohibiting the conversion of the food of the people into alcohol, excepting a given quantity for medicinal purposes, as the idea had become prevalent that it was a valuable medicine. It was introduced into the mines of Hungary in the 16th century, for the purpose of preventing as well as curing diseases; and in 1581 it was introduced by the English as a kind of cordial for their soldiers while engaged in the wars in the Netherlands; and thus, it is said, the appetite was created and the idea fostered that it was a panacea for most of the ills to which mankind is heir.

On the accession of James I. (of England and VI. of Scotland in 1603) the vice of drunkenness increased so much that in the second year of his reign enactments were passed for its punishment. The preamble of 2d James I. (1604) sets forth very clearly the original purposes of public-houses, and also the inevitable results of the sale of intoxicating liquors. It says: “The ancient,



true, and principal use of ale-houses was for the lodging of wayfaring people, and for the supply of the wants of such as were not able, by greater quantities, to make their provision of victuals, and not for entertainment and harbouring of lewd and idle people, to spend their money and their time in a lewd and drunken manner." The 4th James I. declares that "*the odious and loathsome sin of drunkenness is of late grown into common use, being the root and foundation of many other enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery, and such like, to the great dishonour of God and of our nation, the overthrow of many good arts and manual trades, the disabling of divers workmen, and the general impoverishing of many good subjects, abusively wasting the good creatures of God.*" Those convicted of drunkenness were by this act punished by a fine of 5s. or six hours' confinement in the stocks; for "remaining drinking and tippling" 3s. 4d. fine, or confinement in the stocks, for the first offence; 10s. for the second, and to find recognizances for future behaviour. In 1625 these acts were made perpetual and still more stringent, yet drunkenness continued to increase until in 1654, under Oliver Cromwell's government, it was ordered that "no new licences be granted for two years."

During the existence of the "Republic of England," or "The Commonwealth," under the administration of Oliver Cromwell and his son Richard, there were efforts made to decrease drunkenness and promote habits of sobriety; but after the restoration of Charles II. the vice of drunkenness was encouraged by the example of a corrupted court and gentry, who had become intemperate on French wines; and drinking the king's health, or declining to do so, became the common distinction between a "Cavalier" and a "Roundhead."

In the reign of Charles I. the Lord-keeper Coventry gave utterance to the following words relative to the character of the drink-shops:—"I account ale-houses and tippling-houses the greatest pest in the kingdom. I give it you in charge to take a course that none be permitted unless they be licensed; and for the licensed ale-houses, let them be but few, and in fit places; if they be in private corners and ill places, they become the den of thieves."

In her *Lives of the Queens of England* (vol.

vi. p. 99) Mrs. Agnes Strickland, quoting from Howe's *Statutes at Large* and MS. journals of the House of Lords, in the library of D. E. Davey, Esq., Grove Yoxford, says: "Much of the crime and sorrow of the present day, and indeed the greatest national misfortunes that ever befell this country, originated from the example given by William III. and his Dutch courtiers as imbibers of ardent spirits. In fact the laws of England, from the early Plantagenets, sternly prohibited the conversion of malt into alcohol, excepting a small portion for medicinal purposes. Queen Elizabeth (and the act, it is said, originated from her own love of temperance) strictly enforced this statute, and treated the infringement of it as a moral dereliction; and those were the times when breaking laws made for the health and happiness of the people were not visited by fines, which were easily spared from fraudulent mammoth profits, but by personal infliction on the delinquents. The consummation of all injury to the people was the encouragement that King William III. was pleased to give to the newly-born manufacture of spirituous liquors. Strange it is, after noting such stringent laws against converting food into 'fire-water,' that a sovereign of Great Britain should come repeatedly to his senate for the purpose of earnestly recommending to legislators its encouragement; yet this respectable request of royalty stares the reader in the face, in the manuscript journals of parliament. What would have been said of James I. if, in addition to his worst fault, that of intemperance, he had pursued a similar course of proceeding? The alteration of the wise restrictive laws of Elizabeth was not done in ignorance; more than one noted literary character belonging to church or law remonstrated. These are the words of Whiston: 'An act of parliament has abrogated a very good law for discouraging the poor from making gin; nay, they have in reality encouraged them to drunkenness, and to the murder of themselves by such drinking.' Judge Hale earnestly supported the restrictive law, and opposed its abrogation, declaring that millions of people would kill themselves by these fatal liquors. The prediction of the legal sage has indeed been fearfully verified owing to the act of this unpaternal reign."

This act was passed in 1689, and in a few years led to an enormous consumption of gin and other spirituous liquors. In 1684 the

quantity of British spirits distilled was computed to be about 527,492 gallons for a population of 5,724,000, and the quantity of beer brewed in England in 1688 was about 6,318,015 barrels. The act of William and Mary prohibited the importation of spirits from all foreign countries, and threw open, on payment of a trifling duty, the trade of distilling to all British subjects in England.

In 1725 a report from a committee of Middlesex magistrates stated that at that period there were in the metropolis, exclusive of the city of London and Southwark, 6187 houses and shops "wherein geneva or other strong waters were sold by retail." We are told that the population at that period did not exceed 700,000 souls, and in some parishes every tenth house, and in others every seventh, was a place used for the sale of intoxicating liquors. "If," says Mr. S. Couling (*History*, p. 19), "we add 1000 for the City and Southwark, the total number of these houses in the metropolis during this year will amount to 7187."

"In 1736 eight justices of the peace, appointed to inquire into the fact, reported that they found not fewer than 7044 houses and shops in which spirituous liquors were sold within the divisions of Westminster, Holborn, the Tower, and Finsbury, in addition to many places established for the sale of fermented liquors only."

Speaking on the result of the laws passed during the reign of William and Mary, Mr. Lecky, in his *History of England in the 18th Century* (vol. i. p. 476), says: "These measures laid the foundation of the English manufacture of spirits; but it was not till 1724 that the passion for gin-drinking appears to have infected the masses of the population, and it spread with the rapidity and the violence of an epidemic. Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences that flowed from it, the most momentous in that of the 18th century—incomparably more so than any event in the purely political or military annals of the country."

In a paper on "The Bearings of the License Laws on the Morals of the People," read at a meeting at the National Club, December 18th, 1879, and afterwards published in the *Alliance News*, January 10th, 1880, the late Alexander Balfour, of Liverpool, remarked: "The legislature committed a great mistake in not having, as soon as spirits were manufactured,

made full inquiries as to their properties, and imposed such wise restrictions on their production and sale as would have guarded the citizens from the excessive and improper use of an article so exceptionally perilous. Disastrous consequences followed from this neglect, as will be manifest to all who choose to examine into the condition of our English people, from the date of the Revolution up to the period of 1736, when the famous Gin Act was passed. It is to be regretted that the ruinous effects to our people, from the great extension of the consumption of gin in the early part of last century, have not been more largely dwelt upon by historians. No one can read accounts of the fearful degradation of manners and morals at that time without the conviction that with gin-drinking a new agent of evil had been introduced, which ravaged the country like a visitation of a plague."

Up to the year 1736 the retail sale of spirits was absolutely free, but in that year a license duty was imposed. The excise duty from 1684 to 1741 varied from *twopence* to *sixpence* per gallon. The manufacture of distilled British spirits ran up from 527,000 gallons in 1684 to 4,333,000 gallons in 1731, and to 5,394,000 gallons in 1735. The consequences of this increased manufacture and sale were appalling—drunkenness, debauchery, premature deaths, &c., increased to a frightful extent, as shown in Hogarth's celebrated pictures of "Gin Lane" and "Beer Alley," which are said to have been "scarcely any exaggerations of the state of social morals which prevailed in the purlieus of London." The then Bishop of Oxford, in a speech delivered in the House of Lords, bore this testimony: "Almost in every street we had two or three gin-shops, filled with such company as no sober man could view without horror, and yet this was not the worst; there was an invisible scene still more horrible to think of, for they tell me, every one of these gin-shops had a back-shop or cellar strewed every morning with fresh straw, where those that got drunk were thrown." Some of the retailers of gin at this period had signboards hanging out, announcing that their customers could be made "drunk for a penny, dead drunk for twopence, and clean straw for nothing" (*Parliamentary History*, vol. xii. p. 12, 13).

On the 20th of February, 1736, a powerful remonstrance against the excessive use of spirituous liquors was sent to the House of



Commons from the Justices of the Peace for Middlesex, in which it was stated that the drinking of gin had excessively increased among the people; its constant use had already destroyed thousands, and rendered great numbers unfit for labour, debauching their morals and leading them into every vice. It was declared that by far the greater part of the poverty, the murders, and the robberies of London might be traced to this single cause.

Drinking had acquired such fearful dimensions that parliament perceived the necessity of taking strong measures to arrest it. Sir Joseph Jekyll (a private member) brought in a bill which did not increase the sixpence per gallon of excise duty, but imposed a tax of 20s. per gallon on the retail sale of all spirituous liquors, and prohibited any person from selling them in quantities less than 2 gallons, except on payment of a tax of £50 a year. Such were the provisions of the famous Gin Act, 9 George II., which, though opposed by government, was passed, and came into operation September 29th, 1736. But the act being too stringent for the times, and practically prohibitory to those who had acquired a love for the liquor, and whose limited means prevented them from buying 2 gallons at a time, was almost a failure. Its machinery was also defective, and soon a host of persons became informers, making it a business, and in many cases giving false information. Gin riots ensued, and the illicit sale of spirits went on throughout the country; in fact, smuggling liquors was common and deemed anything but a crime by large numbers of the people of every grade and position in society. In 1737, however, the consumption of spirits fell to about 3,600,000 gallons, but in 1741 more than 7,000,000 gallons were distilled, and the consumption was steadily increasing.

In 1743 legislation was carried to another extreme. For the ostensible purpose of checking clandestine trade, but in reality to secure a revenue to the government, a bill was passed by parliament lowering the duty payable by the distiller, and at the same time reducing the tax on retail licenses from £50 to £1. By this bill the following duties were imposed:—"On every gallon of spirits from wine or cider, 6d.; on every gallon of spirits from other materials, 3d.; and an annual license on retail of 20s. Licenses to be granted to such persons only as shall keep taverns, inns, coffee-houses, or ale-houses; and provided also

that no license should be valid unless the person obtaining it has first been licensed by two justices of the peace for the locality."

During the debate upon this measure in the House of Lords, vigorous speeches, conveying sound principles and noble sentiments, worthy of true patriots and Christians, were delivered by the Bishops of Oxford, Sarum, and Salisbury, and also by Lords Hervey, Lonsdale, and Talbot. Amongst the most notable was that of the celebrated Lord Chesterfield, who made the following remarkable observations:—"Luxury, my lords, is to be taxed, but vice prohibited, let the difficulty in the law be what it will. Would you lay a tax upon a breach of the ten commandments? Would not such a tax be wicked and scandalous? Would it not apply an indulgence to all those who could pay the tax? Vice, my lords, is not property to be taxed, but suppressed, and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, or that which is only pernicious by its excess, may very properly be taxed, that such excess, though not unlawful, may be made more difficult. But the use of those things which are simply hurtful in their own nature, and in every degree, is to be prohibited. None, my lords, ever heard in any nation of a tax upon theft or adultery, because a tax implies a license granted for the use of that which is taxed to all who are willing to pay for it. Drunkenness, my lords, is universally, and in all circumstances, an evil, and therefore ought not to be taxed, but punished. The noble lord has been pleased kindly to inform us that the trade of distilling is very extensive, that it employs great numbers, and that they have arrived at exquisite skill, and therefore the trade of distilling ought not to be discouraged! Once more, my lords, allow me to wonder at the different conceptions of different understandings. It appears to me that since the spirit which the distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of distillers should be no argument in their favour; for I never heard that a law against theft was repealed or delayed because thieves were numerous. *It appears to me, my lords, that really if so formidable a body are confederate against the virtue or the lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose whilst it is yet in our power to stop the*

*destruction.* So little, my lords, am I affected with the merit of that wonderful skill which distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer because he has by long practice obtained great dexterity in his trade. If their liquors are so delicious that the people are tempted to their own destruction, let us at least, my lords, secure them from the fatal draught, by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted." (Kimberland's *History and Proceedings in the House of Lords*, 1743, vol. viii., Dr. Lee's *U. K. A. Prize Essay*, 1857, pp. 99, 100.)

Despite all the efforts of the friends of sobriety the bill passed by a vote of 82 against 55; but it did not diminish drunkenness, nor had it much effect in checking unlicensed drink-shops, of which, in 1749, it was estimated that in England and Wales there were more than 17,000. The city of London petitioned for new measures of restriction. Physicians and others testified that the evil was so great as to imperil the future of the country. Bishop Benson, in a letter written a little later, said: "There is no safety of living in this town, but scarcely any in the country now, robbery and murder are grown so frequent. Our people are now become what they never were before, cruel and inhuman. These accursed spirituous liquors have changed the very nature of our people, and they will, if continued to be drunk, destroy the very race of people themselves." Fielden, in a pamphlet written at this period, said: "Should the drinking of this poison continue at its present height during the next twenty years, there will by that time be few of the common people left to drink."

In 1751 new and more stringent measures were passed by parliament, which had the effect of somewhat reducing the amount of liquors consumed. Distilleries were prohibited, under a penalty of £10, from either retailing spirits themselves, or selling them to unlicensed retailers. The excise duty was raised to 1s. 3d. per gallon. The penalties for unlicensed retail selling were increased, and for the second offence the offender was liable to be whipped. The powers of the magis-

trates were somewhat restricted, and provision was made that brewers and distillers should not interfere with licenses, nor act as justices in the granting thereof. This was the Tippling Act, or 24 George II. cap. xl.

Further restrictions were imposed in 1753, including an increase of the licensing tax from £1 to £2, and clauses subjecting public-houses to severe regulations. These measures were more efficacious in checking drinking than the act of 1736 had been, and the consumption of spirits steadily diminished till, in 1761, it had fallen to 3,181,000 gallons, and it continued to be at about 2,500,000 gallons from 1771 to 1781. During the first half of the century much had been done in accustoming people to the use of non-alcoholic beverages. Tea was introduced into England from the Netherlands in 1666. At first it was sold at *sixty shillings* per pound. In 1652, or 1657, the first coffee-house was established in London. They increased rapidly, and the character of the clubs was changed by the introduction of tea, coffee, and chocolate. These no doubt were very important counteractives against the use of spirits, and considerable improvement in the habits of the people occurred during the latter half of the century. "Still," says Mr. Lecky, the historian (from whose work the facts and figures here given are derived), "these measures formed a palliation and not a cure, and from the early days of the eighteenth century drinking has never ceased to be the main counteracting influence to the moral, intellectual, and physical benefits that might be expected from increased commercial prosperity."

But another important fact should be taken into consideration here. Owing to a scarcity of corn the distilleries were stopped in March, 1757, by laws prohibiting the making of low wines and spirits from grain, meal, &c., and Smollett in his *History of England* states that since the enforcement of these laws, "the commonalty appeared more sober, healthy, and industrious," and he relates that such places as Bristol, Sarum, Liverpool, and Bath sent in petitions to parliament praying for the continuance of these laws, then gives the following testimony as to the good results of this prohibitory action. He says: "It must be owned that the good and salutary effects of the prohibition were visible in every part of the kingdom, and no evil consequences ensued, except a diminution of the revenue in



this article, a consideration which at all times ought to be sacrificed to the health and morals of the people."

Similar action was taken in 1766, when there was a famine in the land; and by 5th George III. cap. iii. the distilleries were stopped from January 1st, 1766, to October 1st, 1766, and again in 1801-2, by 41st George III., cap. xvi., when they were stopped from March 25th, 1801, to March 25th, 1802, and again in Ireland in 1796-97, in 1809-10, and in 1813-14; and in relation to one of these periods, Mr. Colquhoun, in his *Treatise on the Police of London* (6th ed. 1800), states that "during the period when the distilleries were stopped in 1796-97, though bread and every necessary of life were considerably higher than during the preceding year, *the poor were apparently more comfortable, paid their rents more regularly, and were better fed than at any period for some years before*, even though they had not the benefit of the extensive charities which were distributed in 1795. This can only be accounted for *by their being denied the indulgence of gin*, which had become in a great measure inaccessible from its very high price. It may be fairly concluded that the money formerly spent in this imprudent manner *had been applied in the purchase of provisions and other necessities*, to the amount of some £100,000. The effect of their being deprived of this baneful liquor was also evident in their *more orderly conduct; quarrels and assaults were less frequent, and they resorted seldomer to the pawnbroker's shop*; and yet, during the chief part of this period, bread was 15d. the quartern loaf; meat higher than the preceding year, particularly pork, which arose in part from the stoppage of the distilleries, but chiefly from the scarcity of grain."

In 1821 the number of licenses granted in England and Wales for the retail sale of British and foreign spirits was 36,351, and in 1833 the number rose to 48,347. In 1822 there were in London 98 brewers, who brewed 2,000,932 barrels, of which 1,673,603 were strong, and 327,329 table beer, besides 37 licensed victuallers. In the rest of England there were 1488 brewers, who brewed, of strong and table beer, 5,547,875 barrels, and of licensed victuallers there were 205,775.

Morewood, in his *Inventions and Customs in the Use of Inebriating Liquors*, 1824, p. 284, says: "The annual quantity of porter brewed in London exceeds 1,316,345 barrels of 36

gallons each, and that of porter and ale the consumption in the metropolis amounts to 2,000,000 of barrels. This vast supply is chiefly drawn from the breweries within the city, which, in respect to size, style of building, and ingenuity of operations performed in them, are not surpassed, nor indeed equalled by any other establishments of the kind in the world." Another writer wisely observes: "The extent and magnitude of this traffic would not be of so much consequence if it was either useful or necessary; or if it in any way tended to the moral and social elevation and improvement of mankind, instead of producing such fearful results as we everywhere see attending it."

Time after time efforts were made to improve the licensing system, until in the reign of George IV. an effort was made "to reduce into one act the laws relating to the licensing by justices of the peace of persons keeping, or being about to keep, inns, ale-houses, and victualling houses to sell excisable liquors by retail to be drunk or consumed on the premises."

This act (9 George IV. cap. lxi.) repealed about twenty-one previous acts in force up to the year 1828, and has since that time (up to 1890) been the statute under which the magistrates have granted certificates to the applicants who came before them, and by which the excise have been empowered to confer the privilege of selling intoxicating liquors. This act made provision for the holding of annual licensing sessions, and at least four meetings for transferring licenses every year. At these meetings "any question touching the granting, withholding, or transferring any license, or the fitness of the person applying for such license, or of the house intended to be kept by such person, shall be determined by the majority of the justices present."

The persons receiving certificates from the magistrates at the brewster sessions could, on the payment of the fees, take out licenses from the excise for the sale of spirits and other excisable liquors. Some took out beer licenses only, though they might have had the more extended privilege if they desired it. The licensed houses were allowed to be open for the sale of drinks every day, except on certain hours on Sundays, Christmas Day, and Good Friday, or any appointed fast or thanksgiving day.

Two years afterwards (1830) the Beer Bill

was passed, in the vain hope that the increase of competition in the sale of alcoholic drinks would reduce the price of malt liquors, and by encouraging the consumption of these, check at once the spirit trade and the intemperance of the people. Some also imagined that the partisanship and jobbery alleged against the dispensers of the victuallers' certificates would receive similar discouragement.

On the 8th of April, 1830, the Right Hon. John Calcraft, M.P. for Wareham, and paymaster of the forces, who had been chairman of a select committee to consider the question, made a motion for the introduction of "The Sale of Beer" Bill, and during its progress through the house it was very warmly supported by Mr. Henry (afterwards Lord) Brougham, M.P. for Winchester, and others. It was opposed by several country members, but eventually passed without a division. The bill passed through the House of Lords July 12th, and afterwards received the royal assent from the new king, William IV., George having died during the last stages of the bill. It is reported that the Duke of Wellington considered that the passing of this bill was a greater achievement than any of his military victories. Be this as it may, it was soon discovered that a terrible mistake had been made, and within a fortnight after the bill came into operation some of its warmest supporters were led to see their error. The act came into operation October 10th, 1830, and on the 24th of that month the Rev. Sydney Smith wrote as follows:—"The New Beer Bill has begun its operations. Everybody is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly state" (*Letters*, p. 310).

Within nineteen days from October 10th as many as 800 licenses were taken out under the act in Liverpool alone, and by the end of the year the total number of licenses granted in England and Wales rose to 24,342. The act did not extend to Scotland and Ireland. Before two years were expired a motion was made for a committee of inquiry into the whole question of licensing, and the results of intemperance.

There can be no doubt that the late Lord

Brougham, and some of his friends, honestly believed that the beer to be sold in beer-houses would be comparatively unintoxicating, and that its use would create a new taste, and counteract the evils then prevailing from the drinking of spirits; but no guarantee or precautions were taken to secure that the beer sold in the houses to be opened should be of low alcoholic strength only, and the result was an enormous increase of drinking and drunkenness.

This brief sketch of the rise, growth, and development of the drink traffic in Great Britain and Ireland will give the reader some idea of the terrible forces against which the pioneers of temperance had to fight.

As the mother country, from which the New World inherited its virtues and principles, the American, Canadian, Australian, and other colonies, are more indebted to Great Britain than to any other nation for what is good; but, alas! they owe still more to the mother country for many of their vices, and especially for the fearful vice of intemperance. Many of the early settlers took with them an appetite or craving for alcoholic liquors, and British merchants did all they could to create or foster a demand for what was to them a very lucrative branch of trade. Many of our missionary ships took out with the "Man of God" and his "Bibles," the accursed "firewater," which made the savage inhabitants of the wild woods still more savage; and thus the work of the "heralds of the Prince of Peace" was made more difficult and dangerous, and the results less satisfactory than they would have been but for this "stumbling-block" deliberately put in their way.

Instead of being a blessing to the natives of these new countries, the introduction of the pale-faced sons of civilization, with their habits, customs, &c., were in many instances the cause of the utter ruin of the natives, and eventually whole races of men were cruelly decimated and destroyed, the chief agent employed being the demon Alcohol. This will be more clearly and with greater detail demonstrated in subsequent chapters of this work.



## CHAPTER II.

### TEMPERANCE EFFORTS PRIOR TO THE DAWN OF THE MODERN TEMPERANCE REFORMATION.

FROM THE EARLIEST PERIOD TO 1820.

Temperance Principles not of Modern Origin—Ancient Letters on Temperance—The Nazarites—Samson—Hector a Contemporary of Samson—Samuel the Prophet—The Rechabites—Dr. Wolff's Testimony—Signor Pierotti on the Rechabites—Daniel and his Companions—John the Baptist—Timothy—The Essenes—The Therapeutæ of Egypt—The Nabatheans—Ancient Romans—The Original Britons—The Primitive Scots—Decree of Charles the Great—Laws of Carthage—The Seljukians—The Circassians—Abstinence of Brahmins, Hindoos, &c.—Laws of Buddha—The Saadhs of India—The Suevi, of Germany—Temperance Orders of Germany—Rules, &c.—Pioneer Poetic Temperance Teaching—Shakespeare—Milton—Herbert—Dryden—Locke—Isaac Newton—Dr. Johnson—Dr. J. R. James—Dr. E. Darwin—Robert Burns—John Paton's Essay on Burns Quoted—Burns's Experience—Burns as a Temperance Reformer—Charge of Being an Habitual Drunkard Refuted—William Cowper—Young—Illustrious Authors—Early English Temperance Pledges—Wesley's Rules—Rev. John Wesley's Works and the Drink Question—Early Temperance Efforts in Scotland—The Leadhills Temperance Society—The Reformed Presbyterian Church of Scotland and Temperance Effort—The Manchester Bible Christians or "Cowherdites"—Skibbereen Abstinence Society—Cartsdylke Societies.

Not only have the evils of intemperance been wide-spread and of long continuance, but in all ages and climes efforts have been made to combat these evils by the promotion of temperance. Some have supposed the principles of temperance to be of modern date; this is not so, as those who have taken a deep interest in their promotion trace them to an early date in history. A reference to many publications will confirm this. In the works of Dr. F. R. Lees and others are found abundant proofs of the existence and need of temperance work. In his *Text-book of Temperance* (1871, pp. 94, 95, or *Select Works*, 1886, vol. i. p. 141) we read: "In a letter written nearly 4000 years ago by Amen-em-an, an Egyptian priest and tutor, to his pupil Pen-ta-our, occurs the following passage:—'Thou knowest that wine is an abomination, thou hast taken an oath (or pledge) concerning strong drink that thou wouldest not put such (liquors) into thee. Hast thou forgotten thine oath?' In another letter, written shortly after the above, this Egyptian priest, resuming the allusion to the temperance pledge, says: 'Turn not thy face from my advice, or dost thou really give thine heart to all the words of the votaries of indulgence? Thy limbs are alive then, but thy heart is asleep. I, thy superior, forbid thee to go to the taverns.

Thou art degraded like the beasts. But we see many like thee; haters of books, they honour not God. God regards not the breakers of pledges, the illiterate, &c." It is recorded that this young man afterwards became a reformed character, and rose to the dignity of court poet to one of the Pharaohs.

Turning to the Bible we read of the Nazarites who, amongst other observances, included total abstinence not only from wine and strong drink, but also from the fruit of the vine; and this by Divine ordinance as stated in Numbers vi. 1-4: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk."

Samson, the strong man, was not only himself a Nazarite from birth, but his mother also was expressly commanded to be an abstainer for a given period before his birth, the words of the angel being: "Now therefore beware, I pray thee, and drink not wine nor



strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines." This warning was repeated to Manoah, her husband (Judges xiii. 4, 5; 13, 14).

From Homer's *Iliad* (lib. vi. 258) we learn that Hector, who was supposed to be contemporary with Samson, considered wine as "enervating," and therefore refused to drink any although pressed to do so by his mother; and if Hector did not drink wine, we may rest assured that the hero did not administer it to his troops (*Anti-Bacchus*, p. 118).

In one of his addresses in London Dr. B. Ward Richardson makes the following allusion to Hector: "There is the oldest of Greek poets—Homer, the author of the *Iliad*—who gives the wonderful story of the fall of Troy. No one can be unacquainted with the name of Hector, the great Trojan—he who was ultimately dragged round the walls of Troy—he whose parting with his wife Pope has so exquisitely translated.

"His father, speaking with him before going out to battle, offers him wine.

"He answers:—

"'Wine! no, I should misplace my troops;  
Wine! I should not march before;  
Wine! I could not mount the ramparts—  
I could give no command, and do no duty,  
Put it all aside, and give me simple water.'"

—*British Temp. Advocate*, 1881, p. 607.

This is not the hero's only protest against intoxicants. When Hecuba requests him to refresh himself with wine, he exclaims:—

"Far hence be Bacchus' gifts (the chief rejoined);  
Inflaming wine, pernicious to mankind,  
Unnerves the limbs, and dulls the noble mind."

—*Iliad*, book vi.

The prophet Samuel was also a lifelong Nazarite, being dedicated to God from his infancy. The Septuagint has a clause not found in the Hebrew text, or Vulgate version of the Scriptures, which reads: "And of wine and strong drink he shall not drink." Philo, the Jewish historian, quotes this clause, and pointedly refers to Samuel as "chief of kings and prophets," and as "a Nazarite for life."

In the 35th chapter of Jeremiah we have a most interesting account of a separate and distinct people termed Rechabites, who faithfully carried out the injunction of Jonadab their founder, and under very peculiar cir-

cumstances refused to drink wine, for which they received the Divine assurance that "Jonadab, the son of Rechab, shall not want a man to stand before me for ever."

The late Rev. Dr. Wolff, a converted Jew, who became a great traveller and missionary amongst his own people, in his *Travels and Adventures* (edition 1861, pp. 159 and 508), narrates how, in 1836, he met a sheikh of the "tribe of Hobab," who spoke of the B'nee Arhab (children of Rechab) as another branch of his descendants. At another time, when Dr. Wolff was preaching to a number of people (whilst travelling over the plains of Mesopotamia), a Bedouin cavalier approached. Dismounting from his horse, he passed through the crowd till he came to Wolff, when he looked in his Bible, and, to Wolff's great surprise, he began to read Hebrew. Wolff asked him who he was. He replied, "I am one of the descendants of Hobab, Moses' brother-in-law, and of the branch called the B'nee Arhab, children of Rechab, who live in the deserts of Yemen. We drink no wine, plant no vineyards, sow no seed, and live in tents. And thus you see how the prophecy is fulfilled—'Jonadab the son of Rechab, shall not want a man to stand before me for ever.' Saying this he rode off, leaving behind him the strongest evidence of the truth of Holy Writ." Some years afterwards Dr. Wolff was in Arabia, and at the town of Sanaa met with a portion of this tribe, and in the course of conversation he told them that he had seen one of their nation in Mesopotamia. They inquired if his name was Joseph Wolff, and on being answered in the affirmative, they embraced him, and said they were still in possession of the Bible which he had given to Moosa. He spent six days with them, and describes them as fine, healthy-looking men, of great simplicity, of kind manners, and very intelligent, and says: "They drink no wine, and sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab."

In October, 1862, Signor Pierotti read a paper at the meeting of the British Association on "Recent Notices of the Rechabites," in which he stated that he met with a tribe of that name near the Dead Sea. They had a Hebrew Bible, and said their prayers at the tomb of a Jewish Rabbi.

Then we have the example of Daniel and his compatriots, who were rigid total abstainers. Another illustrious Nazarite from birth was

John the Baptist, the forerunner of Christ, of whom the angel said: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink" (Luke i. 15). From the gospels we learn that John was so strict a Nazarite, that he was deemed by the multitude to be possessed of a demon, by whom he was enabled to bear the fatigues and privations of an arduous and ascetic life (Matt. xi. 18, 19; Luke vii. 33-35).

Timothy and others are mentioned as being strict observers of the law of the Nazarites.

Of certain ancient religious communities named Essenes, Therapeutæ, and others, who practised the principle of temperance, Josephus, the Jewish historian (*Wars*, book ii. chap. 8), says: "The Essenes are Jews by birth, and seem to have a greater affection for one another than the other sects have. They have an aversion to sensuous pleasures in the same manner as to that which is truly evil. Temperance and keeping their passions in subjection they esteem a virtue of the first order. They are long livers, so that many of them arrive to the age of a hundred years; which is to be ascribed to their simple and plain diet, and the temperance and good order observed in all things."

Of the Therapeutæ of Egypt Philo says: "Their drink is only water from the spring; they eat only to satisfy hunger, and drink only to quench thirst, avoiding fulness of stomach as that which is hurtful both to body and soul. At their feasts they drink no wine, but only pure water. They abstain from wine, as reckoning it to be a sort of poison that leads men into madness; and from too plentiful fare, as that which breeds and creates inordinate and beastly appetites."

Diodorus Siculus (lib. xix. cap. 94) relates the following concerning a people called Nabatheans, residing in Arabia:—"Their laws prohibit the sowing of corn, or anything else that bears fruit; the planting of trees or vines, the drinking of wine, and the building of houses; and the transgression of them is punished capitally (*i.e.* by death); and the reason is, their thinking that those who are possessed of such property can be easily forced to submit to the authority of their more powerful brethren."

Pliny informs us that the ancient Romans had not wine to drink, but that water or milk was their beverage; and both poets and historians dwell on those olden times of total

abstinence as the golden age of Italy (Rev. B. Parson's *Anti-Bacchus*, p. 118).

Dr. Henry in his *History of England*, tells us that the original Britons were noted for their "fine athletic form, for the strength of their bodies, and for being swift of foot. They excelled in running, swimming, wrestling, climbing, and all kinds of bodily exercise; they were patient of pain, toil, and suffering of various kinds; were accustomed to fatigues, to bear hunger, cold, and all manner of hardships. They could run into morasses up to their neck, and live there for days without eating."

In the speech of Queen Boadicea, A.D. 61, she says: "To us every herb and root is for food, every juice is our oil, and every stream of water our wine," so that they were practical total abstainers.

The laws of the ancient Scots prohibited the use of intoxicating liquors by those who held important offices, under severe penalties. By the law of Argadus, governor of Scotland, A.D. 160, it was decreed that "*all who held important offices, such as magistrates or other public posts, should abstain from the use of any kind of inebriating liquor under penalty of death*" (Grindrod's *Bacchus*, p. 442).

By the laws of Carthage magistrates were forbidden the use of wine during their term of office, and judges also were to abstain therefrom during the performance of legislative functions, whilst governors of places, during the term of their administration, were not allowed to drink wine.

In A.D. 803 Charles the Great made a decree, "that no person in drink be permitted to solicit or prosecute a cause there, nor to give evidence; and that no judge hold any such court but fasting." In order also to prevent persons giving evidence in a state of intoxication, it was further ordered, "that if they had eaten (or drank) they should neither be sworn nor give evidence." One of the enactments of the ancient Welsh had a similar object in view (Grindrod's *Bacchus*, p. 442).

"The Turks, before their conversion to Mahometanism, drank water or milk; yet Seljuk, the father of the Seljukian dynasty, lived to be a hundred and seventy years old; and scarcely was there a throne in Asia, Europe, or Africa but tottered before the power of his abstinent sons. The Seljukians; the hordes of Zengis Khan, of the Ottomans, and of Tamerlane, were originally tectotallers,



and, in becoming Mahometans, avowed the principle of total abstinence; yet these four angels of the Apocalypse subdued and conquered by far the greater part of the world. It is worthy of remark that luxury and intemperance was the main cause of the degeneracy of the descendants of these heroes" (*Anti-Bacchus*, p. 119).

The Circassians, generally admitted to be the most beautiful people upon earth, are tall, athletic, and the men are very strong, whilst the beauty of the women has been celebrated for ages, yet these people have long been distinguished for their strict observance of the principle of total abstinence from intoxicating liquors (*Anti-Bacchus*, p. 119).

From the remotest antiquity abstinence from intoxicating liquors has been enjoined on physical, social, or religious grounds by the Brahmins, Hindoos, Mahometans, and other eastern peoples. The religion of the Chinese and neighbouring nations enjoins upon its faithful followers entire abstinence from all intoxicating liquors. The inhabitants of China generally, as well as the natives of Japan, adopt the religious creed of the divinity *Fo*, whose precepts, by a strict conformity to which alone they conceive they can lead a virtuous life and obtain his approbation, are as follows:—(1) Not to kill anything that has life; (2) not to steal; (3) not to commit fornication; (4) not to lie; and (5) *not to drink strong liquors*. From the Catechism of the Shamans, or the Laws and Regulations of the Priesthood of Buddha, we learn: "This law commands us not to drink any intoxicating liquor. There are many sorts in the western frontier countries, as liquors made of sugarcane, of grapes, and of many other plants; in this country (China) it is the general custom to make a strong liquor from rice—of all these thou shalt not drink, with this exception, when thou art sick, and nothing else can restore thy health, and then it must be known by all that thou drink strong liquors. If there be reason for it, thou shalt not touch any liquor with thy lips, thou shalt not bring it to thy nose to smell at, nor shalt thou sit in a tavern, or together with people who drink spirits." From the same source we have the following remarkable statement: "There was a certain Yewpotan, who by breaking this law violated also all others and committed the thirty-six sins; you can see by this that it is no small sin to drink wine (strong

drink). There is a particular department in hell filled with mire and dirt for the transgressors of this law, and they will be born again as stupid and mad people, wanting wisdom and intelligence. There are bewildering demons and maddening herbs, but spirits disorder the mind more than any poison. The Scripture moveth us, therefore, to drink melted copper sooner than violate this law, and drink spirits. Ah! how watchful should we be over ourselves."

A religious community called the Saadhs, residing near Delhi, in India, are said to have been abstainers from all luxuries, such as "*tobacco, paun, opium, and wine*," and are described as peculiarly industrious, charitable, orderly, and well-conducted people, chiefly engaged in trade (*Bacchus*, p. 498).

Cæsar, speaking of the Suevi, says that they were by far the greatest and most powerful in war of all the nations of Germany, and adds: "They live for the most part on milk and animal food. Wine they do not admit at all to be imported among them, because they believe that by it men are *enervated and effeminate* and incapable of enduring labour."

Coming down to the year A.D. 1517, we find that an institution was set on foot on the 18th day of January in that year, for the special cultivation of temperate habits among the higher classes in Germany. This institution was founded by Sigismond de Dietrichstein under the auspices of St. Christopher.

Eighty-three years afterwards, viz. on Christmas Day, 1600, another institution, called "The Order of Temperance," was established by Maurice, Landgrave of Hesse, when over two hundred nobles became members. The *Gentleman's Magazine* for 1836 gave some particulars of this order, and stated that the original document, from which the following extracts are given, was then in existence, in manuscript, with the signatures and seals of more than two hundred nobles attached to it, in the library of the town-hall of Marburg, in Upper Hesse.

These rules speak for themselves, and bear testimony to the fact that drunkenness prevailed to an alarming extent in Germany at the close of the fifteenth century.

(We may observe that, as the following is an English translation from the German, the language is modernized, and the document has not that ancient appearance the date would warrant.)



"1. Be it ordained that every member of this society pledges himself from its institution, which dates December 25, 1600, until the same day in December, 1602, never to become intoxicated. 2. That the foregoing order may be the better observed by every member of this high and well-conceived society, we pledge ourselves to be satisfied with seven glasses of the measure of the order at a meal. 3. That no member of this order shall, in the course of twenty-four hours, take more than two head (hanpt) meals, not exceeding seven society tumblers with each, and not under any circumstances to be allowed to drink wine on other occasions, not even as a sleeping draught. 4. As it is likely, however, that wine may to some be necessary at luncheon, one glass may be taken, provided it be subtracted from the daily allowance of fourteen.<sup>1</sup> 6. That no one may complain of thirst a necessary quantity of other beverages, as beer, mineral water, toast and water, &c., shall be supplied at every meal; but moderation is enjoined even in the use of these. 7. It is not allowable to drink Spanish wines, brandy, nor Geneva, strong malt liquors, as London porter,<sup>2</sup> or Hamborough double ales. 8. Under some circumstances one glass of the aforesaid strong spirits may be drunk, but for every one so taken two glasses of wine to be deducted. 9. No person shall be allowed to drink his seven glasses in one or even two draughts, but to make at the least three. 10. Also no one shall have the privilege of drinking the fourteen glasses at one sitting, nor even eight on one occasion; they must be equally divided between the two meals. 11. Those who break any of the above laws shall be reported to the founder of the society. 12. If any member should infringe the constitution of the order three staid and well-conducted brothers shall pronounce on the guilt of the accused, and if found guilty adjudge him to the greater or the lesser punishment at their discretion. The greatest to be, that from the date of his crime for the period of one year he shall not be allowed to be present at any tournament or knightly play, either horse or foot. The next punishment, that for the space of one year he be not allowed to

drink wine; and, as a still lighter, should such be deemed proper, the culprit shall be adjudged to forfeit the two best horses in his stable, and to pay a fine of 300 dollars" (or thalers).

A third institution of this kind was established and patronized by the Count Palatine, Frederick V. This, we are told, was an improvement upon the former societies, being more stringent in its rules. These orders or societies were not only limited in their usefulness, but transitory in their existence (*Bacchus*, p. 5).

It may be noted that the dawn of the temperance crusade, in what might be termed spasmodic or intermittent rays of light, had nevertheless an influence for good over the minds of some of the British poets and authors, leading them to raise a warning voice against the vice of intemperance, which was then largely indulged in by the wealthy portion of the community.

In 1603 the first edition of Shakespeare's play of "Hamlet" was issued, and in scene iv. act 1 we obtain glimpses of the manners and customs of those times. On hearing a flourish of trumpets and ordnance shot off, *Horatio* inquires:—

"What doth this mean, my lord?"

*Hamlet*. "The king doth wake to-night, and takes his rouse,

Keeps wassail, and the swaggering upspring reels;  
And as he drains his draughts of Rhenish wine  
The kettle drum and trumpet thus bray out  
The triumph of his pledge.

*Horatio*. "Is it a custom?"

*Hamlet*. "Ay marry is't:

But to my mind—though I am native here,  
And to the manner born,—it is a custom  
More honoured in the breach than the observance.  
This heavy-headed revel east and west,  
Makes us traduced and tax'd of other nations:  
They clepe us drunkards, and with swinish phrase  
Soil our addition; and, indeed, it takes  
From our achievements, though perform'd at height,  
The pith and marrow of our attribute."

*Hamlet* was followed by the play of "Othello," in scene 3, act ii. of which *Cassio* delivers a grand temperance address in the hearing of his tempter and betrayer *Iago*.

Speaking of the heinous sin of drunkenness, *Cassio* observes: "Drunk? and speak parrot? and squabble? swagger? swear? and discourse fustian with one's own shadow?—O, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil! . . . O God, that men should put an enemy in their

<sup>1</sup> Either the 5th Rule has been omitted, or they have been wrongly numbered.

<sup>2</sup> The translator has here stated that London porter was not allowed, neither could it be if it was not known until 1722. Either there was some equivalent to London porter, or the date given by Rev. S. Couling should have been 1522.—P. T. W.

mouths to steal away their brains! that we should with joy, pleasance, revel, and applause transform ourselves into beasts! . . . He shall tell me I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast! O, strange! Every inordinate cup is unblest, and the ingredient is a devil!"

Thus it is evident that Shakespeare was fully conversant with the true nature and properties of alcoholic liquors, and of their effects upon those who took them.

In scene 3, act ii. of "As You Like It," he gives us a grand illustration of the healthy, vigorous, self-sacrificing, and devoted total abstainer, in the character of the servitor, Old Adam, who thus addresses his young master Orlando, and offers the monetary aid he is so much in need of:—

"I have five hundred crowns;  
The thrifty hire I sav'd under your father,  
Which I did store to be my foster nurse  
When service should in my old limbs lie lame,  
And unregarded age in corners thrown;  
Take that; and He that doth the ravens feed.  
Yea, providently caters for the sparrow,  
Be comfort to my age! Here is the gold;  
All this I give you. Let me be your servant;  
Though I look old, yet I am strong and lusty;  
For in my youth I never did apply  
Hot and rebellious liquors in my blood;  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty, but kindly; let me go with you;  
I'll do the service of a younger man  
In all your business and necessities."

In another place Shakespeare speaks of—

"honest water which ne'er left man i' the mire."

In scene 2, act i. of the "Merchant of Venice" the character of the nephew of the Duke of Saxony is thus given by Portia in answer to Nerissa's question as to how she liked him:—

"*Portia.* Very vilely in the morning, when he is sober, and most vilely in the afternoon, when he is drunk; when he is best, he is a little worse than a man, and when he is worst, he is little better than a beast; an the worst fall that ever fell, I hope I shall make shift to go without him"—*Nerissa.* If he should offer to choose, and choose the right casket, you should refuse to perform your father's will, if you should refuse to accept him.—*Portia.* Therefore, for fear of the worst, I pray thee, set a deep glass of rhenish wine

on the contrary casket, for if the devil be within and that temptation without, I know he will choose it. I will do anything, Nerissa, ere I'll be married to a sponge."

The sublime poet John Milton, author of "Paradise Lost," "Paradise Regained," "Samson Agonistes," &c., himself a total abstainer, in the latter work makes Samson and his friends speak thus:—

"*Chorus.* Desire of wine, and all delicious drinks,  
Which many a famous warrior overturns,  
Thou couldst repress; nor did tho dancing ruby  
Sparkling, outpoured, the flavour, or the smell,  
Or taste, that cheers the hearts of gods and men,  
Allure thee from the cool crystalline stream.

*Samson.* Wherever fountain or fresh current flow'd  
Against the eastern sky, translucent, pure,  
With touch ethereal of Heaven's fiery rod  
I drank, from the clear milky juice allaying  
Thirst, and refresh'd; nor envied them the grape  
Whose heads that turbulent liquor fills with fumes.

*Chorus.* O madness, to think use of strongest wines  
And strongest drinks our chief support of health,  
When God with these forbidden made choice to rear  
His mighty champion strong above compare,  
Whose drink was only from the liquid brook."

Another important aspect of the temperance question is beautifully treated in the following lines:—

"If every just man that now pines with want,  
Had but a moderate and beseeching share  
Of that which lewdly-pampered luxury  
Now heaps upon some few with vast excess,  
Nature's full blessings would be well dispensed  
In unsuperfluous even proportion,  
And she no whit encumbered with her store;  
And then the Giver would be better thank'd,  
His praise due paid."—*Comus.*

The divine George Herbert was anxious to stay the plague of intemperance, and in his "Church Porch" propounds a remedy, although a sort of moderation theory, an impracticable attempt to arrest men at the *third glass*. He says:—

"Drink not! the third glass, which thou canst not  
tame  
When once it is within thee; but before  
Mayst rule it, as thou list: and pour the shamo  
Which it would pour on thee, upon the floor.  
It is most just to throw that on the ground,  
Which would throw me there, if I keep the  
round.

He that is drunken, may his mother kill  
Big with his sister; he hath lost the reins,  
Is outlaw'd by himself: all kind of ill  
Did with his liquor slide into his veins.

The drunkard forfeits Man, and doth divest  
All worldly right, save what he hath by beast.



Shall I, to please another's winesprung mind,  
Lose all mine own? God hath given me a measure  
Short of his can, and body; must I find  
A pain in that, wherein he finds a pleasure?  
Stay at the third glass; if thou lose thy hold,  
Then thou art modest, and the wine grows bold.

If reason move not Gallants, quit the room,  
(All in a shipwreck shift their several way);  
Let not a common ruin thee entomb:  
Be not a beast in courtesy, but stay,  
Stay at the third cup, or forego the place,  
Wine above all things doth God's stamp deface."

Many have found it wiser and better to slightly alter the reading of this, and substitute "Drink not the *first* glass," then Herbert's philosophy harmonizes with sound scientific temperance. On the other hand, to thousands the third glass has proved the highway to ruin.

John Dryden, in his Address to his Kinsman John Dryden, of Chesterton, Huntingdonshire, remarks:—

"So lived our Sires, ere Doctors learned to kill,  
And multiplied with theirs the weekly bill.  
The first Physicians by Debauch were made:  
Excess began, and Sloth sustains the Trade.

By chase our long-liv'd Fathers earn'd their food,  
Toil strung their nerves, and purified the blood.  
But we their Sons, a pampered race of men,  
Are dwindled down to threescore years and ten.  
Better to hunt in Fields, for Health unbought,  
Thau fee the Doctor for a nauseous draught,  
The wise for cure, on Exercise depend:  
God never made his Work for Man to mend."

The Rev. E. Young, author of "Night Thoughts"—who died in 1765—in the following lines gave indication of his intimate acquaintance with the evils of intemperance, and the responsibilities of those who license a traffic productive of so much iniquity and premature death. He says:—

"In our world, death deposes  
Intemperance to do the work of Age;  
And, hanging up the quiver Nature gave him,  
As slow of execution, for despatch  
Sends forth *licensed butchers*: bids them slay  
Their sheep, (the silly sheep they fleeced before,)  
And toss him twice ten thousand at a meal.

O what heaps of slain  
Cry out for vengeance on us."  
—*Night Thoughts*. Night IX. Consolation.

John Locke, who had in the early part of his life a feeble constitution, and for many years suffered much from asthma, attributed the prolongation of his life (to the age of seventy-three) to the use of water in preference to alcoholic liquors. Boyle, who was considered the first physician of his age, although

possessed of an exceedingly delicate constitution, also made use of water, and died at the age of sixty-five. Sir Isaac Newton was habitually abstemious in his diet. He died at the advanced age of eighty-five years, and when engaged upon his *Treatise on Optics* abstained altogether from stimulating liquors and animal food, restricting himself to water and to vegetables. In 1737 Dr. Samuel Johnson abstained entirely from fermented liquors, "a practice to which he rigidly conformed for many years together at different periods of his life." On being reminded that he had once admitted that abstinence from wine would be a great deduction from life, he said: "It is a diminution from pleasure, to be sure, but I do not say a diminution of happiness; there is more happiness in being rational." And again, he remarks, "When we talk of pleasure we mean sensual pleasure. Philosophers tell you that pleasure is contrary to happiness; gross men prefer animal pleasure" (Boswell's *Johnson*).

In 1747 R. James, M.D., London, in his *Pharmacopœia Universalis*, wrote as follows: "Every person who drinks a dram seems to me to be guilty of a greater indiscretion than if he had set fire to a house; and for the same reasons, cordial waters are the most dangerous furniture for a closet." In another part of the same work he says: "I cannot forbear admiring the great wisdom of Mahomet, who has strictly forbade his followers the use of fermented liquors for better reasons than are generally apprehended."

In 1794 Dr. Erasmus Darwin, in his well-known *Zoonomia*, calls wine "a pernicious luxury in common use and injuring thousands."

Many other names could be given, and extracts made, showing that during the sixteenth, seventeenth, and eighteenth centuries gifted men of all ranks and professions saw and deplored the evils resulting from the use of intoxicating liquors, and foreshadowed the remedy—total abstinence for the individual, and prohibition of the traffic in intoxicants—for the security, prosperity, and happiness of the nation.

Much has been written and said of Robert Burns, the "Bard of Scotland," a man who was lauded and lionized for a short period of his brief, but chequered, career, and whose brilliant productions, by their intrinsic worth and power, have raised his name to "an elevation in the affections of his countrymen,



and of the lovers of song in general, which has no parallel in the annals of literature." During the celebration of his centenary, and at subsequent annual gatherings, papers have been read, speeches made, and tributes of praise awarded in great abundance; but it is questionable whether any of them were so honest, honourable, and true as the terse, yet comprehensive, essay on *Burns: the National Bard and the Temperance Reformer of his Age*, by John Paton of Barrhead (1887).

In this essay, the writer—a thorough Scotchman—graphically sketches the history of the family of Burns; the habits, customs, and sterling character of the Scotch peasantry—from which the poet sprang—and then, by somewhat lengthy quotations from the "Twa Dogs," "The Cottar's Saturday Night," &c., he shows how Burns, with the heroism of poetic genius, stimulated by a life as yet unpolluted by sin, and a home training alike creditable to parents, children, and country, presents, in contrast therewith, the luxurious drunken sensuality of the upper classes, not hiding or palliating the vices of some of the so-called "Shepherds of Israel."

In his "Lines on Meeting Lord Daer" he gives a terribly painful description, and a scathing denunciation of the drunkenness of the affluent Scotch, thus:—

"I've been at drucken writers' feasts,  
Nay, been bitch-fou 'mang godly priests—  
Wi' reverence be it spoken!—  
I've even joined the honour'd jorum  
When mighty squireships o' the quorum  
Their hydra drouth did slocken."

He also turned the full blaze of his light upon the drunkenness and profanity which attended upon the great religious gatherings termed "Holy Fairs."

In his prefatory note to the poem of "The Holy Fair," John S. Roberts, editor of an edition of Burns's poems, says: "This is far the ablest of the satires Burns levelled at the Church; and his worst enemies could not avoid confessing that it was as well deserved as it was clever. Scenes such as the poet describes had become a scandal and a disgrace to the Church. The poem was met by a storm of abuse from his old enemies; but amid all their railings, they did not fail to lay it to heart, and from that time forward there was a manifest improvement in the bearing of ministers and people on such occasions. This is not the least of its merits in the eyes of his

countrymen of the present day. Notwithstanding the daring levity of some of its allusions and incidents, the poet has strictly confined himself to the sayings and doings of the assembled multitude—the sacred rite itself is never once mentioned."

The editor then goes on to describe what he himself witnessed on "Sacramental Sabbath," at a much later period (about 1860), and fully confirms Burns's description of the drunken scenes that followed. He says: "There was no drinking observable during the services; but in the evening the change-houses of the various villages throughout the district presented no very edifying spectacle."

"But," say some, "was not Burns himself addicted to intemperance; why, therefore, claim him as a temperance reformer?" As the diligent student of science, in making important experiments, exposes himself to great risks, and imperils his eyesight, limbs, and life; as the operating surgeon, striving to relieve pain or cure disease, by a trivial inadvertence runs the risk of losing his own life; as those zealous for the development of their religious opinions leave home and country, and undergo a life of deprivation and suffering amongst strangers; or one in a self-sacrificing spirit exposes himself to the risk of becoming affected with the same loathsome disease, living the same miserable life, and finally dying the same agonizing death as the poor lepers he ministers unto, so also the poet Burns, driven by force of circumstances into surroundings where temptations and snares beset him on every hand, became at length a victim to the drink he so strongly denounced.

It is neither our province nor desire to attempt to add to the biographies of Burns, but in speaking of him as one of the earliest of the pioneers of the modern temperance reformation we feel constrained, as far as possible, to repel some of the cruel calumnies that have been heaped upon his name, and to refute the charge that he was an habitual drunkard.

It is an undoubted fact that he sometimes got intoxicated, and whilst in that state behaved unseemly; so, also, did some of the later temperance reformers. We have it on the authority of Messrs. Joseph Livesey, John King, and others, that it was no uncommon thing to find some of the members of the Temperance Society drunk on the ale, porter, wine, &c., permitted to be used by the Moder-

tion Temperance Society pledge. We have no proof that Burns ever was a member of a temperance society, although there was, at least, one such society in existence at Leadhills in Lanarkshire, founded in 1759 or 1760, shortly after the birth of our bard.

One of his biographers (J. S. Roberts) tritely observes: "That a man whose clear income was £70 per annum, who clothed himself respectably as became his station, and owed no man anything, could not have been a drunkard, nay, could not have been often within the walls of a public-house, is clear on the very face of it." Again the same writer remarks: "When about to leave Edinburgh, Dr. Blair addressed to him a most friendly and affectionate letter, in which his having stood firm and calm and unseduced amid the dazzling circumstances by which he had been tried, is particularly enlarged upon. At Ellisland we know his life was one of temperance and industry, and that he spoke the literal truth when he said that he had taken down his punch-bowl from its *dusty* corner on some particular occasion of merrymaking. At all times he was apt to be intruded on, sometimes by shallow blockheads who were no mates for him, at other times by men of worth and standing, literary and social; and to both classes alike he was apt to give up his time and impair his means by a hearty and abundant hospitality."

Mr. James Gray, master of the High School of Dumfries, gives the following testimony:—"He seemed to me to frequent convivial parties from the same feelings with which he wrote poetry, because nature had eminently qualified him to shine there, and he never on any occasion indulged in solitary drinking.

"I often met him at breakfast parties, which were then customary at Dumfries, and on these occasions, if he had been suffering from midnight excesses, it must have been apparent. But his whole air was that of one who had enjoyed refreshing slumbers, and who arose happy in himself, and to diffuse happiness on all around him."—*Mr. Gray's Letter to Gilbert Burns.*

Mr. Paton affirms that it was not until after Burns had "settled down in Dumfries that he personally confronted the full force of this weak and vile contagion, and the extent to which it penetrated his life is confined to this period. It was then that the convivial meeting took place which occasioned the song,

'Willie brewed a peck o' Maut,' and also where the drunken contest was engaged in which called for the 'Whistle.' These, especially the song, are held up by our poet's detractors, while they insist, against the facts of the case, that the national drunkenness is attributable to the glamour of his genius." "It is not fair to Burns, nor calculated to diminish the drunkenness they profess to deplore." "He saw that vileness and weakness, from the contagion of aristocratic drunkenness and sensuality, were the great evils to which the toiling multitude was exposed; and he, of all the men of his time, did most to warn them off from their contaminating influence." He then goes on to mention how Burns became cognisant of this contagion in the person of Kirkoswald's celebrated dominie, who had to be treated to drink by those who desired to become his pupils. At Irvine also, when in his twenty-third year, Burns was "fascinated by the geniality of a young man *who had been gently brought up*," and thus was led into occasional fits of intoxication. "But," says Mr. Paton, "although thus overcome, he submitted to the tempting power of his age, and became at war with himself, it must not be forgotten that, while he did not raise the brute above the man in his own nature, he continued, in the light of increased experience, to present drink and its debasing effects so truthfully as to anticipate the researches of science, as they are now accepted and applied by temperance reformers to beget public opinion for the suppression of its sale."

Probably the truest index to Burns's personal life and habits is found in his correspondence. In writing to Mrs. Dunlop, relative to the state of his health, he tells her that it is not the want of rest but "occasional hard drinking that is the devil to him." "Against this," he continues, "I have again and again bent my resolution. I have totally abandoned taverns; it is the private parties in the family way that do me the mischief, but even these I have more than half given up." This is spontaneously admitted; but to a lady who advised him to give it up altogether, he replies: "They would not have my company if I did not drink with them; I must give them a slice of my constitution." This was the experience and fate, at a still later period, of Lancashire's sweetest, grandest of all humble temperance poets, John Critchley Prince, author of "The Three Angels," "Angel of



Temperance," &c. &c. This convivial domestic habit was so new and disgusting to Burns that he called it "savage hospitality." When pressed to honour it by conforming thereto, upon one occasion he took the goblet and wrote thereon the following striking words:—

"There's death in tho cup—sae boware!  
Nay, moro—there is danger in touching;  
But wha can avoid the fell snaro?  
The man and his wino's sae bewitching!"

In this unique stanza, a perfect poem in itself, Burns presented drink and its effects in precisely the same light as "they are now scientifically seen, exposed and denounced by temperance reformers. His defence of the poor from the contagion of aristocratic drinking and drunkenness is the prominent Scottish antecedent to the Temperance Reformation."

Mr. Lockhart in his biography says:—"That Burns ever sank into a toper, that he ever was addicted to solitary drinking, that his bottle ever interfered with his discharge of his duties as an exciseman, or that in spite of some transitory follies he ever ceased to be a most affectionate husband, all these charges have been insinuated, *and they are all false*. His intemperance was, as Heron says, in fits; his aberrations of all kinds were occasional, not systematic; they were all to himself the sources of exquisite misery in the retrospect; they were the aberrations of a man whose moral sense was never deadened—of one who encountered more temptations from without and from within, than the immense majority of mankind, far from having to contend against, are even able to imagine."

It is evident, therefore, that, like many others, Burns has suffered wrongly, and had his detractors not only in life but even after death. But for his own honest admissions much less could have been said against him. His contrition and humility are thus expressed:

"The poor inhabitant below  
Was quick to learn and wise to know,  
And keenly felt the friendly glow  
And softer flame;  
But thoughtless follies laid him low,  
And stain'd his name."

William Cowper, in 1780, gave forth an utterance proving that he had clear perceptions of evil, and thoroughly understood the nature of the liquor traffic, and also the terrible responsibility of the government who, for the sake of revenue, licensed and maintained so great an iniquity. He says:

"Pass where we may, through city or through town,  
Village or hamlet of this merry land,  
Though lean and beggar'd, every twentieth pace  
Conducts the unguarded nose to such a whiff  
Of stale debauch forth issuing from THE STYES  
THAT LAW HAS LICENSED, as makes Temperancee  
reol.

Thero sit involved and lost in curling clouds  
Of Indian fume, and guzzling deep, the boor,  
The lackey, and the groom. The craftsman there  
Takes a Lethean leave of all his toil;  
Smith, cobbler, joiner, he that plies the shears,  
And he that kneads the dough; all loud alike,  
All learned and all drunk! The fiddle screams  
Plaintive and piteous, as it wept and wailed  
Its wasted tones and harmony unheard.

Dire is the frequent curse, and its twin sound  
The cheek distending oath. . . .

"Tis here they learn  
The road that leads from competence and peace  
To indigence and rapine; till at last  
Society, grown weary of the load,  
Shakes her encumbered lap, and casts them out.  
But censure profits little; vain the attempt  
To advertise in verse A PUBLIC PEST,  
That like the filth with which the peasant feeds  
His hungry acres, stinks, and is of use.  
Th' excise is fattened with the rich result  
Of all this riot; and ten thousand casks,  
For ever dribbling out their base contents,  
Touched by the Midas finger of the State,  
Bleed gold, for ministers to sport away.  
Drink and be mad, then; 'tis your country bids!  
Gloriously drunk—obey the important call!  
Her cause demands the assistance of your throats;  
Ye all can swallow, and she asks no more."

—Cowper's Task, book iv.

That a temperance pledge was not altogether unknown in England in the early part of the seventeenth century is evident. The following total abstinence pledge was found written on the blank leaf of an old Bible in the handwriting of the Rev. R. Bolton, B.D., bearing date, Broughton, near Northampton, April 10th, 1637:—

"From this day forward, to the end of my life, I will never pledge any health, nor drink a carouse, in a glass, cup, bowl, or other drinking instrument whatsoever, wheresoever it be, from whomsoever it come, except the necessity of nature do require it. Not my own most gracious king, nor any the greatest monarch or tyrant on earth, not my dearest friend, nor all the gold in the world shall ever enforce me or allure me, not an angel from heaven (who I know will not attempt it) should ever persuade me, not Satan with all his old subtleties, nor all the powers of hell itself shall ever betray me. By this very sin (for sin it is, and not a little one) I do plainly find that I have



more offended, and more dishonoured, my great and glorious Maker, and most merciful Saviour, than by all the other sins that I am subject unto; and for this very sin I know it is that my God hath often been strange unto me. And for that cause and no other respect have I thus vowed, and I heartily beg my good Father in heaven of His goodness and infinite mercy in Jesus Christ to assist me in the same, and to be favourable unto me for what is past. Amen.

"Signed R. Bolton."

Brooke's *Lives of the Puritans*, vol. ii. p. 390.

Another pledge of this nature was found in an old Wesleyan Methodist hymn-book, which, in 1869, came into the possession of Mr. Robert Garnett, junr. (now Robert Garnett, J.P.), of Penketh and Warrington, who sent a copy to the editors of the *Methodist Temperance Magazine*, who, in giving it a place in the June number for 1869 (p. 119), say:—

"We have great pleasure in giving publicity to these interesting documents, which will explain themselves."

*Copy.*

"June 10, 1761.

"Lord! this day I would renew my covenant, that through Thy Divine aid, I purpose and resolve, through Thy strength, and would exert all the powers Thou hast given me, never to drink strong liquors during my natural life; and take Thou my God to witness this as solemnly transacted in Thy sight, and signed by my hand.

JOHN WATSON."

"Lord! I have the greatest reason for gratitude and thankfulness to Thee for enabling me so far to keep the covenant which I made with Thee; and I am thankful to Thee for Thy miraculous and restraining grace; and this being the 10th June, 1763, would I renew the same covenant, and beg Thy Divine assistance to help me in the performance of the same, and as far as Thou givest me I intend to execute the same; all which I promise through the supplies of Thy grace, and signed my hand.

JOHN WATSON."

The fact that these pledges were found in a Methodist hymn-book, lead us to infer that the writer was familiar with the principles

laid down in the "Rules of the People called Methodists," which were issued, May 1st, 1743, or eighteen years previous to the date of the first pledge. These rules, presented to each person received as a member of the society, prohibited "drunkenness; *buying or selling spirituous liquors*; or drinking them, unless in cases of extreme necessity;" and all who desired to become members of the society were expected to comply with these rules.

Before the rules were actually in print, the brothers John and Charles Wesley had adopted and enforced them, that is between the date of the formation of the Wesleyan Methodist Society—1739—and the date of the issue of the rules. In Mr. Wesley's *Journal*, March 12th, 1743, is recorded the fact, that amongst the persons expelled from the society at Newcastle-upon-Tyne for numerous breaches of the rules were: *seventeen* for drunkenness, and *two* for retailing spirituous liquors. Mr. Wesley's works, the *Journal*, the *Large Minutes*, his *Fifty-three Sermons*, and his *Notes on the New Testament*, contain ample proof that he was very pronounced in his opinions on this subject. His sermon on "The Use of Money," contains some of the most emphatic utterances ever delivered upon the evils of drinking, and the guilt of those who traffic in drink, "in the common way," as he himself puts it. Although the rule upon this subject was never repealed, but up to the present stands among the rules printed in every class-book, and a full copy is supposed to be given to every person admitted into the society on trial, the clauses relating to drinking and selling intoxicating liquors were altogether ignored, and the rule itself was practically a dead letter, except in some parts of America and Sweden, where for a time it was rigorously enforced.

In a pamphlet (published in 1880) entitled *The Birthdays of the Temperance and Total Abstinence Movements in Scotland*, Mr. James Macnair, of Glasgow, affirms that there were certain temperance societies in Scotland previous to the formation of modern temperance societies. He tells us that in 1759 or 1760 an association was formed at Leadhills by a number of the inhabitants who had seen the effect produced by the closing of the distilleries during a time of famine occasioned by bad harvests, &c. On an intimation being made that the distilleries were to be reopened, a meeting was held and the following resolu-

tions were passed:—"We, the inhabitants of the town of Leadhills, having taken to our most serious consideration the former direful effects of the malt distilleries, and being justly apprehensive of the like fatal consequences in time coming, as we hear that these devouring machines are again to be let loose, unanimously come to the following resolutions:—

"1st, That the malt distilleries have been the principal cause of the immoderate use of spirituous liquors, which have been found by experience highly detrimental, not only to the health but also to the morals of mankind, especially to the labouring part thereof, being productive of all kinds of debaucheries, drunkenness, indolence, and, in fine, *the very enemy of social happiness.*

"2dly, They have, ever since they came to any height, been a *principal cause of the famine*, while such immense quantities of the best food, designed by the bountiful hand of Providence for the subsistence of his creatures, have been, by them, converted into a stupefying kind of poison *calculated for the sure, though slow, destruction of the human race;* and, therefore,

"3dly, We are firmly resolved, in order to prevent their baneful influence, to discourage to the utmost of our power, by all public methods, that pernicious practice, being determined to drink no spirits so distilled, neither frequent, nor drink any liquor in, any tavern or ale-house that, we know, sells or retails the same. And as we have no other means to combat these enemies of plenty, we have chosen this public way of intimating our sentiments to the world, craving the concurrence of all our brethren in like circumstances in town or country—tradesmen, mechanics, and labouring people of all denominations—to join us in this laudable association. Need we urge any arguments, O countrymen, to prevail with you? Can we suppose you have already forgot the late dismal effects of these distilleries? Are not the deplorable circumstances to which many of you were of late reduced yet recent in your minds; or, though some of your circumstances may perhaps have been such as have screened you from feeling them so sensibly as others, yet do you not remember the pinching condition of the poor, expressed in the most moving manner by their pitiful complaints, their meagre looks, and dejected countenances, while ready on the top of every street to fall a prey to the

devouring jaws of famine—we say, can you remember these and not behold with indignation the mouths of these voracious vultures again opened? Let us then entreat you, by all that is dear to you, both as men and Christians—nay, permit us to crave it of you as a debt you owe to your country, yourselves, and especially the poor, to bestir yourselves by all rational ways in favour of such valuable interests—as you would not put a sword in your enemy's hands to sheathe it in your bowels. May you not with propriety say, when presented with a glass of the liquor, as the royal prophet in another, though in some respects, similar case, said: 'Be it far from me. Is it not the blood of these men?'" (Macnair's *Birthdays of Temp.* 1880, pp. 6, 7).

These resolutions, and the accompanying appeal, appeared in the *Edinburgh Magazine* for April, 1760, and the resolutions are quoted in Lees' *U. K. A. Prize Essay* (1857, pp. 80, 81).

Mr. Macnair adds that in 1805 the Reformed Presbyterian Church of Scotland "lifted its testimony against drunkenness, making tipling one of the causes for fasting and humiliation, warning its people to avoid all places likely to lead into a state of intoxication; calling ale-house 'hell-houses;' and," says he, "it is questionable if, at this date, there were a single publican in connection with this body."

From particulars given in the New British and Foreign Temperance Society's *Journal* for December 24th, 1841, it appears there was an active Christian Total Abstinence Society in Manchester as early as the year 1810 known as the Bible Christians, or *Cowherdites*, after their minister the Rev. William Cowherd, who died in 1816. The *Journal* says:—

"So far back as the year 1810 the members of this church were *pledged* to abstain, as is proved by the church register, in which are entered the name, age, and residence of the members, and the time of leaving off intoxicating liquors. Three extracts from this register are before us of the dates respectively of June and July, 1810, and September, 1814, in which the above circumstances are carefully noted. The persons entered at the above dates, and many others, are still living in good health, and have remained faithful to their pledge. Members who broke their pledge were suspended from membership, and not readmitted till they had been tried three months."

Mr. Cowherd "publicly preached against all intoxicating drinks, and considered none as members of his church except they pledged themselves to abstain entirely from them." His successor, Mr. Scholefield, both taught and acted on this principle while he was pastor of Christ's Church, Ancoats, Manchester, where the Bible Christians met. In 1809 the conference of this body resolved that non-alcoholic wine alone should be used in the Lord's Supper, and at the end of their hymn-book directions were given for observing the Eucharist.

In a later chapter particulars will be given of the Skibbreen (Ireland) Abstinence Society, founded about the year 1817 by Mr. Jeffry Sedwards, a reformed drunken nailer, and some of his associates, which in course of time became a large and prosperous organization,

with a meeting-place of its own, erected by the members in an incredible space of time.

In 1818 there were two societies at Cartdyke, in the east part of Greenock, which were a sort of temperance society. One was known as the "Regular Society," whose object was to prevent drunkenness and promote sobriety by using intoxicating liquors, both distilled and fermented, in moderation. The other was called the "Moderation Society," its basis being abstinence from ardent spirits (Macnair's *Birthdays of Temperance*, &c.).

Although these illustrations prove to a demonstration, that in districts wide apart, and in all ages, the principles of temperance have been enforced and practised, none of these efforts had any direct bearing upon or were in connection with the movement known as the Temperance Reformation of modern times.



## CHAPTER III.

### THE ORIGIN OF MODERN TEMPERANCE OR ANTI-SPIRIT ASSOCIATIONS (1805-1830).

First Efforts in America—Town's Meeting at East Hampton, Long Island—Sale of Liquors to Indians Forbidden—Abstinence Propounded by British and American Physicians—Dr. Baynard—The First American Temperance Society—Dr. Benjamin Rush's Investigations—Action of the Methodist Episcopal Church of Virginia—Temperance Sermon—The "Sober Society" of Allentown—Philadelphia Papermakers' Temperance Society—Dr. B. J. Clark and Rev. L. Armstrong's Efforts—The Temperate Society of Moreau and Northumberland—The Greenfield Temperance Society—Dr. Rush and the Presbyterian General Assembly—The Congregational Association—Rev. Lyman Beecher's Committee of Appeal of the Consociation of Connecticut—Life of Dr. Beecher—Massachusetts Temperance Society Founded—Appeal of—Writings of Rev. Justin Edwards—Rev. Dr. Hewitt—The National Philanthropist—The American Temperance Society—Rev. Dr. Nott's Temperance Sermons—Life of Dr. E. Nott—Rev. Dr. C. Chapin's Articles on Total Abstinence—Beecher's Sermons—New York State Temperance Society—Life of E. C. Delavan—Connecticut State Temperance Society—First Society in British North America—The Montreal Society—State Temperance Societies—250 Dollar Prize Essay—L. M. Sargent's Temperance Tales.

What is known as the Temperance Reformation of modern times originated in America. Men whose hearts had been touched for their suffering brethren, in a spirit of Christian philanthropy united to make war against the influence and power of strong drink. In organization they found a means whereby the salvation of many was ensured. Some American writers say that the history of the temperance reformation in that country dates from 1651, when the people of East Hampton, Long Island, passed an order at a town's meeting, "that no man shall sell any liquor, but such as are deputed thereto by the town; and such men shall not let youths, and such as are under other men's management, remain drinking at unreasonable hours; and such persons shall not have more than half a pint at a time among four men" (*American Centennial Volume*, 1877, p. 422).

In 1655 a stringent order was passed forbidding any one to sell, or to send to any of the Indians, any intoxicating liquors. In 1676 the new constitution of Virginia prohibited the sale of wines and ardent spirits (*Centennial Temperance Volume*, 1877, pp. 422, 423).

Long prior to the formation of modern temperance societies, the principles of abstinence were not only indicated, approved of, and commended, but were warmly advocated by

prominent members of the medical profession in various parts of the British empire and in America.

In 1702 Dr. Baynard wrote that ales should be avoided because "they were unwholesome and dangerous liquors." He went further than this, and advocated the prohibition of their sale thus: "Until this be remedied by the magistrates, and it be made criminal to vend such thick and unwholesome liquors, the people may drink on and die on."

According to the *Federal Herald* for July 13th, 1789 (printed at Lansingburgh, New York, U.S.A.), it appears that the *first* American temperance society was established at Litchfield, Connecticut. It notices the fact in the following words:—"Upwards of 200 of the most respectable farmers of the county of Litchfield, Connecticut, have formed themselves into an *association* to discourage the use of spirituous liquors, in doing their farm work, the ensuing season."

At this period Dr. Benjamin Rush of Philadelphia, United States of America, was making investigations into this question, and in 1793 he published a work entitled *Medical Inquiries into the Effects of Ardent Spirits upon the Human Mind*, in which he pointed out the terrible evils wrought by the imbibition of ardent spirits, and observed: "I main-

tain with confidence that spirituous liquors do not lessen the effects of hard labour upon the body. Look at the horse, with every muscle of his body swelled from morning to night in the plough or team, does he make signs for spirits to enable him to clear the earth or climb the hill? No; he requires nothing but clear water and substantial food. There is neither strength nor nourishment in spirituous liquors; if they produce vigour in labour, it is of a transient nature, and is always succeeded by a sense of weakness and fatigue. These facts are founded on observation, for I have repeatedly seen those men perform the greatest exploits in work, both as to their degree and duration, who never tasted spirituous liquors."

Influenced by the writings of Dr. Rush, the reading public of America began to study the question of temperance, and in 1797 the quarterly meeting of the Methodist Episcopal Churches of Virginia unanimously passed the following resolution:—"Resolved that we, the members of this conference, do pledge our honour, as well as our word, as Christians, not only to abandon *entirely* the use of ardent spirits ourselves, except as a medicine, but also to use our influence to induce others to do the same." The Pennsylvanian synod recommended that their ministers should preach against the *sin* of intemperance and the *causes* tending to it, and in 1805 a sermon entitled "The Fatal Effects of Ardent Spirits," was preached by Ebenezer Porter, *Pastor of the First Church in Washington*, Connecticut, and this was reprinted by T. C. Strong in 1812. In 1811 "The Substance of Two Discourses on Intemperance," delivered at Natick, Massachusetts, by the Rev. Stephen Badger, was published at Boston in a pamphlet of twenty-four pages.

In the year 1805 an association was formed at Allentown, in the State of New Jersey, U.S.A., which was entitled "The Sober Society," but the exact nature of its bond of membership is not known.

In the same year an association of paper manufactures in Philadelphia was established, the objects contemplated being "the improvement of their art," and the amelioration of the condition of "worthy unfortunate journeymen" and their families, and its members resolved unanimously to put forth every possible effort to "restrain and prohibit the use of ardent spirits in their respective mills" (*Centennial Temp.* Vol. p. 426).

VOL. I.

In the year 1808 an esteemed physician, Dr. J. B. CLARK, of Moreau, Saratoga county, N.Y., becoming alarmed at the frightful ravages of intemperance, gave the subject his earnest consideration, and in the course of a conversation with the Rev. Lebbeus Armstrong, pastor of the Congregational church of that town, exclaimed: "We shall become a nation of drunkards unless something be done to arrest the progress of intemperance;" and he proposed that efforts be made to form a temperance society. Mr. Armstrong approved of the idea, and convened a meeting, which was held in his school-room on the 30th of April, 1808, the result being the formation of a temperance society on the principle of abstinence from ardent spirits. This was denominated "The Union Temperate Society of Moreau and Northumberland." The inaugural meeting was held on the 25th of August, 1808, when Mr. Armstrong delivered a special and appropriate address.

The fundamental principles of the society were contained in article 4 of the constitution.

"Section 1. No member shall drink rum, gin, whisky, wine, or any distilled spirits, or compositions of the same, except by advice of a physician, or in case of actual disease (also excepting when at public dinners), under the penalty of twenty-five cents—provided that this article shall not infringe on any religious rite.

"Section 2. No member shall be intoxicated, under a penalty of fifty cents.

"Section 3. No member shall offer any of the above liquors to any person to drink thereof, under the penalty of twenty-five cents for each offence." The meetings of the society were held quarterly, and it continued to exist for about fourteen years.

The REV. LEBBEUS ARMSTRONG was born November 23d, 1775, in the state of New York, and at this period was an active, earnest minister of the gospel, anxious to save his brethren from the thralldom of intemperance. Mr. Armstrong evinced a lively interest in all the subsequent stages of the temperance reformation. In 1853 he published a collection of his historical notes, sermons, &c., under the title of *The Temperance Reformation: its History from the Organization of the First Temperance Society to the Adoption of the Liquor Law of Maine, 1851*, in which he assumes that the Temperate Society of Moreau and North-



umberland (of which he was one of the founders) was the first modern temperance society established. In the absence of facts to the contrary, this statement was repeated by Mr. Peter Burne in his *Tectotaller's Companion*, and by numerous other writers, who were in ignorance of the existence of societies prior to this. It is evident that Mr. Armstrong was unaware of the Litchfield, Allentown, and Philadelphia Societies, and, therefore, claimed the honour of being one of the founders of what he believed to be the first temperance society. Mr. Armstrong died in 1860.

On the 19th of April, 1809, a society on the principle of total abstinence from spirits was organized in Greenfield, Saratoga county, N.Y., but beyond the fact of its existence we have no authentic information (*Centennial Volume*, page 427).

In 1811 an almost simultaneous movement in this direction was made both at Philadelphia, Pa., and at Litchfield, Connecticut. Dr. Benjamin Rush appeared before the General Assembly of the Presbyterian Church, then in session in Philadelphia, and "urged the necessity of inaugurating some scheme that should arouse the public mind to the dangers that threaten the church and the nation from intemperance." A committee was appointed with instructions "to devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country," &c.

In the following year (1812) the General Assembly adopted the committee's report, which urged upon all the ministers of the Presbyterian Church in the United States "to deliver public discourses on the sin and mischief of intemperate drinking."

In 1811 the General Association of the Congregational Church, meeting at Litchfield, Connecticut, appointed a committee on the subject of temperance, and as they could not suggest or propose a remedy, although they had ascertained that the evil was tremendous and was steadily increasing, the Rev. Lyman Beecher, who had just settled at Litchfield, moved that the committee be discharged, and a new one appointed to consider without delay a remedy for intemperance. Mr. Beecher was appointed chairman of this second committee, and it reported resolutions recommending entire abstinence on the part of

individuals and families from all spirituous liquors. The report was adopted, and from that time Dr. Beecher became an active temperance reformer, and showed his earnestness by training his own children in the principles of abstinence.

LYMAN BEECHER was born at New Haven, Connecticut, October 12th, 1775. His father, David Beecher, was a blacksmith, whose strong positive character and many eccentricities gave him a celebrity throughout all the surrounding country. The house in which he lived was still standing in 1880—a memorial of the colonial days; and in or about the year 1874 the old man, accompanied by his son, Henry Ward Beecher of Brooklyn, paid a visit to the homestead, drinking each other's health from the ancient well, which the roof covered, and which had been dug at the first settlement of New Haven.

The doctor took pride in pointing out the spot where his father's anvil stood, in the summer time, under the famous tree which formed a roof to the first congregation of settlers gathered to hear their minister's first sermon in that solitude. The eccentric blacksmith, the grandfather of "the Beechers," had five wives, of whom the fourth, the mother of Lyman, died a few days after his birth. He was such a pigmy for size that he was often set into a silver tankard—an indignity for which he afterwards took a brave revenge on all wine-cups. He was sent to college by his uncle, Lot Benton, the original of Mrs. Stowe's "Uncle Tom" in the *Mayflower*.

During his college career he earned no distinction by scholarly acquirements, but was early noticed as remarkably vigorous. In 1810 he settled as minister at Litchfield, then the intellectual centre of Connecticut, the seat of the famous law school in which so many of the statesmen of the last generation were trained. The sixteen years of this charge he truly called "the most laborious of his life." Here he set himself with a few well-known co-workers to the gigantic task of creating the great missionary and benevolent societies which now hold their May anniversaries in New York, and here also he gave earnest attention to the subject of temperance.

While living in Litchfield, Mr. Beecher spent a Sabbath in Hartford. He was accustomed to dress with great simplicity, and was very diffident in conversation, so that it was no easy matter to judge of his ability or power



as a preacher without hearing him in the pulpit.

The Rev. Dr. Strong was then settled over the Congregational church in that city, and professional usage required that he should entertain the young clergyman at his house, and invite him to preach. He looked distrustfully upon the young country pastor, and lamented the terrible necessity; but there was no alternative but in the violation of courtesy. The morning and afternoon services passed without Mr. Beecher taking any part in them; in the evening Dr. Strong coldly intimated that if he chose to do so, he might preach, and was shocked by his instant acquiescence. "A man who will accept an invitation tendered in such a way as this," thought the doctor, "cannot preach a sermon fit for my congregation to hear!" He was mistaken. Mr. Beecher had hardly less pride than genius, and he keenly felt the conduct of the great man. The evening came on; the church was brilliantly lighted, and thronged with the beauty, fashion, and intelligence of that home of culture and learning. Dr. Strong had offered the opening prayer, and was sitting in stern ill-humour, while the choir was singing the hymn to precede the sermon. Mr. Beecher became restless, and his face was flushed with a sudden excitement. He turned to the doctor and inquired in a low, hurried voice if the sermon could be for a few minutes deferred—he had left his manuscript in his chamber. "No," said the doctor with sharpness, and grasped the Bible to select a text for himself, glad that an accident was to relieve him and his congregation from what he dreaded would be a mortifying infliction. He was too fast; his young brother had been stung to the heart by his manner, and catching at the words of the last line of the hymn, sprang to the desk, and before Dr. Strong had recovered from his astonishment, announced his text for an extemporaneous discourse. "It is the will of God!" thought the vexed and humbled pastor, and prepared himself to listen with Christian resignation. For a few minutes the young preacher spoke with a slight hesitation, as if, while giving his introduction, he was revolving in his mind an extended argument. Soon his voice rang clear and loud, his sentences became compact and earnest, and his manner caught the glowing fervour of his thought. All was hushed but his impassioned tones; the great assembly was still as death; and

leaning forward with blended wonder and admiration, the pastor felt stealing over him from the hushed air the rebuke of his Master for his harsh judgment and cold treatment of his young brother. In after life he used to relate the story, and confess that he had never heard such eloquence as that of the homespun young Mr. Beecher (Rev. E. Barrass's *Gallery of Distinguished Men*, pp. 4, 5).

Dr. Beecher was often involved in controversy. One of his biographers tells us that certain Episcopalians questioned the validity of his ordination. One day his uncle Lot said to him, "Halloo, youngster, they say you have no right to preach, as you have not been ordained."

"Got a good scythe there, Uncle Lot!" said Beecher. (His uncle was mowing.)

"First rate!"

"Who made it?"

"Dun know; bought it over to the store."

"And if you had another made by a blacksmith who could trace his authority for making scythes all the way up to St. Peter, and yet the scythe would not cut any more than a sheet of lead, which would you take to mow with?"

"Go along, you rogue! Ha, ha, ha!"

In or about the year 1805 a great sensation was produced in America by the frequency of a crime which had become fearfully prevalent, both in England and America, viz. duelling. Men of honour, as they were termed, received insults, and, forsooth, they must immediately issue a challenge, which, if refused by the offending party, he was henceforth stigmatized as a coward, and this of all other epithets was considered the most foul that could be applied to any man who was called a "gentleman." Dr. Beecher raised his voice against this murderous practice in a sermon which excited great interest. The following is taken from the *Autobiography of Dr. Beecher*:—

"There never was such a sensation produced in the whole country as when Aaron Burr fought a duel with Alexander Hamilton, and killed him. When I read about it in the paper, a feeling of indignation was roused within me. I kept thinking and thinking, and my indignation did not go to sleep. It kept working and working, and finally I began to write. No human being knew what I was thinking and feeling, nor had any agency in setting me at work. It was the duel, and myself, and God that produced that sermon.

"I worked at it, off and on, for six months, and when it was done, without consultation or advice I preached it to my own people, and in obscure villages on the north side of the island, to see how it would sound. Finally, I preached it before the presbytery at Aquebogue, April 16th, 1806. The brethren all stared, that I should venture on such a subject in such a place, but they eulogized the discussion, and thought it should be printed. So I fell to work fitting it for the press. But after all, it came nigh not being printed, for, wanting some one to criticise it, and having no literary man in my congregation but John Lyon Gardiner, I sent it over to Gardiner's Island for him to read and criticise. A fortnight after I went over. When I went into the house and came up to the fire I met Mrs. Gardiner. Her husband was away.

"'Have you found your sermon?' said she.

"'Found it!' said I, thunderstruck at the question; 'I did not know it had been lost.'

"'No?' said she; 'but it is though.' And then she told me that her brother John had been over about a week ago, and they sent it by him; but he gave it to a neighbour to take over, who put it in his pea-jacket pocket. In the middle of the day, being warm with rowing, he threw off his coat, and the sermon fell into the water. He heard something splash, as he afterwards recollected, but did not notice it at the time.

"So there I was. I supposed all was gone. I had all my rough sheets, and should have tried to regain it; but it was a dolful prospect, after working over it so long, and reading all the finishing off to Roxana, and Esther, and Mary Hubbard. So I went to Gardiner's hands—he had some five hundred acres of the island farm, and some thirty or forty men—and engaged them to watch the beach, and see if anything came ashore, offering five dollars to the one that found it.

"One day, a month after, I was at home cutting wood, when I spied a fellow running towards me, swinging something in the air, and grinning so that I could see his teeth fifty rods off. There was my sermon, like Moses, from the bulrushes. They had wrapped it in paper, and wound it round with yarn so closely that it was dry inside. As providence had ordered it, a heavy storm and high tide had lodged it high and dry about a hundred rods from our landing-place, above high-water mark. So I had it printed."

It was while labouring at Litchfield that Mr. Beecher wrote his famous *Six Sermons on Intemperance*, suggested by the sudden downfall of two of his most intimate friends. These sermons were published on both sides of the Atlantic, and had a very wide circulation. The English edition was edited by the Rev. William Reid, author of the *Temperance Cyclopædia*, and was a valuable help to the movement in the British islands.

In 1826, finding his salary of 800 dollars did not cover all the wants of his eight children, he applied for a thousand. Why this request was not granted is not generally known. But the parish allowed their brilliant minister, whose fame had now gone abroad through all New England, to strike his tent at Connecticut and to set it up anew in Boston. The crowds which attended his ministry were like those which attended the ministry of his son Henry in Brooklyn. His stay in Boston was only six years, yet his work there forms part of the public history of the city. Those six years were unquestionably the most conspicuous of his life. During four of them a continuous religious awakening was maintained in his church, and this work was much enhanced by the success of the temperance reformation, of which the great preacher was so ardent and persistent an advocate.

Dr. Beecher was remarkably fond of a joke, as the following incidents will show:—

In order to promote his health he was accustomed while in Boston to saw wood for his family, and would even beg the privilege of sawing wood for a neighbour when his own pile was reduced. He was fastidious in the care of his wood saw, having it always on hand in his study, half concealed among minutes of councils, incomplete magazine articles, and sermons, and the setting of his saw was often accomplished while he settled nice points of theology with his boys, or took counsel with his brother ministers.

Looking out of his study window one day he saw a large pile of wood belonging to old W. in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in shirt sleeves, issuing from Dr. Beecher's house, who came briskly up and asked if he wanted a hand at his pile, and immediately fell to work with a right good-will, and soon proved to his brother sawyer that he was no mean hand at the craft.



It must be premised that W. was a rough, shrewd, strong man, who belonged to a rival sect, and was violently prejudiced against Dr. Beecher on account of total abstinence.

Nodding his head significantly at the opposite house W. said, "You live there?"

"Yes."

"Work for the old man?"

"Yes."

"What sort of an old fellow is he?"

"Oh! pretty much like the rest of us. Good man enough to work for."

"Tough old chap, ain't he?"

"Guess so, to them that try to *chaw him up*."

So the conversation went on till the wood went so fast with the new-comer that W. exclaimed:

"First-rate saw that of yourn."

This touched the doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted, and so he gave a smile of triumph.

"I say," said W., "where can I get a saw like that?"

"I don't know, unless you buy mine."

"Will you trade? What do you ask?"

"I don't know; I'll think about it. Call at the house to-morrow and I'll tell you."

The next day the old man knocked, and met the doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise. "Oh!" said the doctor, "you are the man that wanted to buy my saw. Well, you shall have it for nothing—only let me have some more of your wood to saw when you work on my street."

"Be hanged," said old W., when he used afterwards to tell the story, "if I didn't want to crawl into an auger hole when I found it was old Beecher himself I had been so crank with the day before."

It need scarcely be said that from that time W. was one of the doctor's stoutest and most enthusiastic supporters. Not a word would he hear said against him. He affirmed that "old Beecher is a right glorious old fellow, and the only man in these parts that can saw wood faster than I can."

Travelling by stage-coach one dark night in Kentucky the coach upset, and all were thrown into the mud. With his usual zeal the doctor was gathering up the scattered

luggage, when Dr. Brainard, having the advantage of a stout pair of boots, said: "Doctor, let me do that; you've got shoes on." "No, I hain't," was the quick reply, "lost 'em off long ago."

Another dark night, near Cincinnati, he was thrown down a precipice of nearly forty feet, with his wife and daughter, horse and chaise, without serious injury. Hearing some teamsters passing on the road above, he called to them for help. They, peering over into the darkness, inquired: "How shall we get down there?" "Easy enough, come as I did."

In 1832 the great preacher bade an eloquent farewell to the multitudes who flocked around him at Boston, and actuated by a conscientious duty towards the Great West, removed to Cincinnati, to take the presidency of Lane Theological Seminary, and the pulpit of the second Presbyterian Church. Here the man who, in Boston, had brought accusations of "heresy" against others, was himself tried as a heretic. Dr. Wilson, pastor of the first Presbyterian Church, tabled charges of false doctrine against him. The case was carried from presbytery to synod, and the accused was so thoroughly acquitted, and his triumph so signal, that all his friends were even glad he had been charged and tried.

Dr. Beecher was three times married, and was the father of thirteen children. Of his first wife, Roxana Foote, the doctor used to remark: "She was the only person I ever met whom I felt to be fully my equal in an argument." As an orator he was the most peculiar, brilliant, and effective of his day. He reasoned, however, rather in the style of an advocate aiming at a point than of a judge or a statesman aiming to cover a field. He spoke and wrote always for some immediate purpose. The late Rev. Albert Barnes, the commentator, said that no orator he ever heard equalled Lyman Beecher in his flights. The Rev. Henry Ward Beecher once said (perhaps rather jocosely) that "all the thirteen children together were not equal to their father." In counterpart to this the old doctor, one Sunday evening, after listening rapt and spellbound to his son's sermon, turning round to watch the great congregation retire, stroked his long white hair, and, as if reflecting with a pardonable pride upon the great influence of Plymouth Church, exclaimed: "Well, this is the greatest thing in America!"

Dr. Lyman Beecher was an author of no



mean celebrity. In 1822 his works were published at Boston in three 12mo volumes, and these were followed by numerous others. When engaged in composition his manner was peculiar. His social nature was so active that as soon as he had written a sentence which pleased him he had an irrepressible desire to read it to somebody. Many a time he rushed into the dining-room where Aunt Esther—his wife—was washing dishes: "Here, Esther, hear this." Aunt Esther, with martyr-like patience, would stand with a towel in one hand and an unwiped plate in the other (for he must have her undivided attention), till he had read his paragraph and trotted back to his study again. It sometimes seemed as though he would never get a sentence done. He would write, rewrite, erase, and interline, tear up and begin anew, scratch out and scribble in, almost endlessly. In the latter part of his life this habit became morbid, and actually shut him out from the possibility of publishing his own writings. He was the torment of printers, both by the delay of his manuscript and by the condition in which they found it when they got it. One of his daughters said there were three negative rules by which she could always read her father's writings, to wit, 1st, If there is a letter crossed it is not a *t*. 2d, If there is a letter dotted it is not an *i*. 3d, If there be a capital letter, it is not at the *beginning* of a word.

Once when he lived two miles from the city, after the printers had been on the tenter-hooks forty-eight hours for their copy, he hastily finished his MS. in his study, crushed it into the crown of the hat that lay nearest to him, clapped another hat on his head, drove to the city, rushed up to the printing-office, and snatched off his hat, "Here's your copy—h'm—h'm—h'm,—well, if it isn't here it is somewhere else." The copy was still in the hat which he had left at home.

In 1846 Dr Beecher attended the "World's Temperance Convention" in London, and delivered an interesting address on the subject.

One writer tells us that the great idea of Dr. Beecher's life was the promotion of revivals of religion, and that "during the time he held the pastoral relation, he was frequently favoured with gracious visitations of the Holy Spirit, and witnessed several blessed revivals."

When on his dying bed, a ministerial

brother said to him: "Doctor, you know a great deal, tell us what is the greatest of all things?" He replied: "It is not theology; it is not controversy; it is to save souls."

In a sermon at Plymouth Church, Brooklyn, on Sunday morning, January 11th, 1863, the Rev. Henry Ward Beecher, in a few unpremeditated words, much broken in their utterance, and moving the whole congregation to tears, briefly announced his father's death, and paid a tribute to his memory. "After a life of eighty-seven years my dear and venerable father entered last night at five o'clock into his rest. He has lived far beyond the average life of man, and lived the whole of his life as simply virtuous, as nobly Christian, as heroically active as any man, I think, of whom we have any account in history. For a year and a half his mind has been greatly impaired, and at times completely obscured. As men prepared for a voyage pack up their things, and, being detained, dwell in unfurnished apartments desolate, so he sat, his rarest and noblest faculties sealed up. It was, therefore, a contrast all the brighter and sweeter when these faculties, unused for so long a time, opened again in the transcendent glory of the heavenly state. His future life is in heaven; his earthly life is in the churches."

This sketch of the life of one of the earliest, truest, and most consistent American pioneers of temperance, who early adopted the more advanced principle of total abstinence, will give the reader an idea of the kind of men who were the founders of the movement.

In 1812 the Consociation of Fairfield County, Connecticut, resolved to begin the reform within their own body; and besides excluding all spirituous liquors from their meetings, published an appeal to the public against the drinking usages of society, one paragraph of which is very remarkable, inasmuch as it is one of the earliest distinct utterances in favour of total abstinence from all intoxicants. It says: "The *remedy* we would suggest, particularly to those whose appetite for drink is strong and increasing, is a *total abstinence from the use of all intoxicating liquors*. This may be deemed a harsh remedy, but the nature of the disease absolutely requires it."

The Rev. Heman Humphrey, afterwards president of Amherst College, is supposed to have been the author of this appeal. (Rev. Dr. Dunn's *History of Temp.*)

The Massachusetts Society for the Suppression of Intemperance was founded February 12th, 1813, in the hall of the Union Bank, Boston, the Hon. Samuel Dexter being president. Rev. Dr. Marsh in his *Autobiography* says: "The society did little beyond observing its anniversary, the preaching of a sermon, after which preacher and hearers would repair to tables richly laden with wine, and was therefore without efficacy in rooting out the evil." Still an effort was made to check the evil, and some of the sermons contained very emphatic utterances, one preacher asking: "May not a stop be put to the distillation of ardent spirits from the necessities of life?" In 1823 the Massachusetts society issued an appeal from the pen of Henry Ware, Esq., of Boston, which was very powerful, and contained the following striking passage:—"Two things only appear certain, — First, that a principal object must be to draw the public attention frequently and earnestly to the subject. In the second place it seems at the same time equally clear that *there is no man nor body of men who can strike at the root of the evil but the legislature of the nation.* Exhortation, tracts, preaching, and personal influence will effect but a partial and imperceptible remedy, while it remains so easy and cheap a matter to indulge this pernicious habit. It is the facility of obtaining spirits; it is the suffering, the temptation to lie in the path and at the door, and to be brought to the very lips of every man wherever he goes and whatever he does, which is the real occasion of the extensive ruin. We may strike down a few of the leaves, and lop off here and there a little branch, but shall be unable to fell the trunk or destroy the vigour of the root. We may, perchance, draw away a few of those who have been fascinated beneath its shadow, and deter a few more from approaching within its deleterious influence; but the tree itself we shall still behold, lifting abroad its deadly limbs and flinging around its poisonous atmosphere, infecting and blasting the whole moral vegetation which its breath may reach."

Amongst those who were earnest in their desire to combat the evil none were more vigorous and powerful than the REV. JUSTIN EDWARDS, who as pastor of a church at Andover in 1815, preached a powerful temperance sermon, and two others in 1822, and in 1823 contributed a paper, which was productive of

great good, on the evils of using intoxicating liquors at funerals. In 1825 Dr. Edwards wrote and published a tract, *The Well-conducted Farm*, which was largely circulated. It was a description of the farm of Mr. S. V. S. Wilder, of Boston, conducted on strict temperance principles. Mr. Edwards died July 23d, 1853, aged sixty-six.

In the same year (1825) the Rev. Eliphalet Nott, president of Union College, Schenectady, published a volume of sermons on the *Evils of Intemperance*, which greatly tended to deepen the interest that had been created.

ELIPHALET NOTT was born in Ashford, Connecticut, in June, 1773. Although he had not the advantage of a systematic collegiate training, he became an ardent student of divinity when young, and at the age of twenty-one acted as missionary in the central part of the State of New York. He accepted an invitation to become minister of the Presbyterian Church of Cherry Vale, and spent nearly three years amongst that people. His next call was to Albany, where he soon became an attractive preacher. On the death of Alexander Hamilton in 1804 Dr. Nott published a funeral oration, which spread his fame as an eloquent preacher. In that same year he was elected president of Union College, Schenectady, which office he held for over sixty years, viz. to the time of his decease. Under his fostering care the institution rose from poverty to wealth and importance, and during the period of his presidency nearly 4000 students graduated in it, including some who rose to the highest rank both in literature, politics, and divinity. The Hon. W. Seward was one of his pupils, and in the English edition of Dr. Nott's lectures published a warm and just eulogy upon his tutor's character and talents. Distinguished as was Dr. Nott for his religious earnestness, for his practical sagacity as an educator, for his general learning, for his chaste and fervid oratory, he was also noted for his practical skill as an inventor and mechanist. He invented the stove called "The Novelty," for the making of which a factory was set up in New York, which gradually extended into "The Novelty Works" of that city, so long conducted by the late Mr. Stillman. Dr. Nott had obtained no less than thirty patents for various mechanical improvements or inventions. He was one of the earliest of the temperance men in America, and one of the most powerful, exerting both



voice and pen in advocacy of the principles. In 1839 he delivered those now far-famed "Ten Lectures on Bible Temperance," an edition of which was published in England by Dr. F. R. Lces, containing Dr. Sewall's coloured plates of the stomach, &c., and in 1865-66 a cheap edition, which had an extensive circulation. In the trials which the temperance movement had to sustain from 1839 to 1848 Dr. Nott nobly supported his friend Mr. E. C. Delavan in the position which was taken, and the very name of Dr. Nott became a tower of strength. "His natural abilities were at once great and varied, his religion was simple and earnest, his tact and skill in the management of men were remarkable; while his fidelity to friends, his principles, and his country presented an idea for imitation rarely excelled."

The poem entitled "The Maniac through Rum" (ascribed to Dr. Nott) is worthy of his genius, and presents a series of scenes truthfully expressive of the fearful effects of the indulgence in intoxicating liquors, and is a deeply solemn and impressive lecture of itself, indicative of very close intimacy with the hapless victim of that most fearful of all mental scourges—*delirium tremens*.

The following is the Hon. W. Seward's estimate of his "tutor and friend:"—Dr. Nott has lived nearly a century. The period of his life comprises the whole of our national history, and even his matured and publicly active years have been more than "threescore years and ten." Gifted with rare versatility of talent and industry of habit, he has impressed himself upon the country and the age in many ways, as deeply as other men only aspire to impress themselves in one. Were any historian of our times to catalogue the names of the eminent divines of our country, perhaps the first name that would occur to him would be that of Dr. Nott. Were he to go on and add those of its noted instructors of youth, again the name of Dr. Nott would first suggest itself. Were he then to add those of its Biblical expositors, the same name would again present itself among the foremost. Were he to continue with those of its philosophers and reformers, still the same honoured name would recur with like pre-eminence. The pulpit has long counted him as one of its most impressive orators. Union College, over which he so long presided, owes to his organization and management its high prosperity.

Thousands who were once his pupils, and are now scattered throughout the Union and the world, useful and prominent in every walk of public and professional life, look back to him with almost filial affection, and are unconsciously, even to themselves, disseminating and perpetuating the influences of his teaching. Science has been enriched by his researches. Art owes to him more than one valuable invention. Literature has received from him contributions which will endure with the language itself. No great political or moral reform has taken place during the century which is not indebted for a part of its success to his sagacious and efficient support. A life of irreproachable purity, Christian benevolence and virtue, has made him at once a teacher and exemplar of his generation. Few men have in their lives done so much to guide the lives of others in accordance with the dictates of philosophy and the teachings of Christian revelation." Dr. Nott departed this life on the 29th of January, 1866, at the venerable age of ninety-three years.

In 1825 the Rev. Joshua Leavitt, of Stratford, Connecticut, also advocated total abstinence (from ardent spirits) in the *Christian Spectator*.

On the 1st of January, 1826, a series of articles was commenced in the *Connecticut Observer*, from the pen of the Rev. Dr. Calvin Chapin, on "Total Abstinence the only Infalible Antidote." In these papers the writer went to the very root of the matter, and asked a very pertinent question, viz. "Of what avail is it for a man to abstain from *one* kind of alcoholic drink, if he take the same quantity of alcohol in wine or cider?"

On the 10th January, 1826, a number of gentlemen met in the vestry of Park Street Church, Boston, to take into consideration the evils of intemperance, and the importance of further restrictions to restrain them. The Hon. George Odiorne was chosen moderator, and the Rev. William Jenks, D.D., clerk. After devotional exercises, &c., the following resolutions were adopted:—

(1) "That it is expedient that more systematic and more vigorous efforts be put forth by the Christian public to restrain and prevent the intemperate use of intoxicating liquors."

(2) "That an individual of acknowledged talents, piety, industry, and sound judgment should be selected and employed as a per-



manent agent, to spend his time and use his best exertions for the suppression of the intemperate use of intoxicating liquors."

A committee was appointed to consider the subject, and devise plans for the carrying out of these resolutions. At an adjourned meeting, held February 13th, 1826, rules, &c., were adopted, and the society named "The American Society for the Promotion of Temperance." The following were the officers chosen:—Hon. Marcus Morton (president), Hon. Samuel Hubbard (vice-president), William Ropes (treasurer), John Tappan (auditor). The Executive Committee were Rev. Leonard Woods, D.D., Rev. Justyn Edwards, John Tappan, Hon. George Odiorne, and S. V. S. Wilder.

An address, written by Mr. Edwards, was printed and circulated, and on the 1st of March, 1826, the Rev. Nathaniel Hewitt, D.D., was engaged to labour for five months as an agent of the society.

DR. HEWITT was an eloquent, fearless, and earnest friend of the cause, and did immense service. He died February 3d, 1867, aged seventy-eight. On the 12th of March, 1826, the society elected eighty-four gentlemen residing in the Northern and Middle States as additional members.

In April, 1826, the *National Philanthropist*, a weekly paper, was established in Boston by the Rev. William Collier, with the motto, "Temperate drinking is the downhill road to intemperance." The place of publication was shortly after changed to New York, where it was succeeded by the *Journal of Humanity*, established by the society at Andover in 1829, and edited by Rev. Edward W. Hooker.

The first annual meeting of the American Temperance Society was held in the vestry of Hanover Church, Boston, November 14th, 1827, when all the officers and committee were re-elected, with the addition of eleven additional vice-presidents. It was then decided that a donation of 30 dollars should constitute an honorary member, and a donation of 250 dollars an honorary vice-president. Twenty additional members were elected, and an evening meeting held in Hanover Church, where the first report was received, and a collection made towards the funds of the society. During the year the Rev. Dr. Nathaniel Hewitt and Rev. Justyn Edwards were employed as agents, and thirty auxiliary societies had been organized (*Permanent Temp. Document*, pp. 91-98).

Influenced by an address by Dr. Mussey before the Medical Convention of New Hampshire (published in 1826), in which strong ground was taken in favour of total abstinence from ardent spirits in the interests of health, individual and social safety, and as a religious duty, the Massachusetts and New Hampshire Medical Societies in 1827 passed resolutions in favour of temperance, and declared it to be their profound conviction that *water was the only proper beverage for man*, while various ecclesiastical bodies passed resolutions as pronounced against the use of distilled spirits.

During the year 1828 more vigorous efforts were put forth by the American Temperance Society, with the result that 220 societies were reported, the membership varying from 10 to 400 in each society.

On the 17th of January, 1829, the New York State Temperance Society was organized through the exertions of the Hon. Edward C. Delavan, who, from a humble printer's errand-boy, rose to be an influential and successful merchant, and at the early age of thirty-six years was able to retire on a princely fortune.

Of all the able men who have been identified with the history of the temperance movement in America, the name of EDWARD C. DELAVAN stands in the very forefront as an earnest, active, liberal, and faithful friend and worker. He was born in the town of Franklin, Pennsylvania. The Delavans, or De La Vans, belonged to that famous Huguenot colony, who, fleeing from persecution, left sunny France for a new home in the American wilderness. This colony contained some of the best blood in France, and from it sprang such men as Peter Fanueil, who founded Fanueil Hall, and Elias Boudinot, who was one of the founders of the American Bible Society. In 1802, being then no more than ten years of age, young Delavan came to Albany to seek his fortune. The first book he read, after the New Testament, was the *Life of Benjamin Franklin*, which led him to choose the trade of a printer, and he entered the office of the *Albany Daily Advertiser*, which was at that time published by Whiting, Backus, and Whiting.<sup>1</sup> Here he laboured for four years, and among the other humble

<sup>1</sup> For the substance of this sketch the writer is indebted to the *Temperance Spectator*, June, 1863, and other portions of the *Temperance Spectator*, and to the *Alliance News* for the later facts, &c.

duties of a printer's apprentice he was employed to distribute the papers among the city subscribers from house to house. While thus acting as a carrier he frequently admired a fine house which one of the Bloodgoods had recently built in a fashionable street, and with a boldness of ambition which sufficiently indicated his tone, he silently determined that he would yet be the owner of *that house*. From the printing-office he went to Lansinburgh, where he attended school, and where he enjoyed a brief opportunity of education; then we find him in the new concern just started by his brother, under the firm of H. W. Delavan & Co. The location was Albany, and the trade hardware; and in this business Mr. E. C. Delavan became a commercial traveller. He had developed so complete a turn for business by the year 1815 that he was sent to England as a member of the firm. The war was just closed, and he was the first American (other than diplomatist) who landed at Liverpool after the declaration of peace. He established himself at Birmingham, where he remained for seven years, and was very successful in business, and there became intimately acquainted with Washington Irving, who was then commencing his brilliant career of authorship. In 1822 Mr. Delavan returned to America, and established a large hardware importing house in Hanover Square, New York, occupying the identical building in which General Moreau, the hero of Hohenlinden, lived during his stay in America. The opening of the Erie Canal added immensely to the prosperity of New York, and the houses of E. C. Delavan & Co., of England and New York, and H. W. Delavan & Co., of Albany, led out into extensive trade. Having been eminently successful in business, Mr. Delavan retired to Albany, where, among other interesting events, he purchased the identical house the splendour of which had excited his youthful ambition. In the year 1827 Mr. Delavan's attention was directed to the temperance question by the example of a drunken servant, who was reformed by signing the pledge, and became a useful citizen. Previous to this he had made observations, and was deeply impressed by a careful investigation into the position and habits of many of his early associates. He found that out of fifty of his early acquaintances no less than forty-four had been utterly ruined by intemperance. Among the remarkable events in connection

with Mr. Delavan's labours in the cause of temperance was the famous libel case brought against him by the brewers of Albany (eight in number), their leader being a Mr. John Taylor. Mr. Delavan had stated that the water and other materials used by them in brewing were foul and poisonous. The damages were laid at 300,000 dollars, and Mr. Delavan was held to bail for 40,000 dollars. The trial lasted seven years, and at last resulted in the total discomfiture of the prosecutors. Mr. Delavan proved all his statements by overwhelming testimony. On this point Mr. Delavan wrote in 1863, and spoke in grateful terms of the late Hon. John Savage, late chief-justice of New York, who was a witness for the defence, and says: "His evidence was so decided that it settled the question, and the result, without his evidence, might have been very disastrous to me."<sup>1</sup> Carrying on the great work of temperance in connection with the various organizations with which he was identified, Mr. Delavan printed upwards of *one thousand millions of pages* of temperance literature—more than enough to wrap the whole of our earth in paper. He investigated the wine question, not only at home but abroad, and made two voyages across the ocean in furtherance of this object. He had interviews with the late Louis Philippe (king of the French) on the question of the use of wine among his subjects. Notwithstanding that it is frequently urged that the use of wine in France does not tend to intemperance, Mr. Delavan declared that there was a vast amount of drunkenness, but it was kept out of public view. The remarkable incidents of the Franco-Prussian war utterly exploded this dogma, and proved that Mr. Delavan was not a one-sided spectator, desiring to build up his own theory; for he demonstrated the fact that drunkenness is an evil that sooner or later will make itself seen and felt, despite all the efforts that are made to cloak or hide it. In the course of his investigations Mr. Delavan discovered that there was not as much champagne wine made as would actually supply the city of Paris. It is evident, therefore, gross imposition was practised by wine merchants, both in England and America, who were charging eight shillings and upwards for bottles of bogus drink manufactured by foreign chemists and others

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<sup>1</sup> *Temperance Spectator*, 1863, p. 184.



as sparkling champagne. Mr. Delavan found wine dearer in Paris and Rome than it was in New York. In a letter to the late Dean (Close) of Carlisle, bearing date September 19th, 1862, Mr. Delavan said that his attention was first called to the temperance question in 1827 by a tract which had been placed on his table by some unknown hand, one sentence specially striking him, which was something like this: "If anyone desire to know if he is in danger from the use of ardent spirits as a beverage, let him resolve to abstain for one month, and if he finds that he suffers from such abstinence, longs for his usual stimulant, he may be sure of his being in danger of becoming a drunkard unless he abandons the intoxicating cup entirely." Mr. Delavan resolved to try the experiment, and for the first two weeks he said: "I had a longing for my usual stimulant, but before a month expired I conquered, and have not tasted ardent spirits since. I wish every moderate drinker in the world would try the experiment. All would find that water is the only healthful beverage for man." He did occasionally drink wine after this, but it was with misgiving. He tells the dean that the last dinner party he gave was to a party of thirty-six gentlemen. De Witt Clinton—who was considered a good taster of wine—was present, and amongst the wines furnished to the guests was one specially admired, and Mr. Clinton preferred this one before even the older and more expensive wines. Not very long after this Mr. Delavan discovered that this stuff, so much admired by celebrated judges, was made out of distilled spirits and drugs, and *did not contain a drop of the fruit of the vine*. This fact induced Mr. Delavan to employ an eminent chemist to examine all his wines. This gentleman was Dr. Lewis Beck, brother to the celebrated Dr. Romeyn Beck, who, in his work on *Medical Jurisprudence*, says: "Alcohol, whether found in wine, rum, or brandy, is poison—a fact conceded on all hands." He was engaged in the work for three months, and found every sample fabricated. Mr. Delavan emptied the whole contents of his wine-cellar into the drain, and from that day his house was ever free from the poison. He was induced to take this step by the assurance of a reformed man, then living with him, that the wine vault (of which this man has occasional charge) was a constant temptation to him. Mr. De-

lavan made a calculation, and affirmed that these wine parties increased his expenditure to the extent of 1000 dollars per annum. This, at compound interest for thirty-five years (the period he had then been an abstainer), would amount to 147,672 dollars, 65 cents, or in English money nearly £30,000 (*Temperance Spectator*, 1862, p. 176).

During the time that the late James Silk Buckingham was in parliament Mr. Delavan offered to send over from America *An Appeal to the People of Great Britain on the Subject of Temperance*, in numbers sufficient to supply a copy to every family in the kingdom, estimating them at five millions, provided that the friends of temperance in England would see to their circulation, and the government would permit the books to enter the country without paying duty (as all books, &c., were taxed in those days). The government consented, but while Mr. Delavan was preparing them the question was reconsidered by the British government, and the permission was then revoked, on the score of precedent; thus this great work of circulating temperance literature was prevented. Mr. Delavan was one of the very first to discuss the question of the use of intoxicating wine at the sacrament, and his facts and arguments were so kindly, fairly, and effectively put, as to place the American churches far in advance of others on this most important subject.

In another part of his letter to the Dean of Carlisle Mr. Delavan said: "One great work to be accomplished is the conversion of your church to your principles. So long as the Saviour of the world is held up as a maker and dispenser of intoxicating wine—wine, the mocker—the cause you advocate will make but slow progress. This great error removed, you will have a basis to build upon which will defy all attacks. To remove this error the kindest and most Christian course should be pursued. Those differing from us have a right to differ, and are doubtless honest in their opinions. In the conflicts passed through for over a third of a century I have tried to look upon my opponents, especially when willing to oppose under their signatures, as being as anxious for the truth as myself; and when the discussion has come to an end on any point, I have usually gathered up all, and printed both sides, and scattered the discussion broadcast throughout the country without regard to cost. This course, I believe, has been emi-



nently blessed, for now I hardly pass a day without having the brief acknowledgment from former opponents, 'Mr. Delavan, your principles are right' " (*Temp. Spectator*, 1862, p. 176).

In 1833 Mr. Delavan was impressed with the fact that the expressed opinion of eminent men has great weight and influence, and he came to the determination to make an effort to secure a declaration of opinion from presidents of the American Union in favour of the principles of temperance societies. He therefore called upon Mr. Madison and obtained his signature, and then John Quincy Adams and General Jackson added theirs. Mr. Delavan followed it up, and obtained the signatures of all, excepting President Harrison, who died early, but who probably would have signed it also had he lived, as he had from principle abandoned a distillery in which he had been interested.

The following is a copy, with the names of the signatories attached, of the American "Presidential Declaration:"—

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

James Madison.  
John Quincy Adams.  
John Tyler.  
Millard Fillmore.  
Franklin Pierce.  
Andrew Jackson.  
M. Van Buren.  
Z. Taylor.  
James K. Polk.  
James Buchanan.  
Abraham Lincoln.  
Andrew Johnson."

(*Temperance Spectator*, 1865, p. 112.)

In 1865 Mr. Delavan collected, edited, and published in America a number of documents, correspondence, &c., of a very valuable kind under the title of *Temperance Essays*, &c. Some of these documents were most important portions of temperance history, and the work was enriched with coloured plates of the sto-

mach in health and under various stages of alcoholic disease.

A remarkable proof of Mr. Delavan's love for the cause and his great esteem for the friends in England was furnished shortly before his death, in his gratuitous distribution of the valuable lectures of the late Rev. Dr. E. Nott, of America, on *Bible Temperance*, a copy of which he caused to be furnished to every clergyman of the Church of England. On the 15th of January, 1871, at the advanced age of seventy-eight years, this eminent temperance philanthropist departed this life "as peacefully as the going out of a taper," which his great sufferings had not allowed the family to anticipate. Even while on a bed of suffering, with death staring him in the face, he was desirous of making one more grand effort to further the interests of the cause, and that was to furnish every clergyman in the United States with a copy of Dr. F. R. Lees's and Rev. Dawson Burns's *Bible Temperance Commentary*, and on the 27th of November, 1870 (only about six weeks before his death), he sent for a near neighbour, Mr. D. C. Smith, to write down his words on this subject, and after his death forward the same to Dr. Lees. The writer of a brief notice of his death in the *Alliance News* of February 11, 1871, says: "The life and labours of Mr. Delavan when written will prove a large and striking chapter in the history of the temperance reformation not only in America but throughout the world, wherever the movement has extended its benign influence. Though he was not a public speaker, and not endowed with high literary talent or philosophic culture, to no other man in the world is the movement more indebted for the wide dissemination of literature, embodying wholesome teaching and advanced views in almost every department of the temperance question. He was a man of great practical sagacity and untiring energy in prosecuting any work to which he put his shoulder. And perhaps no other man has so munificently supported the movement through the press, Mr. Delavan often scattering useful publications by hundreds of thousands, and sometimes by millions." Mr. Delavan was one of those men who thoroughly believed in the sentiments of the late Dr. Bowring, who wrote thus:

" Mightiest of the mighty means,  
On which the arm of progress leans,  
Man's noblest mission to advance,  
His woes assuage, his weal enhance,

His rights enforce, his wrongs redress,  
 Mightiest of mighty is the *Press*."

On this point the *Rochester Democrat and American* remarks: "Those who are conversant with the temptations of our soldiers will not be surprised that Mr. Delavan made an effort on their behalf, and the tract on intemperance, which he so largely circulated in the camp, is now operating in another sphere. We allude to the system of furnishing them to the travelling community by leaving a supply at the different railroad ticket offices." The same writer alludes to another subject of interest thus: "It will not be out of place to refer to Mr. Delavan's interest in public education, in which he not only offered a valuable example to our rich men, but has shown that he was not limited to one idea. Those who visit the library of Union College will note the magnificent collection of minerals and sea-shells which almost fill a large hall, and which is valued at *ten thousand dollars*. It may be well for those who admire that exquisite collection to remember that it is the gift of the errand-boy of early days, who has thus desired to extend to others the advantages which he was denied."

Of his early friend and co-worker in the cause of temperance—the late HON. JOHN SAVAGE, chief-justice of New York, Mr. Delavan thus wrote:—

"I owe it to truth that I should make some allusion to his devotion to a cause that in its infancy he loved, and to which he never omitted an opportunity to give the sanction of his character and high social and public position. He was remarkable for his acuteness and discrimination. He understood the 'wine' and 'sacrament' questions in their main issues as well thirty-five years ago as we do now. He would not tolerate half-way measures; he was always ready to strike the blow best fitted to destroy the evil, and at once; and would not permit his name to be used as favouring the temperance reform while we sought to combat intemperance by the *ardent spirit pledge alone*. 'You condemn the poor man's alcohol,' he argued, 'and say nothing against the rich man's wine. When you adopt as temperance total abstinence from *all* that can intoxicate as a beverage, then I am with you, and not till then.' When we did take that stand he came forth, became president of the Temperance Society of the Bar of the State of New York, and issued an address

to the bar as president, an address characterized by great simplicity, beauty, and force. He afterwards became president of the New York State Temperance Society, and continued in that office until failing health compelled him to resign" (*Temperance Spectator*, 1863, p. 184). Chief-justice Savage died at Utica on the 19th of October, 1863, in his eighty-fourth year, sincerely and truly loved as a pure and upright judge, an earnest philanthropist, and a faithful friend of the temperance cause.

Of such men as Dr. Lyman Beecher, Dr. Eliphalet Nott, Edward C. Delavan, Hon. Judge Savage, Rev. Justyn Edwards, and others named, were the pioneers of the temperance movement in America.

The 22d of February, 1829, was set apart as a day of "fasting and prayer on account of intemperance," being the first of the kind on record. On the 20th of May, 1829, a state society for Connecticut was formed at Hartford, Rev. Jeremiah Day, D.D., president of Yale College, being elected president; Rev. Calvin Chapin, chairman of the executive; and the Rev. John Marsh, secretary and general agent.

In the meantime the movement had spread into British North America, the first society being started at Beaver River, Nova Scotia, April 25th, 1828, the members thereof pledging themselves "for ever" against spirituous liquors.

The first society, of which there is any reliable record, ever established in Old Canada, was one organized in St. Andrew's Church, Montreal, June 9th, 1828, when twenty persons of different religious denominations signed the pledge of abstinence from spirits, headed by Rev. J. T. Christmas.

During this same period (1828–29) state societies had been formed in New Hampshire, Vermont, Pennsylvania, Virginia, and Illinois. 1830 was remarkable for the valuable accession to the ranks of temperance of such men as Dr. Hossack of New York, Dr. Sewall of Washington City, and General Lewis Cass of Michigan. In this same year a prize of 250 dollars was offered for the best essay upon the questions: "Is it consistent for a professor of religion to use, as an article of luxury or living, distilled liquors, or to traffic in them?" and, "Is it consistent with duty for the churches of Christ to admit those as members who continue to do this?" Of more than forty manuscripts sent in, only one attempted to

answer in the affirmative. The prize was awarded to Professor Moses Stuart, of Andover, Mass., and the publication of the essay is said to have "aided largely in enlisting the sympathy and co-operation of the churches with the reform."

Invaluable aid was rendered to the cause at this period by the publication of L. M. SARGENT'S *Temperance Tales*. Rev. Dr. Dunn says: "No narratives in temperance literature have ever excited influence greater, or had circulation more extended, than these *Temperance Tales*. And well they might, for in attractiveness of style and beauty and pathos

of narrative these tales have never been excelled by any temperance stories of the age." Mr. Sargent was an extraordinary man, being over six feet in height, "straight as an arrow, broad shouldered, and very muscular. A glance at that peculiar form would readily enable one to believe the story of his tossing a fellow who insulted him over the high iron fence which surrounded Boston Common." Mr. Sargent was a graduate of Harvard Law School, a man of considerable wealth and high literary tastes—one who threw his whole soul into the temperance reform. He died June 2d, 1867, aged eighty-one years.



## CHAPTER IV.

### INTRODUCTION OF TEMPERANCE SOCIETIES INTO EUROPE

(1829-1830).

Past and Present Relations with America—Necessity for Temperance Reform—The Drink Traffic in 1828-1830—Drinking Habits and Customs—Irish Wakes, &c.—Ministerial Temptations to Drink—The Fruit of the Traffic—Dr. Edgar's Testimony—Drinking Customs of Scotland—Testimony of Writers, Poets, &c.—Church Customs—The Brewers' Agitation of 1825—Home Drummond's Act, 1828—Agitation for the Introduction of Light Wines—Beer Bill, 1830—Simultaneous Temperance Efforts in Great Britain and Ireland—Skibbereen Abstinence Society—Rev. James Morgan's Early Efforts—The Reformed Butchers—Beecher's Sermons Circulated in Ireland—Visit of Rev. J. Penny—Professor Edgar's Efforts—Rejection of his Appeal by *Belfast Guardian*—New Ross Temperance Society—Temperance Tracts Published in Belfast—Success of Temperance in Ulster—Biography of Dr. J. Edgar—Biography of Rev. J. Morgan, D.D.—Dr. Morgan as a Total Abstainer—Death, &c.—Rev. Thomas Houston, D.D.—Venerable Archdeacon Hincks—Alex. S. Mayne—Address of Ulster Temperance Society—Biography of Judge Crampton—His Zeal for the Cause—Death, &c.—Dublin Temperance Society—Londonderry Temperance Society—Its Founders, &c.—Branch Organizations—The Hibernian Temperance Society—The Movement in Scotland—Labours of John Dunlop, Esq.—Strong Opposition—Mr. W. Collins of Glasgow—Private Conferences—Maryhill Temperance Society—Greenock Temperance Society—Total Abstinence Pledge Adopted—Mr. Dunlop at Glasgow—Second Society at Greenock—Mr. J. J. E. Linton—Glasgow Temperance Society—*Temperance Record* Issued—Dunfermline Temperance Society—Beecher's Sermons—Early Meaning of the Word Temperance—Biography of James Macnair—Dr. J. B. Kirk's Life, &c.—J. Macnair's Statements Confirmed—William Collins.

At the time of the establishment of temperance societies in America the connection between that continent and the British Isles, and the communication of events transpiring in either country, were vastly different to what they are at present. Mail steamers passing from one country to another in five or six days were then unknown, and the idea of such would have been deemed "preposterous." The Atlantic telegraph cables were amongst the many things yet "to be revealed;" neither were there cheap newspapers, nor the special postal facilities we now enjoy, so that it was some time after the date of the first efforts in America before any influence was felt or steps taken to form similar societies on this side of the Atlantic. A limited number of American journals, &c., reached Britain at intervals, some of which contained reports of the doings of the temperance societies; but in those days there was not that amity and brotherly feeling between the two countries which happily now exists, for the British people had very strong prejudices, and looked with aversion upon any attempt to Americanize our institutions.

At the same time there was a growing feel-

ing that there was a necessity for some kind of reform in the habits and customs of the people of Great Britain and Ireland.

The very fact that 27,500,000 gallons of proof-spirits were consumed in the United Kingdom speaks for itself. Of this enormous consumption of ardent spirits it was computed that Ireland's share cost her about six millions sterling per annum, or about three guineas for every family. Irish villages with only one baker's shop had from eighteen to thirty spirit-shops. It is affirmed that the Scotch were drinking twice as much as the Irish; and that London, Manchester, Leeds, and other large towns in England had spirit-shops receiving customers at the rate of ten or twelve per minute (*Temperance Spectator*, 1861, p. 179). Distilled spirit was deemed a necessary of life—necessary in medicine for prevention and cure, necessary as a common beverage, and absolutely essential to hospitality.

There were numerous drinking fines and "footings" among tradesmen, and foolish notions and compulsory drinking customs among all classes had firmly established a drinking tyranny. Even the house of mourning for the dead was invaded by the foul fiend,

and the drunkenness at Irish wakes and funerals was notorious.

All sorts of virtues and excellencies were attributed to intoxicating liquors, and whenever men or women met together—at market or social party, at wake or funeral—there must, as a matter of course, be the whisky bottle or some other kind of intoxicating liquor passed round. In paying his pastoral visits the minister of religion had the insidious tempter placed before him, and in many instances liquor was provided by the church, and a supply kept in the vestry for the use of the minister. Very often the nearest building outside the church gates was the tavern or public-house for the people, proving to a demonstration the truth of Defoe's declaration, viz.:

“Wherever God ereets a house of prayer,  
The Devil's sure to build a chapel there;  
And 'twill be found upon examination,  
The latter has the larger congregation.”

The Surgeon-general for Ireland testified that in the city of Dublin nearly one-fourth of all the deaths of persons above twenty years of age were caused prematurely by spirit-drinking.

A magistrate in County Antrim furnished a list of forty-eight persons who in his recollection, and within two miles of his own country residence, had perished miserably by spirit drinking. The Rev. John Edgar, in a work published by him *On the History of the Public Houses on a Mile of Road in County Antrim, and of Seventeen Houses Constituting one side of a Street in a Village of County Down*, states that, “not a family of them escaped direful and hideous ruin.” In commenting upon this subject he says: “The public mind was horribly perverted, public conscience dead; the drunkard was called by soft names, and took his place in honour at many a sacramental table, while congregations not unfrequently heard unmoved two or three generations of drunken ministers reasoning from their pulpits of righteousness, temperance, and judgment to come. In such a night of ignorance and crime temperance societies rose” (*Temperance Spectator*, 1861, pp. 179, 180).

As in Ireland, so also in Scotland the drinking customs of society had become so closely connected with all social meetings and business transactions as to present an almost insurmountable barrier to the temperance

reform. Drinking customs and habits were so universal that from the cradle to the grave they accompanied almost every individual. On the birth of a child, those in attendance must drink its health, and it was no uncommon thing to give the poor innocent babe itself a sort of spirit baptism, by sponging it over with whisky directly after birth. At christenings and on birthday festivals, on entering any business, at the signing of the indentures when a youth was about to be bound to a trade, drink was considered imperatively necessary. At holidays, markets, bargain-making, marriages, funerals, &c., there must be the national beverage—whisky; so that it may easily be understood how the Scotch people earned the reputation of being notorious drinkers.

Those who have read Ramsay's *Reminiscences of Scottish Life and Character*; the *Works of Sir Walter Scott*; J. Mackay Wilson's *Tales of the Borders*; and some of the “Scottish Poets,” are quite familiar with the painful descriptions those writers give of the sad effects of the drinking habits and customs of the people of Scotland. Robert Burns—Scotland's own bard (who too well knew the personal effects of strong drink)—also bears strong testimony upon this point in his poems “Scotch Drink,” “The Holy Fair,” &c. &c., and gives a terrible picture of scenes enacted at the great religious gatherings of the people, when the allurements of whisky, wine, &c., more than undid, in very many instances, all the good the ministers of the gospel had effected. Even at meetings of the presbyteries it was not uncommon to have drink fines levied on a minister who had taken a new charge, or had entered the bonds of matrimony. It will thus be seen how difficult must have been the task of the early temperance reformers in Scotland and Ireland, and, indeed, in England also, for similar habits and customs prevailed amongst the English and Welsh. As already stated, ale was the common beverage of the people, and they were taught to believe that it was essential to life, health, and vigour.

In the year 1825 a powerful movement was originated by the brewers of Scotland, who gathered together and published statistics showing the commitments to the police-office for drunkenness in several of the large centres of population. Their object was to procure the alteration of the license laws, the repeal of the duty on malt liquors, and the increase



of facilities for procuring what they termed "mild stimulants." They further desired to increase the duty on ardent spirits, and to make it more difficult to obtain licenses for public-houses. They were joined by men of influence and position, and the agitation was a powerful means of procuring the passage of the Home Drummond Act in 1828, being "An Act for the Better Regulation of Public Houses." Under this act magistrates in burghs and justices in counties were constituted boards to prevent the multiplication of public-houses beyond what "was meet and convenient for the community."

A movement to secure the introduction of the light wines of the Continent was also set on foot about this period by the aristocracy of Scotland. Their argument was that "if the people of Scotland used pure wine, there would be no intemperance and no drunkards; for these wines did not intoxicate suddenly." They advocated the lowering of the duty on these wines, and increasing the facilities for procuring them, as Mr. W. E. Gladstone did in more recent times. The subject became of general interest, and the question everywhere was asked, "How can intemperance be cured?" The answer supplied by these movements was, "Substitute beer and wine for ardent spirits," and in 1830 the Beer Bill was passed by the British House of Commons, and subsequent events have proved that instead of lessening the evil it intensified and strengthened it.

Careful investigation into the facts, and an examination of dates, &c., prove that a simultaneous effort to plant the standard of temperance in the British Islands was made without concert or knowledge of what was being done in the various parts of the kingdom.

Although to Ireland is the honour justly awarded of being the first country in Europe in which the modern organized temperance movement took root, and where the first society was established, it is beyond question that the subject was simultaneously under consideration in both Scotland and England.

As a matter of fact, the first society in Ireland preceded the general movement of 1829, and was instituted by a nail-maker named Jeffry Sedwards, of Skibbereen, County Cork, in the year 1817, under the name of the Skibbereen Abstinence Society, particulars of which will be given in another chapter.

About the year 1825 DR. JAMES MORGAN,

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pastor of the Presbyterian Church in Lisburn, County Down, Ireland, began to labour in favour of sobriety amongst the "butchers" of that town, who were very much addicted to drink. The smallest quantity of ardent spirits he could persuade them to use was three glasses daily, and their wives, friends, and neighbours considered this a great and grand reformation. One of these "fleshers," as they were termed, was an old man, long and terribly addicted to the "intoxicating draught," whom the reverend doctor found it very difficult to meet with, as he artfully contrived to shun an interview with this temperance reformer. "One day, however, he met the old man under the influence of drink, and said to him, 'I wish to speak with you.' 'I know what you want, and I will do it now,' replied the butcher. Dr. Morgan there and then wrote the pledge to limit his intoxicating potions to the three glasses per day. The poor man read it, then dashed it from him furiously, exclaiming, 'I will not sign it, my signature must be for total abstinence.' The doctor wrote the total abstinence pledge on the spot, and this resolute and common-sense man signed it, and became a sober, well-conducted man for the remainder of his life.

"One day Dr. Morgan met him in Belfast, and inquired 'if he still persevered in sobriety.' He answered in the affirmative, but added, 'I had a sore temptation last Friday. When I got to Dummurry I was so drenched with rain that I thought I must go into a public-house and have a glass of spirits; but as I crossed the threshold my conscience said "No," and I immediately turned round and ran until I was out of sight of the house, and so God preserved me'" (*Erin's Temperance Jubilee*, pp. 33, 34).

The late Rev. Thomas Houston, D.D., of Knockbracken, in his *Personal Reminiscences*, says that in the year 1828, and early in 1829, a cheap edition of Dr. Beecher's *Six Sermons on Temperance* was circulated to some extent in the North of Ireland, and that at a prayer-meeting at which he was present, Mr. Hugh Small, an elder, well known in the town of Belfast, read an extract from one of these sermons which arrested the attention of all, and led to some earnest conversation on the subject.

In the summer of 1829 the Rev. Joseph Penny, an Irish Presbyterian who had emigrated to America, paid a visit to his native land, and full of zeal for the extension of



temperance societies — of which he had had some experience in America — very earnestly pressed their claims upon the attention of several of his Irish brethren. Just at this time an attempt was being made to put a check upon the desecration of the Sabbath, and placards were posted setting forth the laws for its observance, and officers were appointed to enforce them.

Dr. John Edgar, professor of theology, Belfast, was engaged to write an address on the subject, appealing to the understanding and conscience of the people. It was at this crisis that he was visited by his friend Mr. Penny, who told him of the wonderful effects of the temperance reformation in America. The professor eagerly grasped the idea, and inaugurated his proceedings by opening his parlour window, and pouring out into the court before his house in Alfred Street, Belfast, the remaining part of a gallon of old whisky, purchased some time before for family consumption. He immediately penned and addressed a letter to the local papers, giving a concise statement of the temperance work in America, and appealing to his townsmen in the following stirring words:—"Up, then, and be doing, men of patriotism—men of piety; a tide of intemperance, rising every hour, is hurrying all moral and religious institutions before it; up and be doing now, or weep when all is over, on the closed grave of your country's glory." The editor of the Belfast *Guardian* flatly refused to print this letter, assigning as his reason that he considered the writer was demented. The *News-Letter*, however, was more accommodating, and the letter appeared in that journal on the 14th of August, 1829 (not in the *Northern Whig* as some writers have wrongly stated). This and two other letters which followed were copied into other newspapers, and produced a very deep impression in several parts of the country.

The letter of August 14th was read, and seriously pondered over by the Rev. George Whitmore Carr, of New Ross, county of Wexford, a gentleman in deacon's orders in the then Established Church of Ireland, who immediately put himself into communication with Dr. Edgar, and from him learned of the good work being done in America. Convinced that such a society would be advantageous to the people of New Ross, Mr. Carr determined at once to make an effort in this direction. On the 20th of August, 1829, a

meeting was held in the Friends' Meeting House, and the New Ross Temperance Society duly organized. The following was the form of pledge adopted:—"We, the undersigned members of the New Ross Temperance Society, being persuaded that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful, and that the practice forms intemperate appetites and habits, and that while it is continued the evils of intemperance can never be prevented, do agree to abstain from the use of distilled spirits, except as a medicine in case of bodily ailment; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends; and that we will in all suitable ways discountenance the use of them in the community at large" (P. Burne's *Tetotalter's Companion*, p. 320; and W. Logan's *Early Heroes*, 1873, p. 55).

Finding that his appeal had created a much deeper impression than he had dared to anticipate, and that the temperance cause was worthy of more serious consideration, Dr. Edgar resolved to devote himself to the work, and wrote a number of tracts and pamphlets, which were widely circulated. During the first year about a hundred thousand copies were distributed, and within three years about 230,000 copies of temperance publications were issued from the Belfast press. In all, Dr. Edgar himself wrote some ninety tracts, &c., on this subject, some of which have frequently been republished in different parts of the British empire and in America. From Belfast the trumpet of battle against intemperance was sounded, and for some years it was claimed by Dr. Edgar as the headquarters of the temperance army in the Old World. In the province of Ulster the principles took deep and lasting root, the movement being ably supported by a number of earnest and active Christian men and women.

It is a fact worthy of note that the first names subscribed to the pledge of the Belfast Temperance Society, established in the Religious Tract Society Depository, Waring Street, 24th September, 1829, were those of ministers of the gospel, and members of Christian churches of various denominations. The first names were Rev. James Morgan, Presbyterian; Rev. Thomas Hincks, curate of St. Anne's Church (afterwards Archdeacon Hincks); Rev. John Edgar, Presbyterian Secession; Mr. Alexander Smith Mayne, a member of Dr.

Edgar's church; the Rev. Thomas Houston, Presbyterian; Rev. Mr. Wilson of the Independent Chapel, Donegall Street; and Rev. Matthew Tobias, of the Wesleyan Chapel, Belfast (*Erin's Jubilee*, 1879, pp. 10 and 35).

JOHN EDGAR was the son of the Rev. Dr. Samuel Edgar, a minister of the Secession Church, and was born at Magheranock, near Saintfield, in March, 1798. After the usual course of tuition in his father's academy he proceeded to the University of Glasgow, finally completing his studies in the Belfast Academical Institution. When a young man he supported himself by teaching, and his literary character stood so high that at one period his income from tuition amounted to about £300 per annum. In 1820 he was ordained to the pastoral charge by the Seceding Presbytery of Down, and for a considerable time afterwards preached statedly in a hired room in Commercial Court, Belfast. In 1821 he had collected a sufficient sum to proceed with the erection of a permanent place of worship.

Soon after his settlement in Belfast Mr. Edgar began to take an active part in the management of its religious and benevolent institutions. The Destitute Sick Society ranks among the charitable institutions of Belfast, which he was mainly instrumental in establishing. He also rendered good service to the management of the Bible Society. The Religious Tract Society, founded in 1815, remained for years in a very feeble and languishing condition; but in 1824, when Mr. Edgar became its secretary, it immediately assumed a new aspect. An apartment attached to the depository in Waring Street long continued to be the place where the committees of many of the religious societies of the town regularly assembled.

In 1826 Mr. Edgar was unanimously elected by the Secession Synod to the vacant professorship of theology, and two years later he married Susanna, daughter of Thomas Grimshaw of Whitehouse. The union greatly promoted his domestic comfort. The first discourse delivered in Ulster in support of the temperance cause is believed to be that delivered in Donegall Square Methodist Church, Belfast, in October, 1829, by Professor Edgar.

After the issue of the report of Mr. James Silk Buckingham's Parliamentary Committee to inquire into the extent, causes, conse-

quences, and cure of drunkenness, Professor Edgar drew up *A Digest of the Evidence submitted to the Parliamentary Committee*, which was published simultaneously in Belfast and London, and which had an extensive circulation.

In 1836 Hamilton College, United States, conferred on Professor Edgar the honorary degree of D.D., and in 1860 he received the additional degree of LL.D. from the university of the city of New York. For twelve years Dr. Edgar laboured with zeal and energy in the temperance movement, and the amount of writing, and travelling, and speech-making performed may appear almost incredible. It is said that John Wesley himself in his best days scarcely laboured more vigorously than did Dr. Edgar during part of his temperance career. Unhappily, he never saw his way to adopt the more advanced principle of total abstinence, and, as will be seen later on, strongly opposed it.

About the beginning of November, 1863, he was attacked by fever, and his situation awakened much anxiety; but towards the end of January, 1864, he was enabled once more to resume his duties. In the beginning of the summer of 1865 he repaired to Dublin to again seek medical advice. He was at this time suffering from a painful affection of the throat. It gradually became evident that recovery was not to be expected. Though suffering severely, he was never heard to murmur. His happy frame of mind excited the wonder of all who surrounded him. On August 25th, the last day he completed on earth, he was somewhat better, and during the night he was overheard repeating passages of Scripture, and with much emphasis the words, "The Rock that is higher than I—higher than I." He expired without a struggle on the forenoon of the Lord's Day, August 26, 1866, in the sixty-ninth year of his age. He was interred in Malone Cemetery, Belfast, amidst every demonstration of respect. A monument of chaste design marks the spot where his remains now rest in peace. It bears the following inscription:—

"JOHN EDGAR, D.D.

Died August 26, 1866, aged 68 years.

Founder of the Temperance Reformation.

'The memory of the just is blessed.'

(Much of this sketch is taken from Sherlock's *Erin's Jubilee*, pages 106–109.)



The REV. JAMES MORGAN, D.D., minister of Fisherwick Place Presbyterian Church, Belfast, was the first who signed the pledge of the Ulster Temperance Society, and was one of Professor Edgar's most valued friends and counsellors. Being pastor of a very influential congregation, and generally respected for his prudence and sagacity, his name was a tower of strength to the movement. Though his weighty official engagements did not permit him to go much from home, he contrived in various ways to foster and help on the cause. By sermons, by addresses at temperance meetings, and by articles in the *Orthodox Presbyterian*—of which he was editor—he gave most effective aid. Of Dr Morgan's connection with the movement we cannot speak better than in his own words, as given to the *Irish Temperance League Journal* in 1865:—

"I never formed the habit of using intoxicating drinks. When in 1820 I entered upon the work of the ministry, I found that if I took punch after my dinner, as was then the custom, I was not so competent to pursue my studies as I would be without it, and therefore I did not use it. Thus, for the first eight or nine years of my ministry I very seldom tasted intoxicating drink, and never formed the habit of using it. When in 1829 a minister from the United States explained the temperance movement that had commenced there, I was prepared to approve of it. I was one of those who formed themselves into a temperance society in Belfast, the first of the kind in Europe.<sup>1</sup> Dr. Edgar and the Rev. Thomas Hincks were my associates, and we prepared and signed a pledge to abstain from the use of distilled spirits. I have been enabled to keep that pledge for the last thirty-five years. In the course of time the practice of abstinence from distilled spirits did not satisfy the friends of temperance, and it was alleged that all intoxicating drinks ought to be included in the principles of the society. Cordially agreeing with this view, I have for many years lived in the practice of total abstinence. I have thus had full experience of abstinence from all intoxicating drinks for a large portion of my life, and I am free to say what I think of it. Were I beginning my life over again I would adopt that practice, and adhere to it as strictly as I have done. I believe I was never in any way injured by

it, but that, on the contrary, I was much advantaged by it."

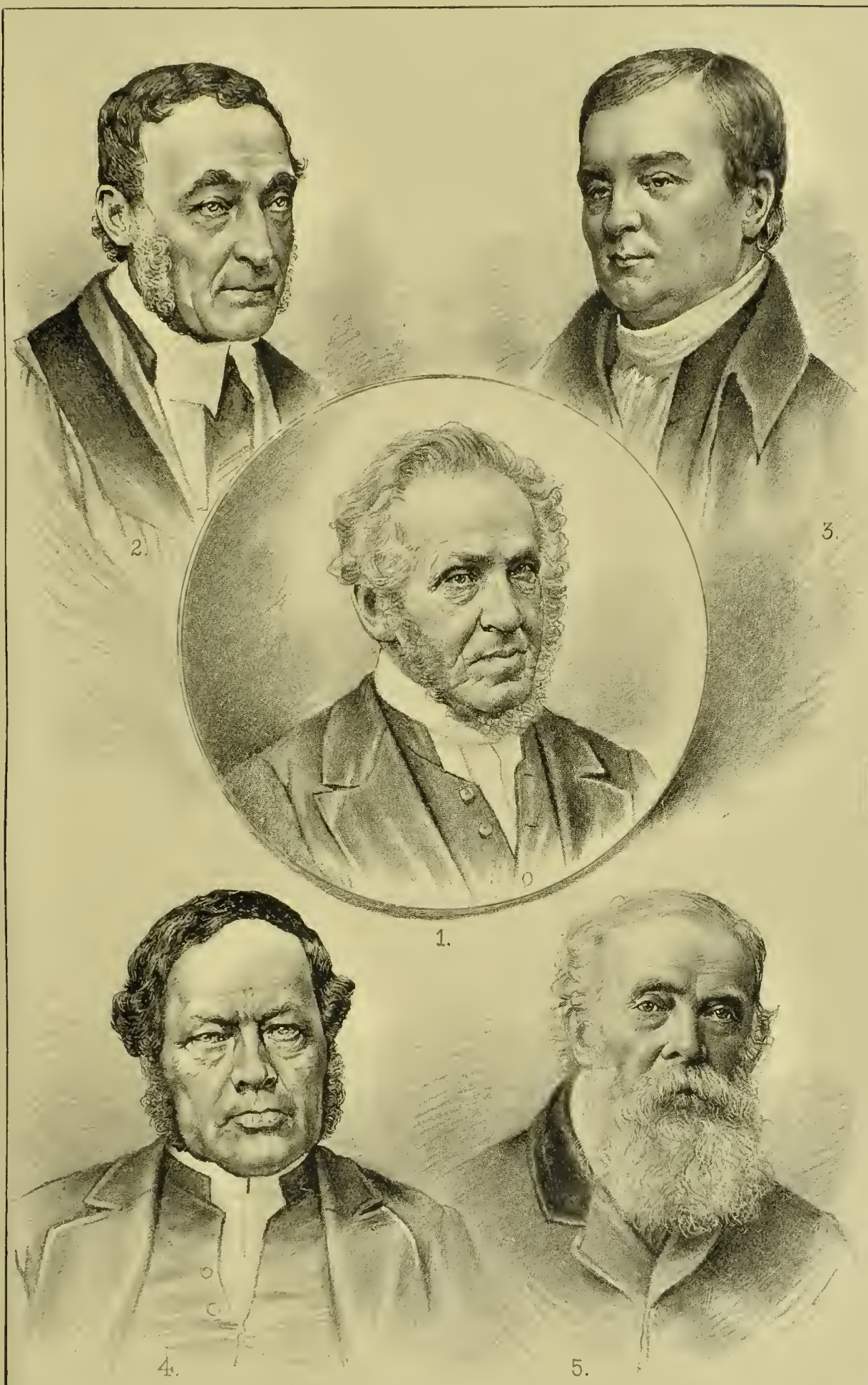
On the 5th of August, 1873, this veteran pioneer of temperance was called to his reward, "full of years and honours, a man honoured by God to do much for the cause of Christ, and our common humanity. Many a reclaimed drunkard has been blessed by his life and labours, and many a young man can, with a thankful heart, bless God that by his godly counsels and example he was led into the ranks of abstainers." He was seventy-four years of age.

The REV. THOMAS HOUSTON, D.D., continued to labour in the cause to the last, and took a deep interest in the Temperance Jubilee held in Belfast, 1879, at which he read a paper on "Personal Reminiscences of the First Temperance Movement in the North of Ireland;" and in June, 1881, he attended the jubilee meetings held by the National Temperance League, London, and read part of a paper on the history of temperance reform in Ireland. Dr. Houston was one of the leading men of the Reformed Presbyterian Church, and laboured hard to promote true temperance principles amongst the ministers, students, and members thereof. On the 27th of March, 1882, this venerable temperance reformer passed away at the age of seventy-nine years. His funeral was attended by several members of the executive of the Irish Temperance League, of which Dr. Houston was a vice-president and a very warm friend.

The VENERABLE ARCHDEACON THOMAS HINCKS, one of the first band of temperance reformers in Ireland, commenced his ministerial life in 1823 as a supernumerary curate of the parish church, Belfast. In June, 1824, he took priest's orders, and in 1825 was curate of Antrim, thence to Carrickfergus, and in 1827 became curate of St. Anne's, Belfast, and soon after was made inspector of the House of Correction, &c., and while curate of St. Anne's became identified with the early Temperance Society of Belfast. In 1837 Mr. Hincks took the curacy of Culfeightrin, and held in succession the rural deaneries of Antrim, Derrykeighan, and Coleraine. In 1865 he became rector of Billy and archdeacon of Connor, and on the occasion of his jubilee in the ministry was presented with an address from the bishop and clergy of the diocese. He quietly "fell on sleep, March 28, 1882, at the age of eighty-six years."

<sup>1</sup> This was an error on the doctor's part.





1 Rev. THOMAS HUSTON, D.D., Reformed Presbyterian, Knockbracken.

3 Rev. MATTHEW TOBIAS, Wesleyan, Belfast.

Reformation.

4 Rev. Professor JOHN EDGAR, D.D., Belfast, Founder of the Temperance

5 ALEXANDER SMITH MAYNE, Sole Survivor (1870) of the first Belfast Temperance Society.

2 Rev. JAMES MORGAN, D.D., Presbyterian, Belfast.





"Faithful amongst the faithful few," ALEXANDER SMITH MAYNE, of Belfast, is the sole survivor of the gallant band of heroic pioneers of temperance in Ireland, to whom the whole world owes a deep debt of gratitude. He was born in the little town of Garoagh, County Derry, on the 14th of September, 1805. When a boy he was engaged in farming operations during the greater part of the year, and in winter was at school, or diligently pursuing his studies at home. At the age of seventeen he commenced teaching in a village school, and in 1833 was married to Letitia Johnston, who ably assisted him in the important work of printing, publishing, and distributing religious and temperance periodicals. In 1829 he, with those already named, signed Dr. Edgar's moderation pledge, but in 1832 he saw clearly that the Preston teetotal pledge was more consistent and effective, and he was the first in Belfast to adopt and sign it.

In October, 1832, Mr. Mayne commenced the *Irish Sabbath School Magazine*, with a portrait of Robert Raikes on the title-page, and a representation of Christ blessing little children on the cover. He was then an hon. secretary of the Belfast Sunday-school Union, commenced in 1821, and embracing all the Protestant schools in Belfast and vicinity, Episcopalian, Presbyterian, and Methodist. In 1833 he commenced the *Monthly Gleaner, or Youths' Magazine*, which had a circulation of about 4000 monthly in Belfast and the province of Ulster. It was made up of incidents, anecdotes, hymns, and Scripture expositions. In 1834 he commenced the *Presbyterian Penny Magazine, or Protestant Missionary Revivalist*, with a portrait of Martin Luther on the cover. In 1836 he commenced the *Temperance Intelligencer*, illustrated with cuts, and containing information from America, reports of meetings at home, &c.

In the same year the Belfast Total Abstinence Society commenced its operations, and held meetings weekly, at which many thousands of the working-classes were induced to sign the pledge. Dr. Edgar preached a violent sermon against total abstinence (noticed later on) in Dr. Morgan's Presbyterian church, Fisherwick Place, Belfast; and also in the Methodist church in Donegall Square, of which the Rev. Matthew Tobias was minister. In order to refute Dr. Edgar's erroneous statements Mr. John Cadbury, of Birmingham, was written to, and he sent John Hock-

ings, the Birmingham blacksmith, who addressed great meetings of working men in Belfast and district, and did good service. Mr. Mayne visited the ships in the port, and also the Belfast barracks, and induced numbers of soldiers and sailors to become teetotallers. At a later period about 400 men in one regiment stationed at Belfast, most of them Roman Catholics, signed the pledge of Father Mathew, and got medals.

"During all this time," says Mr. Mayne in a letter to the writer of these pages, "Protestant ministers and churches seemed to take no interest in forwarding the movement. Now, thank the Most High, through the agency of temperance workers and the distribution of temperance information, all this deadness, lukewarmness, and opposition has gone." Thus speaks the veteran of eighty-five in a letter full of interesting and valuable information. Over forty years ago Mr. Mayne took charge of the Ulster National Book and Bible Depository, which has since then greatly extended its operations.

Mr. Mayne feelingly deplores the opposition to teetotalism manifested by Professor Edgar, and says that this opposition "had a very prejudicial effect for many years in both Belfast and Ulster. We are very thankful now that the blessed system in all the churches is in the ascendant." As illustrating the truth of the Scripture maxim, "Train up a child in the way that he should go and when he is old he will not depart from it," we add the following facts:—

WILLIAM ERSKINE MAYNE, eldest son of Mr. Mayne, was born in 1833, and has always been an abstainer, and for many years a vegetarian also. He succeeded his father in the business, and now manages the Tract and Book Depot. He superintends a Sunday-school and Boys' Brigade, is an active member of the orders of Rechabites, Good Templars, &c., and is a useful temperance worker.

THOMAS S. MAYNE, the next son, is in business in Liverpool, has been an abstainer from his youth, and takes a warm interest in the movement. Another son is in London; a fourth in Melbourne, with a wife and seven children all abstainers. His two daughters and their husbands and children reside in Belfast, and are all total abstainers.

The real nature of the movement in 1829 is fully stated in the following address published by the Ulster Temperance Society in 1830:—



"While temperance societies are founded on the great laws of Christian charity and self-preservation, they do not interfere with the peculiarities of any religious creed. Their bond of union is not a common belief, but a common practice; and they have enrolled among their members Roman Catholics and Protestants—men of the most varied political and religious sentiments. Their means of reformation are those alone which Scripture and reason warrant—information, exhortation, and united exertion. The world has been fatally deceived respecting excellencies which have been falsely attributed to intoxicating liquors. Temperance societies circulate information respecting their real properties and uses. They appeal to a multitude of facts for proof that intoxicating liquors are, for all common purposes, completely useless. They do not maintain that it is *sinful* to drink intoxicating liquors; but they do maintain, not only that every man may abstain from their use if he pleases, but that circumstances may readily arise which will render it '*expedient*' and '*good*' for him to do so. The Word of God and reason thus furnish temperance societies with much higher ground than they claim; for their regulations only prohibit the use of distilled spirits, and prescribe moderation in other intoxicating liquors. No man who uses ardent spirits, except as a medicine, can be a member; nor can any one be continued a member who indulges to excess in fermented liquors. In the two centuries during which distilled spirits have been used in these countries they have proved themselves by far too insidious and violent a stimulant, and too capable of exciting passion and leading to excess, to be used as an article of diet at all. Madness and other diseases, crime and misery, and premature mortality have prevailed in proportion to the quantity of ardent spirits used; and while the radical evil remains of permitting them to be used as a common beverage at all, the pulpit and press, and the voice of private benevolence attempt in vain to arrest the progress of intemperance, and all the nameless ills which the use of ardent spirits invariably brings in its train. The members of temperance societies abstain from the use of distilled spirits, and they entreat others to do the same, because they are for all common purposes useless; because the highest medical authorities living have declared that they should be renounced by all persons in

health as most obnoxious superfluities; because they are injurious instead of beneficial to men in health, weakening instead of giving strength, causing three-fourths of all beggary and crime, one-half of all madness, one-half of all sudden deaths, more than one-eighth of deaths in persons above twenty years of age, and being, in the words of the surgeon-general of His Majesty's forces in Ireland, the 'chiefest of the chief causes of disease and premature mortality.' The members of temperance societies abstain from distilled spirits because the moderate use of so insidious and violent a stimulant leads to the habitual use, and habitual use is the high-road to confirmed drunkenness; because the temperate, by the good qualities which they falsely ascribe to distilled spirits, by treating of servants, children, customers, visitors, and by the apology which their moderate use of so dangerous an article furnishes for intemperance, are the chief agents in promoting and perpetuating drunkenness; and in a word, because the whole system of manufacturing and selling and drinking distilled spirits derives its respectability and support from the temperate, and must eventually fall to the ground, with all the unnumbered ills which it entails, if the temperate desert it. The sum total of the plan of temperance societies is included in one short sentence, which constitutes their fundamental principle, without oath, or vow, or payment of money, or any burden whatever—'We, whose names are subscribed, *resolve* to abstain from the use of distilled spirits, and to discountenance the causes and practices of intemperance.' Such is the astonishing influence of this simple principle that though it is only a few months since temperance societies were heard of in Europe, there are already in the province of Ulster alone between fifty and sixty societies, containing about three thousand members, besides the flourishing societies in the remaining provinces. It is acknowledged, even by enemies, that great good has already been done, not only in shutting up the school of drunkenness among the intemperate, but in effecting the reformation of drunkards. The members of temperance societies have only to persevere and their cause will assuredly triumph."

Not only were the pioneers of the movement earnest and zealous, but they were very sanguine and expected to succeed. Alas! many of them were led to see that the work

was not so easily accomplished as they so vainly imagined, and that something more must be done than merely abstaining from the use of ardent spirits.

Of the members of the Ulster Temperance Society, PHILIP CECIL CRAMPTON—afterwards Judge Crampton—was one of the first, ablest, and most active advocates. In 1830, when practising at the bar, he appeared at the first annual meeting of the Ulster Temperance Society, and in a most effective speech of two hours' duration did much to give stability to the young institution. In 1831, when solicitor-general for Ireland, he attended the first annual meeting of the British and Foreign Temperance Society in Exeter Hall, along with Professor Edgar, and explained with admirable tact and skill the principles of the movement. In the following year he was again present at the anniversary of the same society. He had meanwhile been elevated to the bench. Professor Edgar felt some anxiety as to whether his lordship would deem it consistent with his advanced rank to appear before the public as an advocate of the temperance reform. His doubts, however, were speedily set at rest, for Judge Crampton, in reply to an inquiry, right nobly answered: "You ask how my new station will affect the temperance cause? It will not, be assured, abate my zeal in furthering that good cause in which I had the pleasure of being a brother missionary with the worthy Tobias and yourself. I cannot, perhaps, repeat such a circuit with my temperance associates as that to which I allude, and upon which I always look back with pleasure; but I trust to be able to find both time and opportunity for aiding the progress of the temperance reformation."

In December, 1838, Judge Crampton attended the annual meetings of the Ulster Temperance Society in Belfast. In one of his addresses upon the occasions referred to his lordship said: "The converts to the cause may now be reckoned by thousands—nay, by tens of thousands. If we could have counted the host of stars that spangled the firmament yesterday we might be able to count the members of the society. I have called Belfast the citadel of the temperance cause, and am I not right in doing so? Belfast was its birth-place, and it was the Irish missionaries that converted Scotland,<sup>1</sup> and England, and Wales."

In his notes on *Early Temperance Struggles*, the late Richard Allen, Esq., of Dublin, remarks: "I may tell you of Judge Crampton (then solicitor-general) haranguing in the Tailors' Hall, Bank Lane, Dublin,—his chair an upturned empty beer-barrel; of some of us addressing a very motley crowd in an empty shop, or store, in Francis Street—very impromptu, untrained orators we were—the audience wondering at the ridiculous truth about giving up beer, porter, or whisky, the then universal panacea for many of the ills that flesh is heir to,—so good for keeping out the heat in summer and the cold in winter. Our doctrine they deemed simply sheer nonsense" (Sherlock's *Erin's Jubilee*, 1879, p. 64).

Judge Crampton was a total abstainer for more than thirty years, and never, from the first moment that he espoused the principle to the last of his life did he ever omit a single opportunity of recommending its general adoption. He was a munificent supporter of the various temperance organizations, and one of his latest public acts was the offer of a very considerable sum towards the endowment of a coffee palace and reading-room in the town of Bray. He was also a warm advocate of the Permissive Bill. He died at his beautiful villa, St. Vallerie, County Wicklow, in the early part of 1863, at the almost patriarchal age of eighty-one years. "He lived as a humble Christian, keeping to the last a hope blooming with immortality."

The Dublin Temperance Society was founded by Joshua Harvey, M.D., in the latter part of October, or early in November, 1829, as an "Association for Discountenancing Intemperance." It had a depository at No. 10 William Street, and among its most active promoters were Dr. Harvey, P. C. Crampton, Dr. J. Cheyne, Councillor Mackay, and the Rev. William Urwick, D.D., of York Street Independent Church, Dublin, the whole of whom were more advanced than Dr. Edgar.

Dr. Harvey resided for some years at Youghall, and died at Cork, November 30th, 1871, aged eighty-one years. Dr. John Cheyne was physician to the forces in Ireland, and author of the *Letters of a Physician*, which were printed and published by Dr. Harvey as the first of a series of valuable tracts denominated "The Dublin Temperance Tracts." These letters contained some of the very first utterances in favour of total abstinence, and were supplemented by the fourth of the series

<sup>1</sup> Not Scotland, as will be seen later on.



from the pen of the Rev. Wm. Urwick, D.D., which was still more pronounced in its utterances, and these, no doubt, were the basis upon which the Warrington Manifesto was built (see Chapter IV.).

RICHARD DAVIS WEBB was one of the early strugglers in the temperance movement, and one of the first members of the Hibernian Temperance Society. His interest in the cause continued unabated to the last. Mr. Webb died at Dublin, July 19th, 1872, at an advanced age.

In 1880 the Rev. Robert Sewell, of Londonderry, in *A Brief Chapter on Temperance Work for One Year, Half a Century Ago*, said that he had in his possession a printed circular explaining the objects of the (Dublin) Society, and on the fly-leaf, in writing, an acknowledgment as follows:—"The Dublin Temperance Society returns thanks to the Rev. W. Urwick for his donation of one pound towards a fund for printing and circulating information agreeably to the annexed printed letter. For the Society, J. Harvey, M.D., Secretary *pro tempore*, 46 William Street, 22 of 10 mo, 1829."

On the 22d of March, 1830, a meeting was held at Londonderry for the purpose of forming a temperance society, but owing to an "uproarious opposition, got up by some interested and deputed" persons, the meeting adjourned to the 25th, when the Londonderry Temperance Society was established. Unlike the Belfast society, which was commenced mainly by ministers, the Londonderry had but one minister among its original members.

The following is a copy of the placard announcing the commencement of this society:—

"NOTICE.

TO PERSONS OF ALL RELIGIOUS DENOMINATIONS.

On Sunday Evening, March 21st, 1830,  
at 7 o'clock,

A SERMON

Will be preached in Bridge Street Chapel

By the REV. J. RADCLIFFE,

On 'The Duty of Abstinence from Ardent  
Liquors.'

"On Monday evening, the 22d instant, at seven o'clock, a public meeting of the Friends of Temperance will be held in the same place, when a Temperance Society will be formed for this city and neighbourhood.

"As this is a subject in which persons of every religious creed can most cordially unite,

it is hoped that Roman Catholics and Protestants of all denominations will attend.

"Londonderry, 16th March, 1830.

"Printed at the L'-Derry Sentinel Office."

The Rev. James Radcliffe was pastor of the Bridge Street Independent Church, and preached as announced, his text being, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also" (Habakkuk ii. 15).

At the meeting on the 25th twenty-three persons signed the pledge; and a committee of seventeen gentlemen of the city and neighbourhood, with Mr. Radcliffe as chairman, was duly appointed. Mr. Robert E. MacLean was secretary, and Mr. Andrew Hamilton, a deacon of Mr. Radcliffe's church, was the treasurer.

On the 28th of March the committee met again, and an accession of twenty-four members, making the total forty-seven, was then reported.

In October, 1830, the society had branches at Comber, Killea, and Prehen; and J. D. Jackson, K.C., presiding barrister, was president; Rev. J. Radcliffe, vice-president.

On the 2d of March, 1831, the Rev. Mr. Crawford, who had given in his adhesion to the cause, was elected a member of the committee, and gave his church for temperance meetings, becoming an eloquent advocate "in the pulpit and on the platform" of the society. The society also agreed to co-operate with Mrs. Stirling of Foyle Street in opening a temperance coffee-house (*Irish Temperance League Journal*, January 1st, 1880).

In 1829 the Rev. George Whitmore Carr, of New Ross, visited Mr. JOHN KINLEY TENER at his residence, Moree, County Tyrone, and explained to him the nature and objects of temperance societies so fully and intelligently that Mr. Tener at once gave in his adhesion, and became an early disciple of temperance. He soon saw his way to the principles of entire abstinence, and was one of the first teetotallers in Ireland. He afterwards became well known in connection with the prohibitory territory in County Tyrone, so often referred to at alliance and temperance meetings, the public-houses having been cleared off by his influence and exertions. He was a J.P., and some time before his death was a resident of Dublin. He died on the 25th January, 1879, at the age of seventy-seven years.

The Hibernian Temperance Society was



publicly inaugurated in the Rotunda, Dublin, on Wednesday, June 1st, 1831, P. C. Crampton, solicitor-general, in the chair, when it was resolved that the solicitor-general be the president, and Lord Cloncurry and the Right Rev. Dr. Doyle the vice-presidents; Dr. Adams, John Mackay, A. E. Gayer, and Dr. J. Harvey, the secretaries. The following gentlemen were appointed as a committee until the next annual meeting:—Dr. Cheyne, Dr. Morgan, John Mackay, Dr. Adams, Sir James Douglas, A. E. Gayer, Rev. William Urwick, James Bessonett, S. Bevan, Joshua C. Walker, Rev. John Spratt, Edward Barrington, Dr. Pope, Alderman Morgan, and Richard Allen, with such persons as they might feel disposed to add to their number.

At the first anniversary of the Hibernian Temperance Society the president, Mr. P. C. Crampton, Solicitor-general for Ireland, said: "He was happy to state that there were now upwards of 15,000 members of temperance societies in Ireland."

The movement in Ireland grew rapidly, like Jonah's gourd, but it had as little permanent life in it, for it was only a summer flower, which soon withered and died. Its principle was that of abstinence from ardent spirits, and its members were exposed to temptation, and therefore many fell back into their old habits, by trying to drink fermented and intoxicating liquors in moderation, as allowed by their pledge.

The most zealous and consistent members of the original temperance societies took higher ground, and will be heard of again in subsequent chapters.

Inasmuch as the first organized efforts in Ireland were not commenced until August, 1829, and the following facts show that a similar movement was going on in Scotland, and active operations commenced there during the self-same month, we fail to see how the Irish missionaries can be credited with the honours claimed for them by some of their advocates.

In his *History of the Temperance Movement in Glasgow* (1855, p. 12) Mr. Edward Morris, one of the most laborious and faithful temperance workers Scotland ever had, says: "John Dunlop (late of Greenock) was the founder of the Scottish temperance societies on the moderation principle borrowed from America, and Greenock was the first town where Mr. Dunlop established the first of

these national reforming institutions, destined to work marvellous good for the human race." He further states that Mr. Dunlop commenced his great temperance labours in 1828, and that he had many a weary journey between Greenock and Glasgow before he could accomplish his fond object. He remarks: "Wise men then thought the scheme utopian. None disputed the evils of drunkenness—all confessed its extensive ravages, but to stop it they saw not the way. The preachers of religion, as well as their listening audiences, stoutly defended the moderate use, though not the excess, of all strong drinks, and they quoted the Bible, as they erroneously read it, to defend this sad moderation in 'biting and stinging' drugs; for, after all, what are these intoxicants but drugs, and bad drugs too?"

William Collins, the Glasgow publisher (father of Sir William Collins), was the first person to respond accordance with Mr. Dunlop, and he became the life and soul of the Glasgow movement. Mr. Collins was a man of an ardent moral temperament, and whatever he took in hand must be done with energy, and his whole subsequent life proved this to be true. On the 28th of August, 1829, a private meeting was held in the house of Mr. John Ker (of the firm of Allan, Ker, & Co.), at Greenock, when Mr. John Dunlop gave a statement regarding the operations of the American temperance societies, and recommended the formation of similar societies in Scotland. As nothing definite was arrived at, another meeting was held in the house of Mr. J. B. Kirk, surgeon, Greenock, September 5th, 1829, when, after a long discussion, Mr. Dunlop proposed the adoption of a pledge on the American principle. To this an amendment was proposed, prohibiting the use of all spirituous and fermented liquors. Another proposal was made to the effect that those who abstained from all intoxicating liquors should have their names distinguished in the roll-book, by having a cross made with red ink prefixed to their names. This meeting also broke up without coming to any definite arrangement.

Between this and the next meeting, and whilst the subject was under consideration, two ladies—Misses Allan and Graham—having heard of the movement in America, took action, and formed a temperance society for women on the American plan, at Maryhill, near Glasgow, October 1st, 1829.

Although this was actually the first society of the kind in Scotland, it was not the fountain from whence emanated the great temperance movement. Nevertheless, honour is due to the ladies, who did what they could, and that promptly.

Nothing daunted, Mr. Dunlop renewed his efforts, and on the 5th of October, 1829, another meeting was held in the shop of Mr. R. B. Lusk, bookseller, Greenock, when it was unanimously decided, on the motion of Mr. Dunlop, that a society should be formed.

After discussing the question as to what basis the society should be upon, it was resolved that it should be "total abstinence from all intoxicating liquors." A pledge was drawn up and signed by four persons, and on the following day the number of signatures was increased to twelve. The following are the words of the pledge adopted:—"We, the undersigned, hereby agree to abstain from all spirituous and fermented liquors for two years from this date, 5th October, 1829 (Macnair's *Birthdays of Teetotalism*, p. 12).

On the 6th of October the twelve held another meeting, when Mr. Dunlop urged that the word "fermented" should be struck out of the pledge, as it would prevent ministers and other influential gentlemen from joining the society. Mr. Macnair says that this proposal was rejected, and therefore Mr. Dunlop withdrew from them. He further adds that on the 18th of September, 1829, Mr. Dunlop had met a number of persons in the Religious Institution Rooms, Glasgow, to whom he gave an account of the temperance societies of America. In the course of the discussion which followed, one man gave expression to the opinion that "such societies would never work in Scotland." Mr. Dunlop had thus been actively engaged for some length of time in sowing the seed and preparing the way for the formation of temperance societies on the same principle as those in America. He did not see his way to go so far as entire abstinence, and on leaving the total abstainers he gathered together a few friends, and started a society at Greenock, on the 6th of October, 1829, so that it appears that there were two societies and two distinct pledges in existence at this early period—moderation, and total abstinence. The first public meeting of the Greenock Temperance Society was held on March 4, 1830, when an eloquent address was delivered

by Dr. J. B. Kirk, one of the eleven total abstainers, and he was followed by the Rev. John Edgar of Belfast, and others. At this meeting an effort was made to procure the union of the two sections—temperance men and total abstainers. A third pledge, intended as a compromise, was adopted, but soon fell into disuse, and in a short time all who agreed to abstain from ardent spirits were freely admitted. The Greenock society thus reverted to Mr. Dunlop's early pledge, but, as will be shown, the total abstainers did not abandon their pledge.

Mr. DUNLOP was the first president, and Mr. J. J. E. LINTON the first secretary of the Greenock Temperance Society. Mr. Linton afterwards emigrated to Canada, where he became an active, earnest temperance reformer, and an esteemed public official. The Rev. Mr. Auld was the first minister of the gospel to join the Greenock society and advocate its claims.

Mr. Dunlop renewed his efforts in Glasgow, and despite the opposition of ministers and divinity students, who at the first treated him as a man "utterly vain and foolish," he succeeded in forming a society in that city on the 12th of November, 1829, one of its ablest and best supporters being Mr. William Collins, through whose instrumentality the constitution of the Glasgow and West of Scotland Temperance Society was drawn up and signed by nine individuals.

In 1830 the name was changed to that of the Scottish Temperance Society, and in December of that year Mr. Robert Kettle became assistant to Mr. Patrick Letham, treasurer of the society, and in the following year one of the secretaries of the society.

On the first of June, 1830, the first number of a temperance periodical, entitled *The Temperance Record*, was issued, being printed and published by W. Collins, Glasgow, who, as will be seen farther on, became a most laborious and earnest worker, and possibly did more for the furtherance of the cause in Scotland and parts of England than any other man of his day. It is to the discredit of the more wealthy members of the society that, when it was broken up and had to give place to total abstinence, they left Mr. Collins over £200 to pay out of his own private means, despite his abundant labours and munificent contributions to the cause (Macnair's *Birthdays*, p. 15).

On the 15th February, 1830, the Dun-



fermline Temperance Society was established, after a lecture by Mr. Harris. Others were formed shortly afterwards, and in the course of about twelve months upwards of one hundred societies were established in Scotland, the total number of members being estimated at about 15,000. These societies were based upon the American principle—abstinence from ardent spirits.

Amongst the many publications supplied to the friends of temperance societies in Scotland were the Rev. Lyman Beecher's *Six Sermons on the Evils of Intemperance*, which were reprinted and widely circulated, and copies of this and other publications were placed in the hands of gentlemen living in other parts of the British Empire, some of whom became interested in the subject, and were pioneers and apostles of temperance in their own immediate districts.

It may perhaps be well to remark here that in the early days of the movement the terms "temperance" and "total abstinence"—afterwards expressed in the word "teetotalism"—had distinct and specific meanings, and were never, as they are now, deemed to be synonymous, which they certainly are *not*. Many societies, strictly teetotal, or on abstinence principles, and others based upon the principles of the early societies, bear the somewhat dubious title of temperance societies, and some of the former date their origin from the introduction of the first or anti-spirit pledge of the society, when teetotalism was not known or recognized by them. This is misleading, and tends to mystify dates, &c., causing students of the history of the movement much trouble and annoyance. Nevertheless in some instances the society is the continuous successor of the old moderation or anti-spirit pledge society.

As will be clearly shown by and by, there were at this time no *bona fide* teetotal, or total abstinence societies in England, nor indeed in Ireland or Scotland, except that of Skibbereen, in Ireland, which was no part of the general movement started by Dr. Edgar and others; and those in Scotland were but transient or sleeping until the general awakening in 1834, when the first *bona fide* and exclusively total abstinence societies were inaugurated, and the principle largely adopted.

Of the many names which figure in the history of the temperance reformation in Scotland none stands more prominently for-

ward than that of Macnair. Few men have had such a lengthened connection, and none have maintained a course of unswerving fidelity to its principles more faithfully than MR. JAMES MACNAIR of Glasgow. "His father was far in advance of his times. Though following the humble occupation of a sawyer of wood, he was a very remarkable man. He had received little or no school education, but he became an able and fluent speaker, and spoke forcibly against the corn-laws and other iniquitous enactments. In 1819 he was president of the Greenock Radical Association (the members of which abstained from all kinds of intoxicating liquors, tea, coffee, tobacco, &c.), and was only saved from imprisonment by the provost of the town striking his name out of the list of those to be arrested, saying, as he did so, that he would become surety for David Macnair on account of his known good character. David Macnair was of cultured intellect, as his published poems indicate, and his well-selected library showed his literary tastes. He was a practical abstainer from all intoxicating liquors, and also from tobacco, tea, and coffee. As an illustration of his adherence to principle, it may be mentioned that, having come into possession of a public-house through marriage he gave it up, as he believed that it was a disreputable business."

From such a stock James Macnair sprung. He was born at Roseneath, November 11, 1807, his father being then employed in the erection of the Duke of Argyle's castle. The family afterwards returned to Greenock, and at an early age James was sent out to work, and learned the trade of lath-splitter. When but a youth he was put in charge of important jobs, his native strength of character and his total abstinence training fitting him for posts above his years. From infancy he was an abstainer from alcoholic liquors, and this home-training was strengthened by the practice and character of his Sunday-school teacher, Mr. Thomas Ferrie, who was an abstainer, and took pains to warn his pupils against the drinking customs of society. Mr. Macnair's aversion to strong drink was further intensified by the sad end of a beloved companion, who was shot dead by a party of drunken volunteers.

In course of time Mr. Macnair became a Sunday-school teacher, and one of his fellow-teachers fell into habits of intemperance.



Mr. Macnair urged the elders of the church to adopt total abstinence as the only plan to save their erring brother, and then began the discussion which lasted from 1825 to 1829. Messrs. Macnair, Dr. J. B. Kirk, and Daniel Richmond took vigorous action, and employed learned men to translate those portions of Scripture which bore on the question, and thus were fully able to meet their opponents.

Mr. Macnair followed up these Biblical researches by waiting upon many of the ministers to discuss with them what is now best known as the Bible Wine Question, and he introduced it into the courts of the Reformed Presbyterian Church, of which he was a member. He was probably one of the very first to move for the privilege of using unfermented wine at the table of the Lord, and after a severe and protracted discussion in the session of the congregation to which he belonged, he was refused the ordinance of baptism to his children on account of his refusal to take intoxicating liquor. He appealed to the presbytery, then to the synod, and finally suffered excommunication rather than violate his conscientious convictions.

Mr. Macnair was for some time president of the Tradeston Total Abstinence Society, established January 15th, 1832, and he took an active part in preparing and circulating information on almost every aspect of the question. He was the conductor of the weekly meetings in the Lyceum Rooms, and was one of the prime movers in the Spreull's Court meetings, taking an active part in the discussions carried on there every Thursday evening. He was the acknowledged champion on the Scriptural argument, and whenever that view of the question was attacked he was called to the front, and always vanquished his opponents. It was at his earnest solicitations that the various sections in Scotland were united, and the Eastern and Western Temperance Unions were the result. Mr. Macnair gave his adhesion to the Western Union, because it was more thorough, and renounced all intoxicating liquors, whilst the Eastern permitted the use of small beer. To the Western Union he presented a printing-press costing £80, to enable them to carry on more efficiently their publishing department.

At this time Mr. Macnair was a prosperous wood-merchant in Glasgow, and the owner of considerable property. He purchased a large plot of ground at Paisley Toll, and built on it

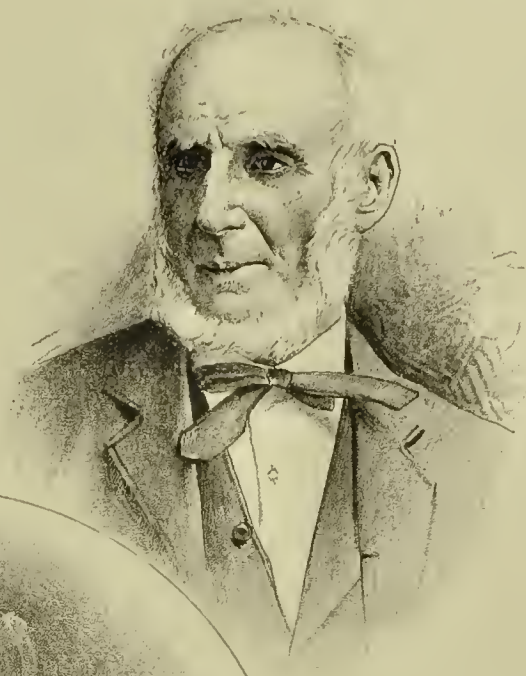
a range of finely-finished houses, but he was a little in advance of the times, and many of them stood for some time without tenants. He was eventually compelled to sell the property at a sacrifice, and he then emigrated to New Zealand. Here he manifested the same devotion in the promulgation of temperance principles amongst both the Maories and the English colonists. He bought a large allotment of land in a district which he anticipated would yet become populous. After some years of hardships, his wife, who had gone abroad with great reluctance, longed to get home to Glasgow. The family left the colony, and now the chief street in Auckland is built on ground which formed part of the holding of James Macnair. On leaving he was presented with a testimonial on account of the great work accomplished by him in the promotion of the temperance cause.

On his return to Glasgow he opened a temperance hotel in Union Street, and for some years acted as an agent for the Midland Counties Temperance League. In 1860 he opened a private establishment for the cure of dipsomaniacs at St. Catherine's, Lochfyne, where his wife died in 1861. From that time he chiefly resided in Glasgow, and devoted himself to the furtherance of the temperance cause as opportunity served. To the very last he retained his early convictions as to the injurious effects of all narcotics, including tea, coffee, and tobacco, and lived the same simple life. He suffered from the effects of a fall from the roof of his own dwelling in the neighbourhood of Airdrie, and never fully recovered his strength. During the later years of his life he was a familiar figure at the meetings of the Scottish Temperance League, and annually brought forward a motion for the entire suppression of the liquor traffic by imperial enactment, which was regularly defeated.

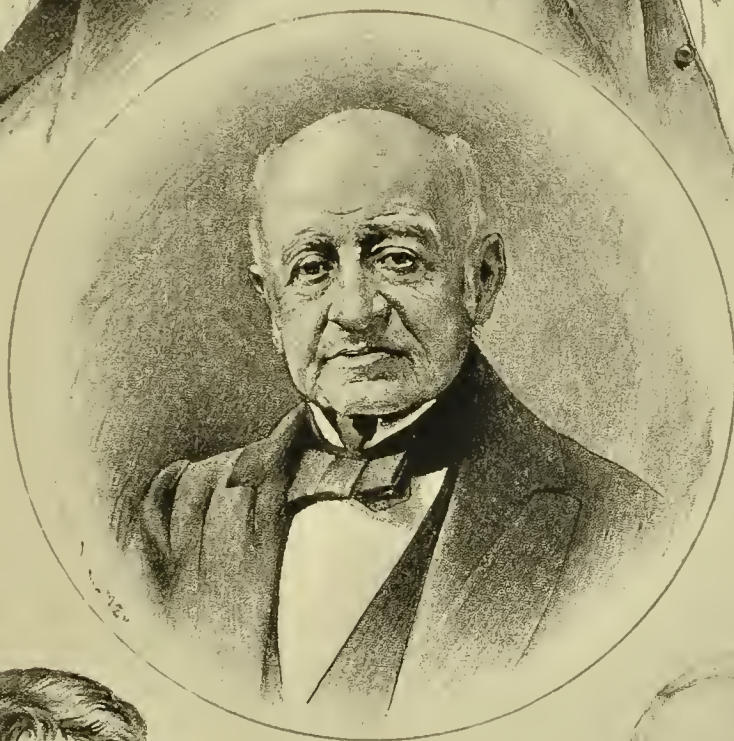
Mr. Macnair's total abstinence creed was a very simple one. He believed that intoxicating liquors were bad as beverages, and useful only in medicine and in the arts; therefore their manufacture and sale as beverages should be entirely suppressed by the government. He rejected all compromises, whether in the shape of restriction, or through the Permissive Bill or Local Option. Even those who were his strongest opponents believed in his honesty of purpose and simplicity of motive, and the integrity of his personal character, his early



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1 JAMES MACNAIR, Wood Merchant, Glasgow, an early Pioneer of Temperance and Advocate of Legal Suppression of Liquor Traffic.

2 JOHN DUNLOP, Author of *National Intemperance, Drinking Usages*, and other Works.

3 JOHN DAVIE, Merchant, one of the

first Teetotallers in Dunfermline.

4 EDWARD MORRIS, Glasgow, Champion of Total Abstinence in Scotland, Poet, and Historian.

5 WILLIAM LOGAN, Glasgow, City Missionary and Temperance Advocate, Author of *Early Heroes of the Temperance Reformation*, &c.





labours, and persistent fidelity to the principles of which he was an early pioneer, make his name one to "be held in everlasting remembrance."

He died in October, 1883, in the seventy-sixth year of his age, and was interred in the Calton Burial-ground, Glasgow.

Dr. J. B. KIRK, of Greenock, was an earnest public-spirited man, and an able, eminent, and enthusiastic physician, and one of the most laborious of the pioneers of temperance in Scotland. In an obituary notice the *Scottish Temperance League Journal* for June 18th, 1859, says: "Many and spirit-stirring were the public meetings the doctor addressed in Greenock; and from some of these large pecuniary proceeds were realized. One meeting, if we remember rightly, yielded somewhere about £60, which was handed over to the funds of the infirmary. His pen, too, was engaged, as well as his living voice; and we have heard some of the most eminent of the scientific leaders of the cause acknowledge their obligations to the writings of Dr. Kirk at that early stage, as contributing not a little to shape or confirm their conclusions. It is an interesting fact, moreover, that speaks much for the bold, advanced character of his intuitions, that he strenuously held from the very first, that the total abstinence testimony, afterwards inaugurated at Preston, was the only consistent and efficacious method, however expediency might dictate the moderation scheme by way of preliminary and tentative effort. This true method had occurred to him, just as it did shortly after to friends of the temperance cause in Paisley, Dunfermline, and doubtless in many other places."

This fully confirms the statements of Mr. James Macnair in his *Birthdays of Temperance*, and strengthens the views he there sets forth: "Under the influence of his ardour—which, besides temperance and his own profession, embraced popular lectures on chemistry and other subjects—the doctor was overtaken by a paralytic shock some time prior to the first visitation of cholera in 1832. From that he recovered, to plunge anew into the laborious duties and excitements of his profession, aggravated by all the peril and popular jealousy and alarm which attended that dire scourge. He paid a visit to Newcastle, Sunderland, and other infected districts, the result of which, and of his own professional observations, he embodied in an able pam-

phlet, which we read with much pleasure and profit on the second outbreak of the scourge in 1848, and which, we believe, was the first clearly and distinctly to propound the important fact that cholera generally begins in the form of common diarrhoea, and is, at that stage, easily curable. Subsequent efforts, arising out of these conclusions, in connection with a cholera hospital, and storms of popular jealousy, the result of brutish ignorance and misconception, which sometimes imperilled his life, induced fresh strokes of paralysis, which soon completed what the first had begun, and speedily snatched him for ever—not as yet from time, but from public life. Henceforth, to all practical intents and purposes, professional or philanthropic, Dr. Kirk was virtually—just what most of the public thought him really—dead.

"If we may slightly lift the veil from that twenty-five years' privacy, the doctor might often be recognized on the streets of Glasgow, a bent form, walking with tottering gait, but wearing an air of courteous and intellectual dignity which his infirmities could not dim. In private conversation his utterance, though often physically feeble, was incorruptibly dignified and elegant, and affluent to a degree highly suggestive of what he must have been in his better days. His narrations, though from failure of memory oft-times repeated, were always interesting; and when confronted with a sick friend, his professional self seemed, for the moment, amazingly restored. Those years of infirmity were sustained and illumined by the comforts of our holy religion; and of late the Bible was his constant and exclusive companion. Struck down at last by an apoplectic shock, he peacefully expired on Saturday, the 11th June, 1859.

"We have entered thus minutely into the history of Dr. Kirk from a conviction that too little notice has been taken of his early exertions in the temperance cause, at a time when identification with it was more trying than it is now. That his name has not been more mentioned in connection with the temperance reformation was probably less the blame of others than the inevitable effect of his own misfortunes—as will be at once apparent, from the foregoing account, to any considerate mind; but this makes it all the more incumbent on us not to allow the occasion of his decease to pass away without paying to his early zeal and worth the tribute that is due."

At the close of the year 1831 it was reported that the total membership of the Scottish temperance societies was 40,000.

WILLIAM COLLINS, father of Sir William Collins of Glasgow, was a native of Eastwood, and received his education at the parish school. When about twenty-three years of age he went to Glasgow, and became identified with the Tron Church, of which he was soon ordained an elder; and from 1815, when Dr. Chalmers became the minister, Mr. Collins was ever ready to assist in carrying out the designs and aims of his pastor, and they became very warm friends and co-workers. Mr. Collins, as already stated, was one of the earliest and ablest of the advocates of 1829, and Mr. John Dunlop found in him a faithful friend and fellow-labourer. Mr. Collins was the first enrolled member of the West of Scotland Temperance Society, formed in November, 1829, on the ardent spirit pledge principle. In June, 1830, he started (at Glas-

gow) *The Temperance Record*, acting both as editor and publisher. He was a most laborious worker, and visited most of the towns of Scotland and England as a temperance advocate. Although in his early speeches in Manchester, Liverpool, &c., he warmly advocated entire abstinence, he was some time before he actually identified himself with the teetotal movement, but when he did so he adopted what is best known as the "long pledge."

At the time of his death he was an honorary director of the Glasgow Free Church Abstainers Society. In 1851 the directors of the Scottish Temperance League published his *Harmony between the Gospel and Temperance Societies*, which well deserved a large circulation. Mr. Collins continued to take a deep interest in the operations of the League, and in other temperance organizations, to the day of his death, January 2, 1853, at the age of sixty-four years.

## CHAPTER V.

### FIRST ORGANIZED EFFORTS IN ENGLAND AND SCOTLAND, 1829-1831.

Preliminary Meetings in Liverpool—Bradford Temperance Society Established—First Public Meeting—Mission Work—Life of W. Wilson—Dr. Thomas Beaumont—Yorkshire Temperance Society—Second Society Formed at Warrington—Views of *Liverpool Mercury* on Ale, &c.—A Most Remarkable Document—First Total Abstinence Manifesto—Form of Pledge—Deductions—Degeneration—Manchester Society—Liverpool Society—Mr. John Finch the Liverpool Iron Merchant and Temperance Worker—Dock Labourers Societies—Mr. Finch's Remarks thereon—How Good Intentions were Frustrated—Mr. Finch's zeal and Energy—Personal Influence of the Pioneers of Temperance—Labours of W. Collins of Glasgow in Various Parts of England—Total Abstinence Advocated—Mr. Collins's Repeated Efforts in London—Bristol Temperance Society—London Temperance Society—Pledge, &c.—Richard Barrett—First Annual Meeting of Bristol Society—Visit of Dr. Hewitt of America—Exeter Hall Meeting, 1831—William Allen, the Quaker Philanthropist—Prominent Speakers—British and Foreign Temperance Society Established—Officials, &c.—The *Rothsay Castle* Disaster—Liverpool Society Reorganized—Liverpool Pledge—Liquor Selling Temperance Reformers—Medical Temperance Declarations—Edinburgh—Manchester—Liverpool, &c. &c.—Blackburn Temperance Pledge—First Welsh Society—John Pearce's Statement Regarding Mr. John Finch Refuted—Mr. Finch's own Statement—Mr. Finch and Thomas Swindlehurst—Result of Mr. Finch's Efforts—First Temperance Efforts in Preston Inaugurated by Messrs. Finch and Swindlehurst.

In the autumn of 1829 the subject of temperance was brought before the notice of a few friends in Liverpool by several captains of American vessels who were in the port, and who distributed tracts illustrative of the subject. The reading of these tracts, and private conversation with the American captains, resulted in a meeting being held in the Bethel Union Meeting Room, Liverpool, at which three of the captains attended and gave an account of the good work done by the American temperance societies. In March, 1830, a preliminary meeting was held, at which a provisional committee was appointed to consider the subject.

In the meantime action had been taken in another part of the country—altogether independent of any knowledge of what was being done at Liverpool. At the time when the work of the early temperance reformers in Scotland was creating some commotion amongst the people, MR. HENRY FORBES, an extensive manufacturer of Bradford, Yorkshire, was on one of his periodical business visits to Glasgow, when his attention was directed to this movement. He went to one of the meetings, and from what he there heard he was induced to sign the pledge, and on reflection he came to the determination to try to introduce the movement into Bradford. Mr. Forbes accordingly procured a supply

of temperance publications, including Dr. Beecher's Sermons, which he distributed amongst his friends and acquaintances, the result being the formation of the Bradford Temperance Society on the 2d of February, 1830, the first of the kind in England. Nine persons subscribed their names to the pledge, and the meeting was adjourned to February 5th, when several others joined them. This little band set themselves to work, and circulated 17,000 tracts, and by the 14th June, when they held their first public meeting, their numbers had increased to 180. This meeting was very successful, being attended by about 1800 persons, with Mr. John Rand, J.P., in the chair. Addresses were delivered by Mr. William Collins of Glasgow; Rev. John Edgar of Belfast; Rev. John Jackson, Rev. B. Godwin, and Mr. Henry Forbes. The society was then fully organized, and a treasurer, *three* secretaries, and a committee of thirty-two members appointed. Of this number three were ministers of the gospel, and four medical men. In 1831 the society engaged the services of the REV. JOHN JACKSON of Hebden Bridge, as agent, and through his efforts in visiting and lecturing in neighbouring towns, Bradford may justly be termed the mother or nurse of the early temperance societies in the north of England.

Amongst the earliest friends of the cause



in Bradford were Messrs. William Wilson, Thomas Beaumont, M.R.C.S., and the Rev. Wm. Morgan.

WILLIAM WILSON was born at Esholt, in the parish of Otley, October 28th, 1767. He was a member of the Society of Friends, and a modest unassuming man, who carefully avoided every position which would expose him to public notoriety. He commenced business on his own account in Bradford, as a grocer and draper, but some ten years afterwards abandoned the retail business and embarked his capital in the wholesale business as a stuff merchant. He was so successful that at the age of fifty years he retired, and for more than thirty years afterwards devoted his life to works of philanthropy and benevolence. He was a true friend of the poor, and with the aid of two persons, whom he employed, the whole of Bradford and the surrounding villages was put under a regular system of domiciliary visitation. In this manner it is stated that he must have given away over £1000 per annum.

In Mr. Wilson the cause of temperance found a warm and generous friend. He readily assisted Mr. Forbes in the formation and work of the Bradford Temperance Society. He had tracts printed by tens of thousands, and supplied them liberally to his friends for gratuitous distribution. He soon saw his way to total and entire abstinence, and became a devoted friend of that doctrine, its advocates always finding a hearty and encouraging welcome from him.

He was greatly beloved by all who knew him, and his counsel and advice was much sought after, yet few knew of his munificence or of the many good deeds he performed until after his decease. He went about doing good, without letting his right hand know what his left hand did. He died on the 23d of November, 1849, just after entering upon his eighty-third year.

THOMAS BEAUMONT was a native of Castle Donnington, in Leicestershire, being born there while his father, a Methodist preacher, was stationed in that circuit. His father was one of the early preachers who laboured in conjunction with the Rev. John Wesley. Thomas Beaumont was educated at Kingswood school, near Bristol, and on leaving there devoted his attention to the legal profession; but finding that it required him to work on Sunday he abandoned his intention and resolved to give

up law for physic. He became a pupil of the celebrated Dr. Larner of Birmingham, with whom he studied for several years. He afterwards went to Edinburgh, where he attended the lectures of the eminent men who then adorned the medical school of that university. Mr. Beaumont became very skilful in operative surgery, and his *Essay on the Nature and Properties of Alcoholic Drink* tended to enhance his fame. For a few years he resided at Guiseley, but in 1822 settled down at Bradford. Seeing the ravages made by drink, in contrast with the advantages of total abstinence, he earnestly entered into the advocacy of teetotalism, heedless of the prejudices of the circle in which he moved. He was a pious, benevolent, loving man, and a sincere and active member of the Wesleyan Methodist Society as long as he lived. Dr. Beaumont had very strong convictions as to the physical, mental, and moral evils resulting from the use of tobacco in all its forms, and he had arranged to deliver a public lecture on this subject in the Temperance Hall, Bradford, on Tuesday, October 18th, 1859, but died on the Sunday preceding, viz. October 16th, 1859, in the sixty-fifth year of his age.

In the beginning of 1832 the number of members of the Bradford Temperance Society was reported at 380. From overtures made by this society, a county association, entitled the Yorkshire Temperance Society, was established at Leeds, March 18th, 1834, when delegates attended from various parts of the country, and an interesting conference was held under the presidency of Mr. G. B. Brown of Halifax.

A few weeks after the formation of the Bradford Temperance Society, Mr. G. H. Birkett, a member of the Society of Friends from Dublin, paid a visit to Warrington, and at a meeting held in Providence Chapel (belonging to the Independent or Free Gospel Methodists), Stockton Heath, about two miles outside of what was then known as the town of Warrington and on the Cheshire side of the Mersey, the *second* temperance society in England was established, April 4th, 1830 (Dearden's *Brief History*, p. 18; *Star of Temperance*, 1835, p. 3). Afterwards, the meetings of the Warrington society were held in the Mechanics' Institution, Academy Place, Warrington. In the notices to correspondents of the *Liverpool Mercury*, April 30th,

1830, p. 142, we find the following:—"Warrington Temperance Society.—We have received a communication which a Warrington friend has been so obliging as to forward us, and shall with pleasure give it a place in the *Kaleidoscope*. Nothing would promote the laudable views of these temperance associations as much as the more general introduction of good nice ale, for we are assured that people in general will not rest contented with water; they not only will have, but ought occasionally to have, some more generous beverage, and we know of none so proper as good ale."

Such were the views of the then editor of the *Liverpool Mercury*, who it was evident was, like thousands more, labouring under what Mr. Joseph Livesey, of Preston, afterwards aptly termed "The Great Delusion."

On referring to pages 362-3 of the *Kaleidoscope* for 1830—a literary weekly journal in quarto form issued by the proprietors of the *Mercury* at 3½d. per number—we find the document referred to was one of the earliest, most able, and logical epitomes of temperance principles ever published. It contained a number of arguments in favour of temperance societies, clearly and tersely enforced, proving that the writer was well posted on the subject, and had a thorough appreciation of the true and only substantial basis on which such societies should be formed. It was a purely total abstinence manifesto, as fully advanced as most temperance reformers of the present day would endorse, and clearly showed that total abstinence from all intoxicating liquors was imperatively necessary.

Although it is somewhat lengthy, it is so very valuable that we give it in its entirety, being persuaded that many will wonder why it has been so long kept in the background. Herein is the groundwork or basis upon which the teetotal movement was founded, furnishing texts for the advocates of what was afterwards propounded as a new discovery, a higher, better plan of temperance reform. It reads as follows:—

#### "A FEW ARGUMENTS IN FAVOUR OF TEMPERANCE SOCIETIES.

ADDRESSED TO THE INHABITANTS OF WARRINGTON.

*A man has no more need of intoxicating liquors than  
of arsenic or opium.*

TOUCH NOT, TASTE NOT, HANDLE NOT.

*"Temperance societies are sanctioned by the  
Scriptures.—Every denomination of Christians*  
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must be aware that drunkenness is condemned by the sacred writers, and that, consequently, the societies that check this vice must be agreeable to the Scriptures of truth and holiness. 'Woe unto them that rise up early in the morning, that they may follow strong drink' (Isaiah v. 11). 'Envyings, murders, drunkenness, revilings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God' (Galatians v. 21). See also Proverbs xxiii. 29, 35; Habakkuk ii. 11-15, 16. How, too, is it possible that the words of truth and righteousness can be ingrafted upon a mind which is besotted with inebriety? How can it listen to the Divine instructions, or practise the principles of truth and holiness? Dreadful, indeed, is the reflection, that, in the midst of his abominations, the drunkard may be summoned to stand before the awful tribunal of Jesus Christ, and be doomed to incalculable misery; and how responsible is that man who will not support institutions calculated to save thousands from perdition.

*"Temperance societies will abolish various diseases.—*Nine out of ten of the complaints to which the human frame is subject are supposed by many physicians to be caused by drunkenness; while certainly the following diseases are the consequences of the habitual use of intoxicating liquors, viz. a decay of appetite, sickness at stomach, obstructions of the liver, jaundice, a husky cough, diabetes, epilepsy, gout in all its forms, apoplexy, &c.

*"Of the two hundred and eighty-six lunatics now in the Richmond Asylum, Dublin, one-half owe their madness to drinking; and this proportion is of general application. Of those who have been driven mad by immoderate drinking there is scarcely an instance of recovery.*

*"Physiologists also inform us that if we pour spirits upon vegetables, or give them to quadrupeds, they very soon die; and that there is nothing in the anatomy of the human body to prevent them from having nearly the same deleterious effects upon mankind. Nor is it the sot's or drunkard's progress only that is here delineated. Great multitudes come to the same misery by habitually taking small quantities of intoxicating liquors.*

*"The man who takes but three glasses of wine a day will shorten his existence; and a respectable farmer, with a strong constitution,*



actually caused his death by drinking a pint of strong ale every day after dinner. John Hunter's experience shows the effect on the constitution of a child, of the daily imbibition of wine. He gave one of his children a full glass of sherry every day after dinner, for a week; the child was about five years old. To another child, about the same age, he gave for the same space of time a large China orange. At the end of the week he found a very material difference in the pulse, the heat of the body, the urine, and the stools of the children. In the first the pulse was quickened, the heat of the skin increased, the urine high coloured, and the stools were destitute of their usual quantity of bile; while the second had every appearance which indicates high health. He then reversed the experiment. To the first-mentioned child he gave the orange, and to the other the wine. The effect followed as before—demonstrative proof of the pernicious effect of vinous liquors. The fact is, Dr. Munro, a skilful anatomist, and even a more skilful physician, has declared that a man in health has no more need of wine or spirits than a cow or a horse; and Dr. Gregory, who even stands higher in the medical profession, makes the same declaration.

*“Temperance societies will increase the strength and longevity of mankind.”*—There are few errors more pernicious than the notion that *any* intoxicating liquors are nourishing. The Persians, while they lived upon bread and water-cresses, were a powerful nation; but when they partook of the luxuries of the Medes they became effeminate and the slaves of tyrants. Hume relates, in his *History of England*, that when the Scots invaded England in 1327 each soldier carried behind him a bag of oatmeal, together with a light plate of iron, on which he instantly baked the meal into a cake, in the open fields, and ate it with some water from a neighbouring spring. ‘Of more than one hundred men in a glass manufactory,’ says an eminent medical practitioner, ‘three drank nothing but water, and these three appeared to be of their proper age, while the rest, with scarcely an exception, seemed ten or twelve years older than they proved to be.’

“It is said, too, that the guards of the mails, who go out in the night, have lately found that they suffer much less from cold by entire abstinence than from their old plan of having recourse to intoxicating liquors. But the

most interesting and convincing fact to prove both the inutility and pernicious effects of intoxicating liquors is related by Dr. Franklin in the life of himself:—‘While I was in a printing-house at London,’ he says, ‘I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large forme of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this and many other examples that the American Aquatic, as they used to call me, was stronger than those who drank porter. I endeavoured to convince my fellow-pressmen that the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed; that there was a larger portion of flour in a penny loaf, and that consequently if he ate the loaf and drank a pint of water with it he would derive more strength from it than from a pint of beer.’ Dr. Franklin might have added that the alcohol which is in ale and other intoxicating liquors is not only inebriating but poisonous, and that the only reason why ardent spirits are more deleterious than malt liquors is, that the former have more alcohol combined with them than the latter. One of the first physicians in Ireland has published his conviction, as the result of twenty years’ observation, that if ten young men were to drink daily one glass (equal to two ounces) of ardent spirits, or a pint of port wine or sherry, the lives of eight out of the ten would be abridged by twelve or fifteen years.

*“Temperance societies will often prevent poverty and ruin from visiting the homes of families.”*—‘Great numbers of tradesmen, says an eminent divine, ‘are notoriously addicted to excessive drinking. These now might be comfortable and happy; they are poor and miserable; they might be virtuous and respectable; they are vicious and distressed; sobriety would enable them to educate and provide for their children, and to lay up some subsistence for their own helpless age; but drunkenness leaves their children destitute, and sends themselves through want and misery to a premature grave.’

“Among thousands of instances which might be mentioned of the wretched and ruinous effects of intoxication, it may be necessary, perhaps, only to state the following:—A



butcher for twenty-one years was never twenty-one hours sober. His wife confessed that they were eighteen years married, and that night and day misery was their portion. Three hours before day he was on the watch to be up, to be out, and to get drunk; but that the last three weeks he belonged to the temperance society at New Ross she enjoyed more peace and comfort than during the whole eighteen years of their marriage. Another reformed drunkard told a lady that on returning home after spending a day in excessive inebriety he went to bed, and passed a sleepless, anxious night, 'contemplating,' said he, 'the life I was leading, and the folly and misery of my conduct. Next morning I foxed sleep, and listened to the family. The mother strove to still the starving children from crying, and told them to keep quiet, lest they should waken their father, who would get up, go out, and get drunk, and afterwards most probably come in and beat them; but that she would go out and try to borrow a few potatoes from a neighbour to satisfy their craving appetites. She went and procured a few, and I saw one of my children grapple with a potato and endeavour to eat it raw. My feelings were aroused. I jumped up, went over to a cupboard, seized a prayer-book, and solemnly vowed never to drink another drop of that destructive poison which had so long embittered my happiness.' He kept his word, and is now a reformed character. Lately in Dublin a tradesman, on seeing one of his children refused by the landlady of a public-house to moisten a crust of bread in a frying-pan, then on the fire, exclaimed, 'I spent thirty shillings in this house last Saturday night, and I nearly spend all my earnings here, and now, behold my child is refused even to moisten its bread in that pan.' He rose up, left the house, and became a reformed man. His starving wife and children were fed, and he is now a respectable character. If the above facts should make no impression upon the unfeeling heart of the habitual drunkard, his selfishness may be awakened by the following calculation:—Supposing a labouring man to drink but one quart of ale per day, at eightpence per quart (and many workmen will drink three times that quantity) he will spend the sum of £12, 3s. 4d. a year. This £12, 3s. 4d. would pay his rent and clothe himself and family comfortably, while his constitution would be so much improved

that he might amply provide for his various wants and enjoy the peaceful comforts of his fireside, instead of dwelling amidst riot, debauchery, and confusion.

*"Temperance societies will prevent numerous crimes being committed."*—The testimony of Sir Matthew Hale, although given more than 150 years ago, is well worthy of our consideration. 'By a due observation for nearly twenty years,' says this truly pious and illustrious judge, 'I have found that, if the murders and manslaughters, the burglaries and robberies, and riots and tumults, the adulteries and fornications, rapes, and other enormities that have happened in that time, were divided into five parts, four of them have been the issues and products of excessive drinking, of tavern and alehouse meetings.' Does not the blood of the reader run cold on reading this statement? and is he not ready to exclaim, 'Would to God that intoxicating liquors were never known to the children of men!' Surely, too, in the language of the apostle, 'It is good neither to eat flesh nor to drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak.' The declaration of the recorder of Dublin, the lord-mayor, the high sheriffs, Major Sirr, and several others, proves, beyond the possibility of a doubt, that intoxication is the cause of numerous offences, inasmuch as they have had great opportunities of coming to a correct conclusion upon the subject. 'We, the undersigned, hereby declare that, in our opinion, an entire disuse of ardent spirits would materially tend to the improvement of the community, and that an indulgence in them is a most fruitful cause of crime in the city of Dublin.' Mr. Poynder, for three years under sheriff of London and Middlesex, made the following statement before a committee of the House of Commons:—'I have long been in the habit of hearing criminals refer all their misery to drinking; so that I now almost cease to ask them the cause of their ruin. This evil lies at the root of all other evils in this city and elsewhere. Nearly all the convicts for murder with whom I have conversed have admitted themselves to have been under the influence of spirits at the time of the act.' Hundreds of facts might be adduced to prove and corroborate this statement; but suffice it to say, that in the case of the murder of Flanagan of Clonmel, the murderers had not the slightest

intention to consummate the awful deed until on the way to his house they took four or five glasses of spirits, and were thus fitted out and prepared to dip their hands in human gore.

*"Temperance societies will save the nation immense sums of money."*—It has been calculated that as great a sum is wasted in intoxicating liquors as would pay off the national debt in fifteen years. The reports of hospitals, penitentiaries, and almshouses justify the assertion, that of the 200,000 beggars who are supported by the temperate in the United States, 150,000 have been reduced to pauperism by intemperance. A nearly similar calculation might be made for this country. It is a curious and important fact, that in London, during the period when distilleries were stopped in 1796 and 1797, although bread and every necessary of life were considerably higher than during the preceding year, the poor in that quarter of the town where the chief part reside were apparently *more comfortable, paid their rent more regularly, and were better fed than at any period for some years before*, even although they had not the benefit of the extensive charities which were distributed in 1795. In short, in addition to other national evils which are caused by the use of intoxicating liquors, may be mentioned the following: 'It diminishes capital; because the object of consumption being merely enjoyment, and not reproduction, it diminishes the total quantity of labour, and deranges its regular operations; and it impairs the qualities requisite in labourers because it generates disease, weakens and disturbs the understanding, and wastes time; not only preventing the acquisition of additional skill and dexterity, but perpetually corroding and wasting that which may have been previously attained.'

*"Temperance societies will reform thousands of drunkards, and make them good members of the community."*—So strong is the influence of bad habits upon the human mind that it has been thought impossible to reclaim the consummate drunkards, and some have imagined that there is no hope in this world, nor in the world to come, for those unhappy wretches who daily destroy both body and soul with intoxicating liquors. Thanks, however, to a kind Providence, the reformation of the drunkard may be no longer considered utopian or impossible. The good work has been effected to an extent in America which is highly encouraging and gratifying to the

Christian philanthropist. *Thirty thousand* deaths are calculated to have been annually caused in the United States by the direct influence of ardent spirits and other deleterious liquors, while it is impossible to state the number who have been brought to wretchedness and a premature grave by their indirect tendency, or by the diseases they have heightened and promoted. Such was the American Republic two years ago, each individual of its adult population drinking at an average eight gallons of ardent spirits annually. What is it now? In a single year in some towns in New England the influence of temperance societies has reduced the consumption of all description of liquors three-fourths, and in others nine-tenths. The American temperance societies have not existed much above two years, and have yet produced astonishing effects. Experiments made on a very extensive scale have proved, in the most satisfactory manner, that the safe and effectual cure of drunkards is to cut them off at once from the use of *all intoxicating liquors*, and even to those outcasts whose state had been with too much truth considered hopeless, temperance societies have afforded an opening to escape from destruction.

"The whole number of members in these societies in America is believed to be not less than 100,000. Nearly all of them are formed on the principle of entire abstinence. More than seven hundred reformatory societies of habitual drunkards have come to the knowledge of the committee during the past year, and the stoppage of more than fifty distilleries, some of them from principle and some from necessity. 'I returned from——yesterday,' says a factor who could not dispose of his spirits. 'I sat down to dinner with sixty gentlemen, and fifty-two drank nothing but cold water.' Before a temperance society was formed in New Ross, a town in Ireland, the place was a scene of vile riot, drunkenness, and debauchery, but in the short space of six months a temperance society has produced a most surprising reformation. Scarce a drunkard is to be seen in the streets; no uproar and nightly howlings to be heard; and, it has been stated, twenty of the most abandoned drunkards reformed. Many individual cases of amendment might be mentioned if room could be found in this tract for their insertion. One extraordinary instance, however, must not be omitted. A vile character, a coal-porter, a proverbial drunkard, rolling about the streets from



morning to night, when almost dead drunk cried out, 'I'll sign.' 'Take him on,' said a sober well-disposed publican, 'for what he promises you may depend upon.' He was therefore proposed, received, and became a changed man. Finally, it is full time that we should take the pernicious consequences of drunkenness into consideration, and that every denomination of Christians should heartily unite in driving intoxication from our towns, our villages, and our families. Exhortations have been made, and have failed. It is time to try the influence of temperance societies. They have produced, and will produce, the best effects, if influential persons will but do their duty to their God, their country, and to their fellow creatures. Whithersoever we go, drinking is a part, a serious and important part, of the business of those with whom we associate, and such is the tyranny of custom that men who refuse to drink are the butts of ridicule, and are hooted at as wanting the courage or generosity of men. No temperate man knows where to send his child out of the way of temptation; so that, unless exertions are made by the lovers of sobriety and mankind, it is impossible to contemplate, without horror, the future miseries of thousands of the rising generation, unspotted at present with the foul plague of inebriety. Friends of humanity! raise but your voices against the monster drunkenness, and he will no longer dare to show his countenance in the circles of domestic life. He will flee to his native darkness, and be avoided with the same detestation as his associates, murder and licentiousness.

*"The following is recommended as a Constitution for a Temperance Society:—*We, whose names are subscribed, believing that intemperance, with its attendant evils, is promoted by the prevailing opinions and practices with respect to the use of intoxicating liquors, and that decided means of reformation are loudly called for, resolve to abstain from the use of inebriating liquors ourselves, and to dissuade others from using them, and by all proper means to discountenance the causes and practices of intemperance" (*The Kaleidoscope or Literary and Scientific Mirror*, Liverpool, vol. x. 1830, pp. 362-3).

The reader will please bear in mind that this was printed and published in tract form, and distributed to the people of Warrington in April, 1830, and afterwards reprinted in the *Kaleidoscope* for June, 1830, so that its

contents were being read and pondered over in different parts of Lancashire, and must have found a lodgment in some minds.

In this document we have: (1) Gospel Temperance in its most legitimate sense; (2) the medical and physiological aspect of the question plainly stated; (3) the practical and experimental philosophy of Dr. B. Franklin, containing the germ of Livesey's *Malt Lecture*; (4) the original of the popular tract, "Dip your Roll in your Own Pot at Home;" (5) the economic phase of temperance reform practically illustrated; (6) the total abstinence principle clearly and fully defined, and the benefits to be derived therefrom set forth; and lastly, we have not only the substance, but the original source of the Preston pledge.

It is evident, therefore, that the temperance movement, and the world, is much more indebted to the Irish Quaker pioneer of temperance than has hitherto been seen or acknowledged. "Honour to whom honour is due." If this was the original basis of the Warrington Temperance Society in April, 1830, then it was to all intents and purposes a total abstinence society, and the first in England, as the late Mr. Richard Mee of Warrington very confidently claimed for it. In the absence of such startling evidence, as is thus so wonderfully brought to light, his claim was discarded in favour of others. Certain it is that the original members of the Warrington Temperance Society had the whole principle fully laid before them.

When the meetings of the society were removed to Academy Place, Warrington, and men of a higher social grade became its official leaders, then it is probable enough that they modified its pledge to meet their own views, and fell into the same groove as other ardent spirit pledge societies were moving in.

As we shall have occasion to show, the Warrington Society did not favour entire abstinence in 1834.

Through the efforts of MR. G. H. BIRKETT, of Dublin, assisted by Mr. William Wood, of Manchester, the first society in Manchester was formed May 12th, 1830. On the 22d July, 1830, a meeting was held at the Charitable Institution House, Slater Street, Liverpool, over which Dr. Stewart presided, when the report of the provisional committee was submitted, and addresses were delivered by Messrs. Everard, Tarbett, Rev. Mr. Reynolds, and others. On the motion of two ladies who were present, a society was formed, a code



of rules adopted, and the following officers elected:—Mr. Adam Hodgson, president; Mr. Samuel Hope, treasurer; Messrs. Everard and Phillips, secretaries; and the following committee:—Rev. Messrs. Reynolds and Jackson; Messrs. John Cropper, Lawrence Heyworth, C. Smith, Thomas Franklin, Everard, Phillips, and Tarbett (*Liverpool Mercury*, 1830, p. 237).

Periodical meetings were held, and good work done, mainly through the exertions of Mr. JOHN FINCH, of the firm of Mather, Roscoe, and Finch, iron-merchants, Sir Thomas's Buildings, Liverpool. Mr. Finch early identified himself with the movement, and from the end of July to Christmas, 1830, he induced upwards of 160 persons, chiefly dock labourers, &c., to sign the temperance pledge.

Along with Messrs. William Rathbone, John Cropper, and others, Mr. Finch laboured hard to improve the condition of the persons employed in and about the docks, and at considerable loss of time and money started and managed a number of dock labourers' societies, in the hope of freeing them from the bondage of the "lumpers" or middle men, and others who tyrannized over them. For some months a correspondence had been going on in the columns of the *Mercury* on the condition of the dock labourers, and on the 8th of September, 1830, a meeting was held in the large room over the store of the first Liverpool Co-operative Society in Greenland Street, when about 200 labourers were present. Mr. William Wetherspoon was chairman, and Mr. John Finch explained the object of the meeting, and strongly denounced the payment of wages in public-houses, which, he said, caused many of the men to spend most of their scanty earnings in drink. Societies were formed for the several districts, and rules drawn up to govern them. In a foot-note to the report of this meeting the editor of the *Mercury* remarked:—

"The rules of these societies we think well calculated to produce habits of sobriety, industry, and order among the labourers; to prevent that system of robbery of the cargoes of vessels which is at present practised to a considerable extent; to enable the merchants to procure on the shortest notice any number of labourers they may require; and also, by improving the condition of the dock labourers, to reduce very considerably the amount of parochial rates" (*Mercury*, 1830, p. 294).

At an adjourned meeting held on Wednes-

day, September 22—Mr. Wetherspoon in the chair—Mr. Finch made another very urgent appeal to the men to resist strong drink, and rules were passed prohibiting the meetings of the dock labourers' societies being held in public-houses, or the allowance of any money for drink. Messrs. William Rathbone, Cropper, and Finch were patrons and friends of these societies, which were not temperance societies, but special associations for bettering the social, moral, and physical condition of the labourers employed at the docks, and were an attempt to free them from the bondage of the "lumpers," or middlemen (*Mercury*, 1830, p. 310). Mr. Finch afterwards wrote an address to the public on behalf of the dock labourers' societies, which was published in the *Mercury* (October 20th, 1830, p. 348), in the course of which he terms the oppressors of the labourers "'glass men,' from the circumstance of their greedy throats being always ready to swallow glasses of rum; they will frequently drink six, or even ten, of these in a morning before breakfast, at the expense of the poor starving labourers."

The position of the dock labourers at the period under notice may be best described in Mr. Finch's own words, as given in his evidence before a Select Committee of the House of Commons, appointed in 1834, on the motion of Mr. J. S. Buckingham, M.P. for Sheffield, "to inquire into the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil."

This evidence is reported as follows:—

"I made particular inquiry into the situation of the dock labourers, and I found that there were about 120 of those persons called 'lumpers' in Liverpool—men who take the jobs of loading and discharging the vessels from the merchants for a certain sum, and then go out upon the quay and engage with a number of labourers to do the work for something less, living themselves upon the profits which they make between the price they get from the merchants and that which they pay to the workmen. I found that there were not more than one or two out of all the 120 lumpers who did not pay the workmen at a public-house. Some of them kept public-houses themselves; the rest had their pay-

houses where they took their men to, and it was, and still is, the practice to make appointments to meet the workmen at a public-house early on Saturday evening, and to keep out of the way till ten, eleven, and twelve o'clock, and after they had thus been drinking, many, even then, would pay them only part of their wages. In many cases half of their wages were expended before they received the rest, and then the shops would be closed before they could go to purchase the articles wanted for their families. These lumpers were also in the habit of inducing their men to send to their pay-houses for fetchings of drink, besides the money they were compelled to spend on Saturday nights. I have known many families that I have visited, where a man and his wife and four or five children have been compelled to live upon eight or nine shillings a week, and even less—and all arising from the practice of extorting the labourers' earnings from them at the public-house."

To attempt to find a remedy for these evils, Mr. Finch and his friends formed dock labourers' societies, one to each dock, and divided each society into companies, one man in each company acting as foreman. Each society appointed two members as president and secretary, who, with the foreman, constituted a committee. The president and foreman sought, bargained for, and superintended the work, and for their services received a weekly stipend. The foreman worked in common with the rest, and on the completion of a job, after defraying the little expenses of the society, the proceeds were equally distributed among the workmen at the society's office, instead of the public-house, as before. Thus the profits of the tyrant lumpers were secured to the men themselves, whose wages, by being severed from all compulsory connection with the public-house, rose at least one-half in amount. They were also paid in good time, so that marketings might be advantageously made. Unfortunately, these societies did not continue long in existence. The men quarrelled among themselves, offended their employers, took the books away from the little libraries Mr. Finch had formed for them at their offices, and never returned them; others kept the tools. Desks and forms were provided for a school at each office, on the plan of mutual instruction, and six of the forms were found at a public-house next door to one of the offices, pawned for ale. Mr. Finch became responsible for £35 for rent

of an office, and £7 for winches, and collected £80 for them from benevolent friends in Liverpool and other places. Through the vicious habits of the labourers—principally occasioned by drunkenness—all the funds were dissipated, and the societies were all ruined (Peter Burne's *Tectotalter's Companion*, p. 79, and Finch's *Portraiture*, p. 4). Our readers must bear in mind that this was before the advocacy of teetotalism, and that those of the dock labourers who were members of the temperance society were allowed by their pledge to drink ale, &c., in moderation, and were thus exposed to temptation and trial which might have been averted had they been total abstinents from all intoxicating liquors.

Wherever he went, on business or pleasure, Mr. Finch sought out opportunities to advocate the principles of the temperance society. His eloquent tongue was freely used and his ready pen often employed in the effort to do good to his fellow-men. His productions found ready acceptance in the columns of the *Mercury*, the *Albion*, the *Liverpool Temperance Advocate*, Livesey's *Preston Temperance Advocate*, the *Irish*, *Scottish*, and other temperance journals; but his earliest and most important letters on temperance were given in the columns of the Liverpool newspapers, especially the *Mercury* and *Albion*. Speaking of Mr. Finch (*Reminiscences*, p. 22), Mr. Joseph Livesey says: "One of our earliest tracts was written by him, entitled, 'What is a drunkard?' the comparisons which it contained being very humorous and striking."

The personal influence and active co-operation of men like Messrs. William Rathbone, Lawrence Heyworth, John Finch, John and James Cropper, Joseph Crosfield, and others, was a power for good in the early days of the movement in the Liverpool district, and these men freely gave their money, time, and personal aid to further the interests of the cause they had so much at heart. The success of the temperance enterprise, to a considerable extent, may be attributed to the social position, moral worth, and active exertions of its chief friends and supporters; and from Liverpool there went forth an influence that was felt and seen in other towns, some far distant.

On the 9th of September, 1830, a temperance society was started at Leeds, and soon afterwards one at Bolton, another at Birmingham, and in other towns throughout the country, all based upon the moderation principle.



After attending the great meeting at Bradford in June, 1830, Mr. William Collins of Glasgow visited a number of towns in the northern parts of England, and did immense service to the cause by his powerful advocacy. In October, 1830, he lectured at Liverpool and Manchester. His lecture was well reported in the leading papers of both towns, and thus caught the attention of many who did not hear him. Happily this lecture was afterwards published in pamphlet form and widely circulated, and from a copy before us we are able to say that it was a very able, forcible, and instructive one. Mr. Collins was in advance of the times, and although speaking as an advocate of the ardent spirit pledge societies of the day, he might have been considered, with equal propriety, one of the most advanced exponents of the more common-sense principle—total and entire abstinence.

In this lecture he strongly deprecated the use of malt liquors as a beverage, and emphatically declared that the idea of the government in passing the Beer Bill, or promoting temperance, as they professed, by creating facilities for the people to obtain cheap beer, &c., was a delusion and a snare. He remarked: "I know from experience that in Scotland our people have gradually abandoned porter and ale for the use of whisky; and it is very instructive to know that those members of temperance societies in Scotland who have fallen and again become the victims of intemperance have been chiefly seduced into their former habits by indulging in beer and ale, and thus, by tampering with these stimulants, the unquelled appetite for spirits, which had but slightly receded, returned with all the tyranny of an unrelenting habit. . . . I would therefore say to those who have been previously addicted to intemperance, that their only hope of being finally reclaimed from their intemperate habits is entirely to avoid tampering with these liquors at all. Avoid entirely, and on all occasions, the frequenting of taverns or places where these liquors are sold. This is their only safeguard against the ensnaring allurements of the enemy. Their safety lies in studiously avoiding all such places of resort, never planting their foot within the threshold of a tavern. England now stands exposed in various forms to the inroads of this desolating evil. By the multiplication of gin-shops, and the cheapness of this liquid, your people are

rapidly yielding themselves everywhere the victims of its ensnaring power; while the reduced price and multiplied facilities for obtaining beer and ale threaten to inundate your country with an overwhelming flood of intemperance." That Mr. Collins rightly understood the matter is too plainly proved by the literal fulfilment of his prediction.

Mr. Collins next proceeded to London, where he made strenuous efforts, but failed to find a single person disposed to join him. Thoroughly disheartened he left London for home, but when about 50 miles away from the metropolis he felt some mysterious impulse urging him to turn back and try again; he did so, but was again unsuccessful. He then went on to Bristol, and there succeeded in establishing a society about the end of October, or early in November, 1830, Mr. Richard Fry being secretary. Encouraged by the success that had attended his efforts at Bristol Mr. Collins returned to London to make a third attempt, and this time was successful. Although there have been difficulties in arriving at the date of the formation of the London society—Mr. J. Dearden giving it as June 29th, 1830, and the Rev. S. Couling in his *History* (p. 44) as June 29th, 1831, it is proved beyond question that the date was November, 1830, by the pledge-card of the late Richard Barrett of Wadden Croyden, whose name was second on the roll of the society. The following is a copy of this pledge:—

"London Temperance Society, 1830.

"We whose names are subscribed, believing that intemperance and its attendant evils are promoted by existing habits and opinions in regard to the use of intoxicating liquors, and that decisive measures for effecting a reformation are indispensable, do voluntarily agree to abstain entirely from the use of ardent spirits, except for medicinal purposes; and although the moderate use of other liquors is not excluded, yet, as the promotion of temperance in every form is the specific design of the society, it is understood that excess in these necessarily excludes from membership."

The first name on the list was that of Samuel Bagster, jun., and the second Richard Barrett, and amongst others are the familiar names of Basil Montague, John Capper, T. J. and John Conquest, Jonathan, Jeremiah, Henry, and Richard Barrett, jun., &c. (*Wellcome*, 1881, pp. 375-377; *Edward Morris's Temperance History*, p. 201).



RICHARD BARRETT, jun., was a philanthropic, earnest-minded Christian temperance worker. As a member of the Society of Friends he devoted himself to the work of the Bible Society, being one of the committee of the Parent Bible Society in Earl's Court for many years. He was a coworker with Clarkson, Wilberforce, Buxton, Sturge, and others as champions of the anti-slavery cause. He was also an active member of the Peace Society, and soon saw his way to entire abstinence from all intoxicating liquors. His earnest conversation led the late Mr. Samuel Bowly, president National Temperance League, to seriously consider the temperance question. Mr. Bowly spoke of him as "the first person I heard denounced, in no measured terms, for having, under a sense of duty, put the wine off his table." He was a member of the committee of the National Temperance Society, a warm supporter of the United Kingdom Alliance, &c. Died suddenly, April 4th, 1855, at the age of seventy years.

The first annual meeting of the Bristol Temperance Society was held in the Assembly Rooms, June 14th, 1831, when it was reported that 38,369 tracts, 132 pamphlets, and 832 papers had passed through the society's depository during the official year, and that 17,319 of these publications had been printed in Bristol.

The Rev. Nathaniel Hewitt, D.D., of America, who was sent over to England at the expense of the late Mr. E. C. Delavan to represent the American Temperance Society, and try to secure the formation of a national organization, arrived about this period and addressed several meetings.

A public meeting was held in Exeter Hall, London, June 29th, 1831, over which Sir John Webb presided. The report read at this meeting showed that thirty societies had been formed in England, and 100,000 tracts put into circulation. William Allen, the eminent Quaker philanthropist, moved the first resolution, and said: "He could not but congratulate that respectable assembly upon the prospects then before them, for that day would be one deserving to be marked, and its transactions handed down to posterity. He was surprised that a temperance society had not been earlier formed in this metropolis. The effect produced in America had been perfectly astounding, and the effects produced here, if all worked heartily in the work,

would, he trusted, under Divine Providence, be astonishing also."

Mr. P. C. Crampton (at that time Solicitor-general for Ireland, and afterwards well known as Judge Crampton of the Irish bench) delivered a long and able address, and was followed by Dr. J. Pye Smith, Rev. John Edgar of Belfast; Rev. Dr. Hewitt of America; Rev. Dr. Bennett; Mr. William Collins of Glasgow; Rev. George Whitmore Carr of New Ross, Ireland; the Lord Bishop of Chester (Dr. J. B. Sumner, who afterwards became Archbishop of Canterbury); and the Rev. George Clayton.

At an adjourned meeting, held July 5th, 1831, Mr. William Collins delivered a long address, which was afterwards published as a tract. The list of vice-presidents was enlarged, and comprised the names of the Rev. Dr. Bloomfield (Bishop of London); the Dean of Chichester; Admiral Sir R. J. Peats, G.C.B. (governor of Greenwich Hospital); Sir M. J. Tierney, Bart., M.D., Major-general Fisher, Sir John Webb, Mr. Henry Drummond, the Bishop of Chester, Bishop of Sodor and Man, Lord Viscount Lorton, Lord Calthorpe, Lord Bexley, the Lord-mayor, Sir Thomas Baring, Bart., M.P., Sir J. M'Gregor, M.D. (Director-general, Army Medical Department); Lieut.-general Sir H. Taylor, G.C.B.; Sir J. Richardson, Mr. P. C. Crampton, and Mr. J. I. Brisco, M.P.

During the month of July, 1831, the future action of the London Temperance Society was earnestly discussed. The Rev. Dr. Hewitt of America suggested an alteration of the name, and an enlargement of the sphere of the society so as to make it a national organization, and after due deliberation the suggestion was adopted and the name changed to that of "The British and Foreign Temperance Society," its origin dating from July 27th, 1831 (*Permanent Temperance Documents*, p. 117).

The committee of this new organization consisted of thirty-seven gentlemen of position and influence, the treasurer being Mr. C. Hanbury of Plough Court, and the secretaries Messrs. John Capper, Thomas Hartley, John H. Ramsbotham, and N. E. Sloper. In the course of the year auxiliaries were formed in Spitalfields, Shoreditch, Blackfriars Road, Tottenham, Stoke Newington, Greenwich, Walworth, St. Pancras, &c.

On the 17th of August, 1831, the steamship *Rothsay Castle* was lost off the Mersey, when

a considerable number of persons lost their lives through the mad folly of the drunken captain, and this disaster rekindled the ardour of the temperance reformers of Liverpool, and led them to reorganize the almost expiring temperance society. Just at the time this was being done the Rev. Dr. Hewitt of America was visiting Liverpool, and he addressed a public meeting with such success as to induce a number of influential persons to become identified with the movement, and the Lord Bishop of Chester, who was already a vice-president of the London Temperance Society, or rather the newly-formed British and Foreign Temperance Society, became patron of the Liverpool Society. The following advertisement appeared in the *Liverpool Mercury* of September 9th, 1831:—

“Liverpool Temperance Society.

Patron, Right Rev. the Lord Bishop of Chester.

President, James Cropper, Esq.

The Rev. Dr. Hewitt of Connecticut, U.S.A., will give a second lecture this Friday evening in the Mechanics School of Arts, Slater Street. This society consists of persons who have subscribed to the following declaration:—We, whose names are subscribed, being convinced of the dreadful evils—personal, domestic, and public—produced by the rapidly increasing extent of intoxication, and cordially desiring a reformation of this widely-spread iniquity, pledge ourselves entirely to relinquish the use of spirituous liquors, except for medicinal purposes, and although the moderate use of wine and malt liquors is not forbidden, yet, as the promotion of temperance in every form is the specific design of the society, we consider that excess in any of these must necessarily exclude from membership.” This, as will be observed, was very similar to the London pledge.

It is a singular fact that upon the committee of management of the Liverpool Temperance Society there were merchants, brewers, and others in some way or other connected with the manufacture and sale of intoxicating liquors.

Previous to the advent of Dr. Hewitt, the English and Scotch societies had made strenuous efforts to secure authoritative statements from the medical profession relative to the pernicious effects of alcoholic liquors and the benefits of abstinence. In the autumn of 1830 a medical declaration was drawn up and signed at Edinburgh, as follows:—“We, the

undersigned, do hereby declare our conviction that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place; and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community.”

This was signed by four professors of the medical faculty in the university, eleven members of the Royal College of Physicians, and by the president and twenty-seven Fellows of the Royal College of Surgeons, in addition to thirty-four other medical practitioners, or seventy-seven in all.

About the same time, the following declaration was signed at Manchester by seventeen members of the medical profession living in that town:—

“Being of opinion that the habitual use of intoxicating liquors is not only unnecessary but pernicious, we have great satisfaction in seconding the views of the society, by stating that nothing would tend more to diminish disease and improve the health of the community than abstinence from inebriating liquors,” &c. (*vide* Annual Report of the Glasgow and West of Scotland Temperance Society, December 20th, 1830).

The very fact that seventeen medical men practising in the town and suburbs of Manchester could be found at this period to sign their names to a public declaration of this character, is a practical proof that the principles of temperance societies were already being well rooted in the minds of the people of that town; but it should be observed that the object in view was that of “seconding the views of the society,” meaning the Manchester and Salford Temperance Society, formed by an amalgamation of the local societies, founded on the moderation principle.

In November, 1831, the following declaration was signed by eight physicians and six surgeons resident in Liverpool:—

“We, whose names are subscribed, are of opinion that one of the principal causes of the pauperism, crime, and disease which now exists among the working-classes of this country is intemperance, and especially the intemperate use of ardent spirits, and that if any means can be devised whereby the people can be prevailed upon to give up altogether the practice of drinking spirituous liquors, no possible evil would result from the change; but, on



the contrary, a benefit of inestimable value would be both felt and communicated to all around."

Similar declarations were made by medical gentlemen practising, &c., in Bradford, Bristol, Brighton, Cheltenham, Darlington, Dublin, Kilmarnock, Leeds, &c. &c., all having an influence in favour of temperance principles.

On the 18th of April, 1831, the Blackburn Temperance Society was formed with an improved pledge, having resolved not only to abstain entirely from the use of ardent spirits, except as a medicine, and from using other liquors to excess, but "never to use these other liquors in any inn or house in which they are sold, except when necessary for refreshment in travelling or transacting business when from home" (Dearden's *Brief History*, pp. 18, 19).

The first Welsh temperance society was formed at Manchester, October 7th, 1831, the Rev. Humphrey Jones, Wesleyan minister, presiding over the inaugural meeting.

The next Welsh society was formed at Liverpool, February 17th, 1832, at the chapel in Pall Mall, and others were immediately afterwards formed in connection with the various Welsh congregations in Liverpool and district.

In his *Life and Teachings of Joseph Livesey*, Mr. John Pearse attempts to prove too much, and repeats a statement made by Mr. Livesey himself (*Reminiscences*, p. 22), that Mr. John Finch, the iron-merchant of Liverpool, and an honorary advocate of temperance and total abstinence societies, was one of those who "derived their inspiration from Preston," whereas the fact is that Preston owes its inspiration to, and was led to become identified with, the temperance reformation, mainly through the exertions of Mr. Finch and his partner, Mr. Thomas Swindlehurst, as the following facts will clearly prove.

Before Preston was in the work at all, *in any form*, an influence went forth from Bradford, Manchester, Warrington, Liverpool, London, Leeds, &c., which was seen and felt, especially throughout the northern counties of England and Wales.

It was from Mr. John Finch of Liverpool that Mr. Thomas Swindlehurst received the tracts and inspiration which led him to become the pioneer of temperance in Preston. Fortunately, we are in a position to put the matter in its true light, having before us, as we

write, a printed copy of "JOHN FINCH'S TEMPERANCE TRACTS, No. 4, being TEETOTALISM; containing A PORTRAITURE and the ANCIENT AND MODERN HISTORY OF TEETOTALISM, together with some ACCOUNT of the BOTHIERATION, MODERATION, TEMPERANCE SOCIETIES, &c. Printed at the Albion Newspaper Office, Liverpool, August, 1836," the whole being reprinted from the *Albion* of July and August, 1836.

The facts may be briefly stated as follows:—In the autumn of 1830, Messrs. Mather, Roscoe, and Finch, iron merchants, of Liverpool, sold to Mr. Thomas Swindlehurst, roller-maker, of Preston, iron to the amount of £110, on his acceptance, which was dishonoured, and Mr. Finch was sent over to Preston to see him, and try to get the money. After a long search he found him in a public-house, but tolerably sober, when the following conversation took place:—

"Mr. Swindlehurst, you know my business here; can you take up your returned bill?"

"I have been so much disappointed lately that I cannot do it at present, but no man shall lose a farthing by me, if my creditors will only have a little patience, for, though I have many losses, I have still more than will pay everyone twenty shillings in the pound."

"Mr. Swindlehurst, I wish to have a little serious conversation with you, and I hope you will hear me with the same friendly feeling with which I speak, and first of all, I must tell you candidly that I have no hope that you will ever be able to pay our account while you continue your present course of conduct. How many children have you?"

"I have a large family, nine children."

"Then do you not find it is the duty of every parent to set a good example before his children? I know how you are going on, and can you expect, or have you any right to expect, that your children will grow up wise or virtuous and good, whilst they have such an example continually before them? You know that precept without example is of very little use. The situation of a parent, and especially one with so large a family as yours, is one of great responsibility, and he ought to be everything himself that he wishes his children to be. I know you love your children, and if necessary would sacrifice your life for them."

"I do love my children, and would lay down my life for the least child I have."

"Then, is it not well to abandon a worse



than beastly habit for them? Consider; in a few years your children will be of age to go out to situations and employments; important and trustworthy places may offer; but before parties engage children they naturally inquire the character of their parents. The answer that must be given in your case is, 'He is one of the most drunken men in the town.' The reply will be, 'We will not have a child out of a drunken family.' Your children will be discouraged, and say, 'It is of no use for us to strive, father is depriving us of every chance of doing well.' In despair, they will fall into the same course of vice and folly as yourself, and ruin and destroy themselves, both here and hereafter; and would it not be better that they had never been born? If, therefore, you have any regard for your own character, well-being, and future happiness, surely you ought to give up this vile practice for the sake of your poor children."

"Mr. Finch, I know I have done wrong, and am doing wrong to my family continually, and it makes my life miserable to think of it; but what can I do? I owe a number of little paltry debts. If I go into my shop one or two is always calling, teasing, dunning, and threatening me. I can neither pay them, nor bear to be dunned. I never was used to it when I was a sober man (for I was sober, religious, and happy years ago). To avoid this dunning I leave my business, sometimes go to the public-house, but oftener saunter in the fields, or walk in the country, as wretched as a man can be. I am often tempted to put an end to my existence, though I always put on a smiling countenance with my pot companions."

"You ask my advice. There is a remedy. We have a temperance society in Liverpool; our men sign a pledge to abstain altogether from spirituous liquors, to take wine, ale, and other drinks in moderation, and to discountenance the causes and practices of intemperance; no money is required, all that is wanted is to sign the pledge and keep it, and the first thing I would have you do is to become a member. You will easily get through your difficulties when you are a sober man."

"I will be a member *now*. I wish I had been one twenty years ago."

Mr. Finch there and then drew up a pledge, and, steadying his trembling right hand with his left, Mr. Swindlehurst signed his name, which was scarcely readable. Resuming their conversation Mr. Finch remarked—

"The next thing, let me know, honestly and sincerely, as far as you can, the present state of your affairs."

Mr. Swindlehurst showed him all his books, stock, and tools, and Mr. Finch saw that if he became a sober man, attended to his business, and everything was made the best of, there would be a surplus after paying every creditor; but if he were sold up, there would be such a sacrifice in the value of his tools and machinery that probably there would not be ten shillings in the pound.

"Now, Mr. Swindlehurst," said Mr. Finch, "it only remains for you to consult your other principal creditors, to explain to them the state of your affairs, to beg for time, and above all things to adhere strictly to the temperance pledge."

He promised to do so, and to let Mr. Finch know the result. At parting Mr. Swindlehurst said—

"Mr. Finch, I am much obliged to you; no man ever talked to me in this way before. You may depend upon my doing everything you wish. Oh, if I had been a sober man the last twenty years, what a different situation I should have been in, and how much sin and sorrow it would have saved me from!"

After consulting his creditors, Mr. Swindlehurst discovered that none had any confidence in his reformation, while some were clamorous and would not wait at all; he therefore wrote to that effect to Mr. Finch, who induced his partners to help Swindlehurst out of his difficulties. Mr. Finch went to Preston and submitted terms, which were accepted, and Messrs. Mather, Roscoe, and Finch advanced, in addition to their debt, iron and money to the amount of £350. This was in April, 1831, and in June of the same year Mr. Finch dissolved partnership with Messrs. Mather and Roscoe, and, finding Swindlehurst an honest and upright man, he proposed joining him in the roller-making business, and did so, almost all he had in the world being this dubious debt of £460. But the result was highly satisfactory to all concerned, for, in Mr. Finch's own words he "increased that money tenfold; whilst Swindlehurst, by retracing his steps and becoming a sober man, has been relieved from all his debts and difficulties, acquired some hundred pounds, is highly respected, a comfort to his family, an ornament to society, the pride of Preston, and a blessing to the world."

Referring again to Mr. Livesey's *Reminiscences* (1867, p. 4), we read as follows:—"Shortly after this, John Smith, a tallow-chandler in the town, began to agitate the question of temperance by circulating a great number of tracts received from Thomas Swindlehurst, and given to him by his partner, John Finch of Liverpool. The subject thus introduced, James Teare, Isaac Grundy, James Harrison, surgeon, and myself and others, joined him in his labours."<sup>1</sup> Mr. Livesey then proceeded to relate how the Preston Temperance Society was formed on the 22d of March, 1832, nearly two years after the formation of the Warrington, Manchester, Liverpool, and

other Lancashire Societies. It is evident, therefore, that Preston was indebted to Liverpool, and received its first inspiration from Mr. John Finch.

Mr. Finch was the instrument in God's hand of reclaiming Mr. Thomas Swindlehurst, helping him out of his difficulties, and sending him forth as a voluntary missionary of the new Gospel of Temperance, giving him an abundant supply of silent messengers to be read and pondered over at leisure, and to scatter amongst the people.

Mr. Swindlehurst being so well known, and having personal experience of the evils produced by strong drink, and the advantages of abstinence therefrom, was eminently qualified to become the pioneer of temperance in Preston, and, as we shall show, he did his work nobly and well.

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<sup>1</sup> This statement of Mr. Livesey's, written in 1867, is only a repetition of the words used by Mr. Dearden (*Brief History*, p. 19) in 1840, and confirmed by Mr. James Teare in his *History of Total Abstinence*, p. 9.

## CHAPTER VI.

### THE DAWN OF TEETOTALISM, 1829-1832.

Forecasts of the Principles of Abstinence—"Letters of a Physician"—Rev. Dr. W. Urwick's Views—Life of Dr. Urwick—Skibbereen Abstinence Society—Abstinence and Cholera—The Grateful Irish Tailor—James Macnair's Claims Stated—Tradeston Young Men's Temperance Society—Dunfermline Coffee-house and Beer Selling—The Dunfermline Total Abstinence Pledge—How Mr. Edward Morris became a Temperance Reformer—Tradeston Temperance and Total Abstinence Societies—Paisley Youths' Total Abstinence Society—The Tradeston Total Abstinence Pledge—The Greenlaw Total Abstinence Pledge—Rev. John Parker's Statement—Seven Scotch Total Abstinence Pledges—Temperance Educational Processes—Glasgow Young Men's Total Abstinence Society—Opposition of Mr. Robert Kettle—Expediency—St. John's, New Brunswick—Simultaneous Germination of Total Abstinence—Utica, N. Y., Total Abstinence Society—New England Conference Total Abstinence Societies—Knowledge of Total Abstinence Principles by the Early Temperance Reformers of Preston—English Characteristics—Origin of the Temperance Movement in Preston—Mr. Livesey's Personal Narrative—Early Life of Mr. Livesey—Work of Messrs. Swindlehurst and Smith—Early Life of James Teare—Early Life of Thomas Swindlehurst—Henry Bradley—First Public Temperance Meetings at Preston—Preston Youths', and Preston (General) Temperance Societies Established—Rev. Samuel Smith—Meetings of Preston Temperance Society—The Cockpit engaged for Temperance purposes—Mr. Livesey's Character, &c.—James Teare's Claims Refuted—Members of Temperance Society found Drunk—Cautious Abstinence—Pledge of J. King and J. Livesey—The Famous Preston Total Abstinence Pledge—T. Swindlehurst's Reformation—Speech at Bradford Quoted—Mr. J. Finch's Story—Effects of Immediate Abstinence—Honours to Mr. Swindlehurst—Effect of his Example, &c.—His Claim to be considered the First Total Abstinence Advocate.

Although the first duly organized temperance societies on both sides of the Atlantic were based upon the principles of abstinence from ardent spirits only, yet as early as 1829 a forecast of the true principle had been given in some of the tracts issued by the Dublin Temperance Society, notably in the *Letters of a Physician*, the first of which was entitled, "A Letter on the Effects of Wine and Spirits," and the second, "A Second Letter by a Physician," both of which were written by Dr. John Cheyne, Physician to the Forces in Ireland, and addressed to Joshua Harvey, M.D., Secretary to the Dublin Temperance Society. In these letters the writer remarks: "It would appear to me that those who wish to encourage temperate habits ought to aim at three things: first, to disabuse all sorts and conditions of men with respect to the harmlessness of fermented liquors; second, to show the advantage in point of economy of laying them aside; third, to prove that to use them for their own sake is irreconcilable with religious principle." On the question of the supposed value of intoxicating drink in medicine, and its effect in shortening life, he observes: "The benefits supposed to flow

from their liberal use in medicine, and especially in diseases once universally and still vulgarly supposed to depend on mere weakness, have *invested these agents with attributes to which they have no claim*; and hence, as we physicians no longer employ them as we were wont to do, we ought not to rest satisfied with a mere acknowledgment of error, but we ought also to make every retribution in our power for having so long upheld one of the most fatal delusions which ever took possession of the human mind. With many an unfortunate patient the immediate cause of death was not the fever, but intoxication during fever, while all who escaped were *supposed* to owe their recovery to wine. I have been engaged upwards of thirty years in medical practice, a great part of the time extensively, and all this while I have been attentively observing men who lived in all respects alike, save in the quantity of liquors they drank; and I can conscientiously affirm that *longevity is more resisted by excess in that respect, than by all the other hurtful influences which permanently extinguish the lamp of life*, inasmuch that were an *allegorical personification* of the various vices by which men shorten



their lives to be honestly painted, drunkenness would appear as a bloated giant, while the rest might be represented as obscure and deformed pigmies."

The fourth of the Dublin Series of Tracts was written by the late Rev. W. Urwick, D.D., Congregational minister of Dublin, and bears date, November 29th, 1829. In this tract the writer points out the evils of intemperance, and proceeds to consider the causes, which include: (1) Misconceptions of the nature of intoxicating liquor as good for health, and as an aid to thought or conversation, in which he maintains that after the use of wine "our modes of thinking will not be marked by either depth or accuracy; we shall be incapable of that balancing of fact inseparable from real wisdom; (2) the desire to relieve care or abate anxiety by numbing the sensibilities; (3) the fashions of hospitality, and several others. In prescribing a remedy he boldly and clearly points out "total abstinence" thus: "The prescription I have to offer is simple, and within the reach of all, and invariably efficacious if it be applied. It is the *total, prompt, and persevering abstinence from all intoxicating liquors*. It has been proposed by some to change the kind, or to diminish the quantity, or to lessen the frequency of their use. But the probability, I had almost said the certainty, is, that if indulgence in them be allowed at all, the *sensation produced* by them will *continue*, the desire for them will be sustained, and the door yet left open by which temptation may return and again lead the half-emancipated victim captive."

These extracts prove that at this early period in the history of the movement the writers had a clear conception of the only true and effectual remedy for intemperance (*i.e.* total abstinence).

WILLIAM URWICK was born at Shrewsbury in 1791. He came of a Nonconformist race, one of his ancestors on his mother's side was the Rev. Rowland Nevitt, M.A., one of the ministers who were ejected under the Act of Uniformity in 1662. On his father's side, too, his ancestors had been sturdy Independents.

In his childhood he was very delicate, and suffered so much that his parents prayed that God would release him and take him to himself; but after three years of illness he began to rally, and in time was able to go to a boarding-school at Worcester, thence to a situation at Birmingham, where he came under the

influence of the Rev. John Angell James, under whose guidance he entered Hoxton Theological Academy as a student for the ministry. There he spent three years of faithful preparation for his great life-work, rising usually at five in the morning, and giving much time to study and to prayer.

After leaving the college he received an invitation to take a six weeks' preaching appointment at Sligo, in Ireland, where there had been an Independent church for more than twenty years. He went, and received a call to the ministry of the church in Sligo, which, despite the opposition of his friends and relatives, he felt constrained to accept. For eleven years Mr. Urwick carried on in Sligo the work of a laborious ministry, and in the famine of 1823 acted as secretary of the relief committee for the distribution of English contributions in the town and county of Sligo.

In 1824 he was invited by the committee of the Bible Society to visit every town in Connaught as their delegate, the sole object of the society being the circulation of the Scriptures. He accepted the invitation, and the result, with the part he took in a discussion, made him very popular. The Congregational church of York Street, Dublin, gave him a call to be their pastor, which he accepted, and removed to Dublin towards the close of 1826. Here he lived and laboured for nearly forty-two years, giving much of his time and attention to pastoral visitation, the training of the young, and teaching theology to the students in Manor Street Academy. Even in his holidays he was doing his Master's work, frequently conducting open-air services at Greystones, County Wicklow.

In 1832 Mr. Urwick received the degree of D.D. from Dartmouth College, U.S.A. He wrote and published several works, mostly of a theological character. In 1865 a public meeting was held in York Street Congregational Church, Dublin, at which the Right Hon. Joseph Napier, ex-Lord Chancellor of Ireland, presided, when Dr. Urwick was presented with a cheque for £2000, contributed by members of his congregation and other friends and admirers, of all denominations, throughout the United Kingdom; and with several addresses from Congregational churches in Ireland. Among the many speakers on this occasion were Judge Berwick, Rev. Dr. Kirkpatrick (Presbyterian), Rev. Dr. Robson, of Glasgow (United Presbyterian), Rev. H. Grat-

tan Guinness, Rev. R. G. Jones (Wesleyan), and others.

Dr. Urwick only survived for three years after this remarkable tribute to his character and worth. He died in July, 1868, at the age of seventy-seven years, his remains being laid in Mount Jerome Cemetery, Dublin. (Condensed from *Famous Irish Preachers* by Rev. C. H. Irwin, M.A., 1889, pp. 54-62.)

We have been unable to find any evidence to prove that either Dr. John Cheyne or the Rev. William Urwick, D.D., had any personal knowledge of, or had even heard of the fact that a number of artisans at Skibbereen in Ireland held and practised the very principles they enunciated in these pamphlets, and had, at the very moment they were writing, an active, working, well-established abstinence society. It appears that in the year 1817 Mr. Jeffry Sedwards, a nailmaker in Skibbereen, County Cork, Ireland, became an abstainer from all intoxicating liquors, and feeling the advantages derived therefrom, spoke to some of his associates, and on the 12th June in that year organized an abstinence society, which at first consisted of only twelve members, most of whom had been intemperate. After a series of weekly meetings, held in the houses of the members, a tea party was held, to which a number of persons were admitted by ticket. It was then resolved that a society be formed and denominated "The Abstinence Society," and that it be governed by written rules and regulations, and meet monthly, Mr. Jeffry Sedwards being elected president, the chair to be filled in case of his absence by a vice-president. Mr. Dennis Mara, house carpenter, and Mr. James White, nailer, both members of this society, were living at Skibbereen in 1861, and these and others testified to the fact that such a society was originated by Mr. Sedwards. Mr. John Finch of Liverpool, who periodically visited Skibbereen on business, in his *History of Temperance Societies* (1836, pp. 3 and 4), says: "There is now a teetotal society in Skibbereen, county of Cork, begun about ten years ago by a few poor nailmakers." Possibly Mr. Finch dated the origin of the society from the time they entered upon a meeting-house which they erected for their own use, about 1824, particulars of which were given by Mr. Mara and Mr. Sedwards, jun., who affirm that the society attained to about 500 members, and that the hall was totally

destroyed by fire in 1854, when the books and records, as well as a library, fell a prey to the flames. A memorandum book, preserved by Mr. Mara, showed that rules did exist, and that there was a "sinking fund" accumulated by small weekly subscriptions, by which provision was made for sick or distressed members. These rules were very simple and explicit, the first being: "No person can take malt or spirituous liquors, or distilled waters, except prescribed by a priest or doctor." In 1834 an attempt was made by an influential adherent to induce the members to relax this rule, but Mr. Mara says the proposed change was successfully opposed, and the society was finally merged in the movement of Father Mathew. Mr. Finch says (*History*, p. 4): "At the time that dreadful disease, cholera, visited Skibbereen, their number" (meaning the members of the Skibbereen Abstinence Society) "was about sixty or seventy, and it is worthy of remark that whilst hundreds were falling victims all around them, scarcely one of their number was attacked by it, and none were lost. It was evident that 'the wisdom of these poor men in abstaining from drunkard's drink' was better than the folly 'of their neighbours in drinking,' yet no man remembered these same poor men, their counsel was disregarded, and their light was hid." These extracts prove that a purely Total Abstinence Society was in existence at Skibbereen prior to the formation of the moderation societies of Dr. Edgar, and that total abstinence was a preventative of infectious diseases such as cholera.

One of the early members of this society was a drunken tailor named Peter O'Donoghue. After a time Peter emigrated to America and settled down in George's Town, near Washington, and as a proof of his sincerity and gratitude he sent Mr. Sedwards an annual present of £8 for some twelve or thirteen years. In his prosperity he remembered those who had been instrumental in God's hands of raising him from degradation and poverty to sobriety, prosperity, and happiness. His conduct is a grand testimony to the elevating and ennobling nature of true principles.

In his *Birthdays of Temperance* Mr. J. Macnair tells us of discussions on the subject of total abstinence in the Reformed Presbyterian community at Greenock and Paisley, of lectures in the Greenock Institution of Arts and Sciences in 1825-26, and on to 1829,



by Dr. J. B. Kirk, who proved that alcohol was the same in nature whether found in distilled or fermented liquors; and that the original eleven who signed the total abstinence pledge at Greenock in 1829 had their names distinguished by having a cross made with red ink, affixed to their names on the society's register. He maintains that the "Bible Wine Question" was thoroughly discussed by Mr. Daniel Richmond, a medical student, himself and others on the total abstinence side, and the clergy, &c., on the other. Mr. Macnair states that in "January 1830 monthly meetings were commenced in the session-house of the Rev. David Armstrong's Reformed Presbyterian Church, Great Hamilton Street, Glasgow, where the views above named were publicly taught, and also at a monthly meeting in the school-room underneath the Methodist Church, Bridge Street, Glasgow—now part of the Bridge Street Railway Station. "In 1830," says the same writer, "the president and secretary of the Tradeston Young Men's Temperance Society were appointed as a deputation to wait upon every minister in Glasgow, to reason with them, enlighten them, and, if possible, induce them to recommend to their people the practice of total abstinence from wine and beer, as well as of spirits, as this was the only remedy for intemperance. This duty was diligently performed with little practical result; but the discussion was continued by means of public monthly lectures, chemical experiments, the circulation of extracts from medical and scientific works, and public and private discussions. Thus a strong, healthy current of sound views was created. Great opposition and obloquy was the reward; but their views continued to gain strength and influence."

Several writers, including Dr. F. R. Lees, Mr. John Pearce and others, have expressed an opinion that these efforts must have followed the agitation of 1829 and 1830, but they do not give facts to dispute Mr. Macnair's statements. As we shall see presently, there are circumstances which tend to prove that Mr. Macnair was speaking correctly as to the work done from 1825 to 1830.

In the first number of the *Glasgow Temperance Record*, June 1830, it is reported that at a meeting of the Dunfermline Temperance Society it was agreed "that something be done towards the establishment of a temperance coffee-room."

The minutes of the society for September 20th, 1830, record the adoption of a resolution "that the society agree that Mr. H. Crombie keep the coffee-house and reading-room, and that a subscription be then made to get newspapers for the reading-room."

Some members of the society learned in the meantime that it had been agreed to allow the sale of porter and ale, in fact to make the place a combined beer-house and reading-room, &c. When challenged on this point some of the committee tried to defend their agreement by saying that it would *not pay* unless the sale of these drinks was allowed; others defended it on the plea that the use of porter and ale was allowed by the pledge. To this Mr. John Davie replied "that the sooner the pledge was altered the better, and he for one was prepared for such an alteration if any other members of the society were willing to join him." On the following day a member of the Society of Friends sent a request to Mr. Davie, asking him to call upon him that evening. On going to this gentleman's house Mr. Davie found a few of the members of the society collected, and at this meeting the following pledge was adopted and signed by four or five of the persons present:—

"We, the undersigned, influenced by the conviction that temperance is best promoted by total abstinence from all intoxicating liquors, do voluntarily consent to relinquish their use, and neither to give nor receive them upon any save medical cases—small-beer excepted—and wine on sacramental occasions. We likewise agree to give no encouragement or support to any coffee-house established for the sale of intoxicating liquors. Upon these principles we form ourselves into a society, to be called "The Dunfermline Association for the Promotion of Temperance by the Relinquishment of all Intoxicating Liquors" (*International Temperance Convention Report*, 1862, p. 73).

Mr. Edward Morris, the Glasgow historian (p. 17 of his *History*), tells us that it was from hearing first a very excellent lecture from Mr. William Collins in December, 1830, that he was convinced of the full importance of these associations, and when this good man had done speaking he put down his name on the members' roll, and in a few days afterwards gave a lecture himself in the Rev. Dr. Kidston's chapel, Campbell Street, Gallowgate. This lecture went into the principle of com-



plete abandonment of all drinks that can cause drunkenness. "But," says he, "we had to wait for others to come up before we adopted the true radical cure for Britain's malady. The innate love of malt liquor, wine, cider, and perry was too strongly fixed in the tastes of the middle and upper classes of society for the temperance lecturers as a body—those who could manfully, ably contend with an

antagonist—to hoist as yet the spotless banner. Private persons, in and out of the society, acted on the true principle, but not teetotally pledged."

Referring, again, to Maenair's *Birthdays of Temperance* (p. 27), we find it stated that the first social meeting of the Tradeson Temperance Society was held in the Methodist school-room, Bridge Street, Glasgow, January 2d,

"HOW LONG WILT THOU BE DRUNKEN? PUT AWAY THY WINE FROM THEE" (1 Sam. i. 14).

### TOTAL ABSTINENCE SOCIETY.

I do voluntarily agree to abstain from Ardent Spirits, Wines, Ales, Porter, Cider, and all other Intoxicating Liquors, (a) and not to give nor offer them to others, (b) except as medicine (c) or in a religious ordinance (d).

Having signed the above declaration on the ..... day of .....  
was admitted a member of the ..... Total Abstinence Society.

..... SECRETARY.

- (a) "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. xx. 1).  
(b) "Woe unto him that giveth his neighbour drink," &c. (Hab. ii. 15).  
(c) "Give strong drink unto him that is ready to perish" (Prov. xxxi. 6).  
(d) "The Scriptures require the use of 'the fruit of the vine' in the institution of the Supper" (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18)—a substance it must, however, be remarked essentially different from the intoxicating liquors found at the table of the Lord.

"I HAVE DRUNK NEITHER WINE NOR STRONG DRINK" (1 Sam. i. 15).

"DO THYSELF NO HARM" (Acts xiv. 23).

"ABSTAIN FROM ALL APPEARANCE OF EVIL" (1 Thess. v. 22).

1831, when, in deference to the views of the total abstiners, all kinds of intoxicating liquors were prohibited.

Thus the two parties continued to work away—temperance men and abstiners—each endeavouring to carry the position. As total abstinence was gaining ground and acquiring influence, the opposition became more determined and unrelenting. The advocates of total abstinence were denounced as sepietics; men who proclaimed unscriptural notions; men who desired to introduce a higher morality than that taught by Christ, who made and used wine, and sanctioned, by his example, its use on festive occasions, and who made it the symbol of his shed blood, and made its use in the Church the symbol of his dying love to all generations. It was found that two could not walk together unless they were agreed, so con-

tention ended in separation. The result was the formation of the Paisley Youths' Total Abstinence Society, on the 14th of January, 1832."

This society was established under the auspices of Mr. Daniel Richmond, surgeon, who was its first president. The following was the pledge adopted:—"We, the undersigned, believing that the widely-extended and hitherto rapidly-increasing vice of intemperance, with its many ruinous consequences, is greatly promoted by existing habits and opinions in regard to the use of intoxicating liquors in every form; and believing that it will be calculated to promote the furtherance of true and consistent temperance principles, and of the cause in general, do voluntarily agree to abstain from all liquors containing any quantity of alcohol, except when absolutely necessary (i.e. as a medicine)."

On the following day, January 15th, 1832, another total abstinence society was formed in Tradeston, Glasgow. Mr. Macnair says: "This association was most active in its operations, holding regular meetings, circulating thousands of small leaflets formed of valuable extracts from scientific works, travels in the East, and on the wines of Palestine."<sup>1</sup>

On the 19th January, 1832, a meeting was held at Greenlaw, in Berwickshire, Scotland, when addresses were delivered by Mr. George Clazy, of Eccles, and a divinity student named John Parker, who was the author of the following pledge, which for a time was used in addition to the old moderation pledge by the Greenlaw Temperance Society:—

"We do resolve that, so long as we are members of this association, we shall abstain from the use of distilled spirits, wines, and all other intoxicating liquors, except for medicinal and sacramental purposes. Adherence to this principle will be notified by prefixing a \* to the name" (Logan's *Early Heroes of Temperance*, p. 86).

The REV. JOHN PARKER (the divinity student here named) was for many years the esteemed minister of the Presbyterian Church at Monkwearmouth, Sunderland, and an earnest, true friend of the cause. In one of his communications to the press, Mr. Parker points out the fact that at this time (1832) teetotalism, or total abstinence as it was then termed, was looked upon by his fellow-countrymen as "exceptional and strange," and that the course he took in drawing up and signing this pledge made him appear singular, and his teachings different to that of others. He adds: "Then and there I insisted upon a second horn to the altar, which was only allowed out of deference to a well-meaning but weak brother, and generally laughed at. My own name stood at it alone for some weeks, and then my sisters adhibited theirs. Grateful do I feel, at the distance of upwards of thirty years, when I look at that star which I prefixed to my name, now brighter than ever, and which I have no doubt will shine brighter and brighter till my country be freed from the curse of intemperance" (*International Convention Report*, 1862, p. 71).

From the facts before us it appears evident that there were at least *seven distinct total abstinence pledges* in existence on this side of the

Atlantic before the establishment of the Preston Moderation Temperance Society in March, 1832. These were the Skibbereen (Ireland) Abstinence Pledge; Greenock; Tradeston Young Men's; Dunfermline; Paisley Yonths'; Tradeston General; and the Rev. John Parker's Pledge, Greenlaw, all in Scotland; and these were followed by a number of others in Scotland, America, Canada, &c., before the signing of the teetotal pledge of Preston, September 1st, 1832.

The wording of the pledges of the Scotch total abstinence societies covered the whole ground, being without limit as to time, and plainly indicate, to the impartial and unprejudiced reader, that a very considerable amount of effort had been put forth; in fact, that a sound educational process had been going on for some time previous to January, 1832, so that there are good grounds for accepting Mr. James Macnair's statements as substantially correct, seeing they are supported by the evidence of the Rev. William Reid, Edward Morris, and others.

As we shall have occasion to show, the work in Preston and other parts of Lancashire was gradual, progressive, and cautiously experimental; yet it must be acknowledged the advocacy of total abstinence in Scotland was far in advance. The legitimate conclusion, therefore, is that the educational processes named by Mr. Macnair had already done immense service to the cause.

In April, 1833, a number of young men, members of the Young Men's Christian Association for Religious and Mutual Improvement, formed the Glasgow Young Men's Total Abstinence Society. A deputation from the Tradeston Total Abstinence Society and this new society waited upon the editors of the *Scottish Temperance Record*, requesting the insertion of the rules, pledge, &c., and the names of the office-bearers. William Collins, in a kind and fatherly way, said: "We will try and find space in our next issue." But Robert Kettle objected, saying: "Total Abstinence from wine was neither Scriptural nor expedient;" and he added, looking sternly at the deputation, "you have always hindered the temperance cause by the advocacy of abstinence from wine. I do not abstain from ardent spirits as a moral duty, nor does any of the temperance men. We only consider it expedient to do so in Scotland, but would not do so in France."

<sup>1</sup> On page 82 is a copy of the pledge-card adopted and used by the Tradeston society.



"This," says Mr. Macnair (*Birthdays*, p. 29), "was the language of the temperance leaders from 1829 till the temperance movement ceased to exist in 1835. Such views and such teachings projected their influence far into the new movement, and may be heard even at this day. There have always been men who say that they do not abstain because it is a duty so to do, but they do so on the ground of expediency. The rules of this new society were never published, but a foot-note, intimating the fact of the formation of such a society on the principles of total abstinence, was inserted, and will be found on page 120, vol. iv. of the *Record*."

A pledge somewhat similar to that of the Paisley Youths' Total Abstinence Society was adopted in May, 1832, by the Temperance Society of St. John's, New Brunswick, Canada (P. Burne's *Tcetotaller's Companion*, p. 328).

That the principles of total abstinence had a simultaneous germination, and did not spring from one special locality, or emanate from one man, is conclusively proved by the fact that, however it was scattered, the seed took root and sprang up at about the same period in widely-separated localities, viz. Skibbereen, in Ireland; Greenock and Glasgow, Scotland; St. John's, New Brunswick, Canada; Utica, New York, America; New England, &c., and eventually in different parts of England.

In Livesey's *Moral Reformer* (1833, p. 386) we find the following extract from the *Utica Elucidator*, headed "Truth will Prevail":—"The annual meeting of the Third Ward Temperance Society was held on Wednesday evening. This society has become a little famous for the wholesome rigidity of its constitution, which enjoins abstinence from all intoxicating liquors. We like rigidity when putting Satan under the ban of excommunication. When this society was started, some of the good temperance folks thought the world was running mad. Many believed it would do more hurt than good, and it was predicted that it would never number fifty members. But its members pleaded for consistency, adopted the constitution, and started their enterprise with only seventeen members. This was one year since. In less than two weeks the rubicon was passed, more than fifty signatures were obtained. At the annual meeting last week two hundred and thirty names were reported."

It is evident, therefore, that at the time of

the formation of the original anti-spirit pledge society at Preston, March, 1832, a purely total abstinence society was in active operation in the city of Utica, New York, as well as in Scotland, &c.

In the self-same number of Livesey's *Moral Reformer* we learn that a society composed of preachers belonging to the New England Methodist Conference had been established in the latter part of 1832, under the name of the "New England Conference Temperance Society." Its constitution was drawn up by a committee consisting of the Revs. W. W. Wilson, Jonathan Horton, Joel Steele, and P. Crandall. The pledge adopted was of a stringent and particular character, viz.: "We, the members of this society, subscribe and adhere to the following pledge: We will not use *distilled liquors, wine, or strong beer* as a drink, nor provide them as such for our friends, or for persons in our employment. We will not engage in the traffic of them, and in all suitable ways will discountenance their use. And since it is now an acknowledged fact, attested by the most respectable and intelligent medical authorities of our own as well as European nations, that for all medical purposes substitutes equal, if not superior, to alcohol can be provided, we further pledge ourselves *that we will not use them as a medicine*, except in cases of extreme necessity, and when substitutes cannot readily be obtained."

Here we seem to have the groundwork or basis of the Lancashire "total abstinence" pledges, what was afterwards known as the "long pledge," and even the "extreme necessity" pledge, of which we shall have something to say at a later stage of this work.

We are inclined to the opinion that the term "extreme necessity," as applied to the use of strong drink, emanated from John Wesley, as it was used in his "Rules for the use of the people called Methodists" in 1743.

Either at the time of the formation of the Preston Temperance (*i.e.* Moderation) Society, or very soon afterwards, its leaders had the total abstinence question clearly and definitely laid before them, in the facts printed and published in Mr. Livesey's *Moral Reformer*; also in the tracts of the Dublin Temperance Society, notably those by Dr. John Cheyne, and the Rev. Dr. W. Urwick, referred to above. There can be little doubt that some of them were familiar with the Warrington manifesto of 1830, as Messrs. Joseph Livesey, Henry



Anderton, and other of the Preston advocates were intimately acquainted with the brothers Richard and William Mee, Thomas Gandy, William Clarke, John Broadhurst, and other leading temperance reformers of that town; therefore, the Preston men could not help acknowledging that "it was not so much the effect of ignorance as *caution*" which hindered them from adopting total abstinence as the only true principle. (*Refutation of James Teare's Statements*, by Messrs. Livesey, Dear-don, Stephenson, Toulmin, &c., p. 9.)

Proverbially slow as are the English people to adopt "new-fangled notions," and especially those relating to their social habits and daily customs, ever looking at what seems to them to be "revolutionary measures" with extreme caution, yet an idea once taken up and adopted is entered into with thorough earnestness, and with a fixed determination to make the best of it. This is a feature remarkably prominent in the history of the various stages of the Temperance Reformation, and more particularly in Lancashire and adjoining counties. The movement is much indebted to Lancashire, for though it was not the actual birthplace of total abstinence principles, it was in very truth the "nursery," the "training-school," whence the earliest and ablest advocates of teetotalism, aye and prohibition, &c., were prepared and sent out, to educate the world in higher, truer, more enduring principles than were being taught elsewhere.

In entering upon the history of the movement in Preston we shall honestly and impartially relate facts supported by, and from the highest, most reliable sources, and thus endeavour to bring the truth to light.

In his *Reminiscences*, pp. 3, 4, Mr. Joseph Livesey relates how he was led to give his attention to the temperance question. His own words are: "I had become an abstainer some time before my attention was drawn to the establishment of temperance societies, and hence I was prepared from the first to give them my hearty support, and it may be gratifying to some to know the circumstances that first closed my mouth to the intoxicating cup. I had long cherished a dislike to drinking in all its phases, though, like others, believed that drink was good in moderation, and occasionally took my glass. One day I had to settle an account in connection with an unfortunate partnership that I had entered into

in the cotton trade, with a man of the name of Thomas Maine, and by whom I lost nearly £2000. I had to meet Mr. John Mitchell of Blackburn, and his partner, at the house of Mr. Mackie, who then resided in Lune Street. He was a Scotchman, and over settling the account the whisky bottle was placed on the table. I took a single glass of whisky and water, and either from its strength, or from my never having taken whisky before, or more probably from the depression of mind I was labouring under at the time, it 'took hold of me.' I felt very queer as I went home, and retired to bed very unwell; but next morning my mind was made up, and I solemnly vowed that I would never take any kind of intoxicating liquors again, which vow I have religiously kept to the present time. I had a large family of boys, and this resolution was come to, I believe, more on their account than from any knowledge I had of the injurious properties of the liquor. This was early in the year 1831."

A brief biographical sketch of the life of Mr. Livesey up to this period will be interesting, and will give the reader some idea of the kind of man who became the leader and director of the temperance movement in Preston and district.

JOSEPH LIVESEY was born on the 5th of March, 1794, at Walton-le-Dale, a village on the banks of the Ribble, and about a mile and a half from what was then known as the town of Preston. His father was one of the early cotton manufacturers, having a warehouse in the village, and putting out weaving in the district. In those days many of the cottagers and small farmers had hand-loom in their dwellings, by which they helped to earn a livelihood, but they had to work hard and long to earn the sum of six shillings per week by this means. Mr. Livesey tells us (in his *Autobiography*) that the poor hand-loom weavers of that time had to work from five o'clock in the morning till ten at night, and then their average earnings were only six shillings per week, and that at a time when flour of a very inferior character was sixpence per lb. When but little over five years of age Mr. Livesey lost both his parents by consumption, and he and his father's business were consigned to the care of his grandfather and uncle. Unfortunately they knew very little of the business, and soon lost all. Joseph was sent to a dame's school, where he

learned to read the Bible, and then adversity came, and the old man was obliged to put his grandson to work at the loom in a damp cellar, where he caught that rheumatism which afflicted him all his life. Soon after this his grandmother died, and the lad had to add housekeeping to his weaving, and do his best to fill the place of his grandmother. He had a great thirst for knowledge, and spent his pence in the purchase of books, which he eagerly read by the light of the kitchen fire. He made the cellar in which he worked his college, the breast-beam of the loom his desk, and was his own tutor. By diligently and perseveringly applying himself to study, and buying books as fast as his scanty means would allow, he made steady and sure progress. When about seventeen years of age he joined the Baptist denomination, and became an earnest and useful worker. At the age of twenty-one he married Miss Williams, the daughter of a master rigger in Liverpool, the marriage being celebrated at St. Peter's Parish Church (now pro-cathedral), Liverpool.

After living about twelve months at Walton-le-Dale the young couple removed to Preston, where his wife presented him with twins, and shortly afterwards he was laid aside with rheumatism. He was advised by the doctor to take beer and cheese. He found that by purchasing a whole cheese he could save  $3\frac{1}{2}d.$  per lb., and with a sovereign he borrowed from a Quaker friend he went to the Preston market and bought two cheeses. Reserving a portion for himself, he sold the rest *at a profit* to his neighbours, and found that he could earn more by this means than at his loom. He therefore speculated again and again, and finding the demand continue to increase he resolved to set up business as a cheese salesman, and in 1816 he took his stand beside a small table in the market-place, retailing his cheese. To this business he brought to bear that energy and perseverance which characterized every pursuit to which he devoted himself, the result being seen in the fact that in a few years he became known as an honoured and successful tradesman—a wholesale and retail cheese merchant. He was an ardent politician, and took an active part in the agitation for the repeal of the corn-laws, expressing his opinions very strongly in his *Moral Reformer* (started January 1st, 1831), some years before the Anti-corn-law League

was formed. Afterwards (1842 to 1846) he published a halfpenny monthly, entitled *The Struggle*, which contained some very pithy articles (and vigorous engravings) in support of the repeal of the corn-laws.

At the time the temperance movement was started in Preston Mr. Joseph Livesey was a man of considerable social position, possessed of great local power and moral influence. He was then in the strength and vigour of manhood, being about thirty-seven years of age, and the success of the temperance society in Preston is in a great measure due to the fact that he and his associates were men of this class. He was the right man for the work—shrewd, intelligent, earnest, and conscientious—a man of and for the people, peculiarly gifted with powers to organize, counsel, and direct, and one in whom the people could place implicit confidence. He was withal discreetly modest and forbearing, ever ready to award the meed of praise to even the humblest worker. Therefore it was only natural that he should, by common consent, become the head and guide of the movement in his own district, and eventually he became recognized and honoured as “the father of the teetotal movement,” and his name will live and be honoured in every clime where modern teetotalism is known.

Reverting to Mr. Livesey's *Reminiscences*, p. 4, we have his relation of the way in which he and his friends were led to the consideration of the advantages of temperance societies, by the tracts supplied to Mr. John Smith, tallow-chandler, by Messrs. John Finch of Liverpool, and his partner Thomas Swindlehurst of Preston, and how the subject thus introduced was laid hold of by Messrs. James Teare, Isaac Grundy, James Harrison, surgeon, Henry Bradley, himself, and others, who, along with Messrs. Smith and Swindlehurst, formed a provisional committee, and made arrangements for bringing the subject before the public of Preston. They applied to the committee of the Bradford Temperance Society and obtained the services of their agent, the Rev. John Jackson, who delivered two lectures, one in Grimshaw Street Chapel, and the other in the theatre, to crowded audiences.

As Messrs. James Teare, Thomas Swindlehurst, and Henry Bradley were co-workers with Mr. Livesey until the end of their lives, and their names often occur, we here give some particulars of their early career.



JAMES TEARE was a native of the Isle of Man, and was born at the farm of Cronk-e-Shagle, Rye Hill, parish of Kirk Andreas, in February, 1804. He was the seventh son of John and Tony Teare, and had two sisters. In 1812 the family removed to the neighbourhood of Ramsay, in which town James got the rudiments of a plain education. On leaving school he was bound apprentice to a boot and shoe maker, but in 1823 his master determined to emigrate to America. James and another apprentice had agreed to go with him, but while his master waited at Liverpool for the sailing of the vessel, James Teare went over to Preston to see his brother, who induced him to stay in England. He served Mr. Gardiner of Preston for two years, with satisfaction and credit to both parties. Before leaving Ramsay, young Teare had united himself with the Wesleyan church there, and on settling in Preston he joined the same body, and made himself very useful in visiting the sick and in other ways. During the panic of 1826-27 he laboured hard, and made many sacrifices for the sake of his suffering neighbours. As a member of the Samaritan Society he was actively useful and became well known. He was very economical in his habits, and lived upon plain food, and hence he was a strong-built, healthy, vigorous man. He was one of the first in Preston to identify himself with the temperance movement, and became one of its most active and useful public advocates, and one of the first in that town to see the wisdom of abstaining from all kinds of intoxicating liquors, distilled or fermented.

THOMAS SWINDLEHURST was born in the town of Preston in the year 1784. How he was led to become identified with the temperance reformation by Mr. John Finch has already been stated. He was a comparatively uneducated man, but an earnest, impressive speaker, and was very well accepted by the working-classes, over whom he had considerable power.

Not only had he become a drunkard himself, but his example had led to the intemperance of his eldest son, who, however, afterwards reformed. He was able to earn from £4 to £5 per week, but his intemperance brought him to the very verge of ruin, from which he was rescued by the tender sympathy and efficient aid of an heroic friend of temperance and humanity. In rescuing Thomas Swindlehurst, Mr. Finch did an act which ought to

endear his memory to every lover of temperance in Preston, nay, throughout the world.

HENRY BRADLEY was a native of Chorley, near Preston, where he was born in the year 1809. When but a youth he removed to Preston, where he became identified with Mr. Livesey's adult Sunday-school, and at the age of twenty-three he, with others, formed the Preston Youths' Temperance Society (the first temperance society in that town), on the 1st of January, 1832. This society, based on the ardent-spirit pledge principle, was established in connection with the adult Sunday-school in Cannon Street, conducted by Messrs. Joseph Livesey, Henry Bradley, and others.

On the 22d of March, 1832, a public meeting was held, over which Mr. Moses Holden, the astronomer, presided. The Rev. F. Skinner and Mr. G. Edmundson attended as a deputation from the Blackburn Temperance Society, and they, with Mr. William Pollard, a Manchester tailor and draper, were the principal speakers. At this meeting the Preston (general or parent) Temperance Society was formally instituted, the following being the form of pledge adopted:—

"We, the undersigned, believe that the prevailing practice of using intoxicating liquors is most injurious both to the temporal and spiritual interests of the people, by producing crime, poverty, and distress. We believe, also, that decisive means of reformation, including example as well as precept, are imperatively called for. We do, therefore, voluntarily agree that we will abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicine. And if we use any other liquors, it shall at all times be with great moderation, and we will, to the utmost of our power, discountenance all the causes and practices of intemperance."

Mr. Henry Bradley became secretary, and held the office for six years, and then became a member of the committee until his death. Mr. Bradley was twenty-five years book-keeper at Messrs. Horrocks & Miller's mill, Preston; then he became registrar of births, marriages, and deaths, and died January, 1882, in his seventy-third year, a faithful, sterling friend of the cause. Mr. Isaac Grundy was the first treasurer of the Preston Temperance Society, and took an active interest in its operations. The Rev. Samuel Smith, Primitive Methodist minister, was also one of its early members.



It will thus be seen that it was fully two years after the formation of the Bradford Temperance Society, and some time after the temperance reformation in Great Britain had taken an organized and popular form, that the Preston Temperance Society came into existence. Its active workers soon proved that they were earnest, able, energetic, and persevering; and in a very few years, by common consent, they stepped to the very front of the battle against "England's greatest enemy," strong drink.

The second public meeting of the society was held on Good Friday, April 20th, 1832, in an old school-room in Lord Street—Rev. Charles Radcliffe, Wesleyan minister, in the chair. The next meeting was in the Primitive Methodist Chapel, Lawson Street, April 27th, 1832, followed by one in the Friends' Meeting-house, May 4th, and another in St. Peter's school-room, Spittal Moss, May 8th, this being the first of the regular weekly meetings.

As there was some difficulty in obtaining a suitable place for the meetings of the society, Mr. Joseph Livesey hired a place built by the Earl of Derby for the purposes of cock-fighting (which was once a favourite sport), hence the name of the "Cockpit." This would hold about 900 persons, and became famous as the battle-ground of the Preston temperance reformers. A regular weekly meeting was organized, which was from time to time addressed by members of the society and such outside help as could be made available (Teare's *History*, pp. 12-15).

Previous to this, Messrs. Livesey, John King, J. Teare, Henry Bradley, and others, had been in the habit of visiting the people at their own homes. Knowing, therefore, the value of, and the necessity for, this kind of labour, they used their influence with the committee of the temperance society, and induced them to make this part of their regular work. Accordingly, the town was mapped out into districts, and visitors appointed to call upon the members and others, once a week, usually on Sunday morning about church time; and their experience in this work had an influence and an educational tendency which eventually compelled the society to take higher ground than that of partial abstinence from alcoholic liquors.

There has been much controversy about the origin of total abstinence, and who was its first public exponent, and some have attempted

to prove that it emanated from Preston. The fact is plainly and fully demonstrated that entire abstinence, as a principle, had a simultaneous and independent germination, and had even an organized form in Ireland, Scotland, America, Canada, &c., before any society, even on the moderation basis, was established at Preston.

If any one man in Preston ever merited the honour of being designated the "father and founder of total abstinence or teetotalism," it was beyond question Mr. Joseph Livesey: but from the beginning he distinguished himself above all others by his remarkable modesty, and generous regard for the welfare of the cause, and the honour of his co-workers therein, magnanimously sharing with them whatever credit was due for the organization, development, and promulgation of sound total abstinence principles. In almost all his writings and publications James Teare, Thomas Swindlehurst, John Finch, John King, Edward Grubb, Henry Anderton, Henry Bradley, Joseph Dearden, and a host of others, are duly recognized as earnest co-workers with him.

The late Mr. James Teare, in his *Early History* (p. 16), claimed the honour of being the first public exponent of entire abstinence, at a public meeting held in the Independent Chapel, Grimshaw Street, Preston, June 18th, 1832. He may have meant that, as far as he knew, he was the first in Preston to give full expression to these views in a public meeting; but the principles of total abstinence had been publicly advocated before he had any connection with the movement in any form. As already stated, Dr. John Cheyne, Rev. W. Urwick, Dr. J. B. Kirk, James Macnair, William Collins, Daniel Richmond, John Davie, and several others had publicly advocated these views before the principles of the moderation temperance societies had been introduced into Preston, or the Preston Temperance Society had an existence; so that if he did really put in such a claim as his words imply, he was in error, and possibly in ignorance of the above facts, although his wide experience ought to have put him in possession of them.

At the time he wrote his *Early History* (1846) he had fourteen years' experience, and had visited most of the societies in the United Kingdom, so that he had had special opportunities for collecting correct data. It is also a noteworthy fact, that when the Pres-

ton Youths' Temperance Society (the first society in that town) was formed in connection with Mr. Joseph Livesey's adult school, on the 1st of January, 1832, the question of entire abstinence was discussed, and Mr. John Broadbelt then urged the adoption of a total abstinence pledge, but was overruled (*Origin and Success of Teetotalism*, 1864, p. 9).

In Livesey's *Moral Reformer* (May, 1832, p. 163) the question of total abstinence was fully discussed in an article signed "Junius," in which the experience of Dr. Benj. Franklin is quoted, and from which Mr. Joseph Livesey states that he got his first ideas of the qualities of malt liquors, and was thus led to study the whole question, the result being the delivery and publication of his famous "Malt Lecture." As already shown, Mr. Livesey himself was a practical total abstainer in 1831; and Mr. Teare (on page 15 of his work) says: "In the month of May, 1832, a few of us members of the Moderation Society began to act upon the thorough-going principle of abstinence from ale, &c., as well as ardent spirits, from a full conviction that more drunkenness was produced by these drinks than by all the other liquors put together."

The fact was, the visitors found "that the liberty to take ale and wine in moderation was a fatal source of backsliding; for while abstinence from ardent spirits was strictly observed, numbers forgot to be moderate in the use of malt liquors; therefore, it was no uncommon thing for the visitors to find members of the temperance society drunk" (Darden's *History*, p. 20; Livesey's *Reminiscences*, p. 4).

This terrible fact troubled the minds of the active, earnest workers, who began to see that something more was required; but it was with great timidity and considerable doubt as to the possibility of working-men being able to dispense with ale, porter, &c., that they came to the determination to try the experiment themselves privately, and to abstain altogether from all kinds of intoxicating liquors.

Mr. Livesey adds (p. 4, *Reminiscences*): "I with many others felt that there was no safety for our members without this, and we were determined to bring about the change." The first practical step was taken by Messrs. John King and Joseph Livesey signing a private total abstinence pledge. On Thursday, August 23d, 1832, Mr. Livesey was

standing at his own shop door when Mr. John King, who was one of the official visitors of the Preston society, or captain of district No. 16, came up with drooping head and disconsolate looks. Inviting him in, Mr. Livesey inquired how he was getting on in his temperance work? "Bad enough," replied King. "My people are getting drunk on beer. Thou knows, Joseph, as well as I do, that Preston folk do not get drunk on spirits, and I tell thee that we shall do no good until we get our members to do without beer and all other intoxicating drink." "Would thou sign a pledge to that effect, John?" asked Mr. Livesey. "Yes, I would willingly, for I have been acting upon that principle for some time now, and it is my firm determination never to take any intoxicating drinks again as long as I live."

Mr. Livesey thereupon went to his desk and wrote out a form of pledge, which Mr. King signed, and then Mr. Livesey appended his own name, and John King at once began to make it known that such a pledge had been signed. He was not a man to do things by halves, or to hide his light under a bushel. Once he made up his mind to do anything it was with his whole heart and mind.

On the 1st of September, 1832, the subject was warmly discussed at a members' meeting, and five others joined Messrs. Livesey and King in a total abstinence pledge, of which the following is a copy:—

We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine.

John Gratrix,  
Edwd: Dickenson,  
Jno: Broadbelt,  
Jno: Smith,  
Joseph Livesey,  
David Anderton,  
Jno: King.

As this meeting was held on a Saturday evening, several of the most active temperance reformers, who were engaged in business pursuits, were prevented from attending, and, as already stated, some of them had been practical total abstainers for some time, and had been advocating the adoption of this principle at the meetings.

Mr. Livesey's testimony on this point is very conclusive, his words being, "*Many who had become thorough abstainers;*" and again: "*I with many others;*" so that neither he, John



King, nor the other five who signed this pledge were the only ones who professed to be total abstainers before they committed themselves to it by signing a definite pledge. The fact that Mr. Thomas Swindlehurst, one of the members of the first committee of the Preston Moderation Society, was a notorious drunkard when Mr. John Finch of Liverpool took him in hand in 1830, and that he became thoroughly reclaimed, is proof positive that he had become a practical total abstainer. Happily we are not left in doubt upon this point. In the published report of the opening of the Bradford Temperance Hall, March, 1838 (as issued by John Dale, Bradford), the speech Mr. Swindlehurst delivered on that occasion is given in full, and contains the following remarkable statement:—"He thanked God for one thing, and the thought had just struck him, that he had never once lifted up his voice for moderation. He meant to go forward helter-skelter, neck or nothing, life or death. From the moment he was reclaimed he was determined never to taste it more." Although Mr. Swindlehurst's name was not appended to the famous pledge of 1832 on the day it was drawn up and signed, yet he was fully prepared to sign when the opportunity was presented to him, as the following facts will show:—

In the autumn of 1832 Mr. John Finch of Liverpool went over to Preston to see how his business partner and convert was going on, and he then discovered that Mr. Swindlehurst was a total abstainer from all intoxicating liquors, having found it impossible to drink ale and wine in moderation and keep sober.

We give the story in Mr. Finch's own words, as given in the *Liverpool Albion*, 1836, and Finch's *History*, p. 6, 7:—

"On my questioning himself he said, 'This moderation pledge of yours, Mr. Finch, is nothing but sheer humbug, botheration, and nonsense, for I find that, after I have had one glass of ale, I have a greater desire for the second than I had for the first, for the third than I had for the second, for the fourth than the third, &c.; and though I have drunk no spirits since I signed the pledge, nor more ale on an average, than your moderation allowance of three glasses per day, still, as I am fond of company, and the pledge does not prevent me from going to public-houses and giving drink to others, I have schemed to get drunk on

several occasions. Sometimes I have taken all my allowance together in the evening, or at one sitting; at other times one or two glasses, or none at all for several days, and then I had eight, ten, or twelve glasses due. This made me a good fuddle, and a less quantity makes me drunk now than when I was constantly taking it. Finding that I was getting back into my old habits, I made a resolution *that I would never take more than my three glasses in any one day*. Your son said, 'Swindlehurst, keep that resolution six months and I will give you a twenty-shilling new hat if you will agree to forfeit one if you break it, the proof to be your own word and honour.' I consented. One evening, soon after, I had had my three glasses at the Plough Inn, had called for the fourth, and was just going to drink it when I bethought me of my resolution and new hat. Holding the glass in my hand I hesitated and began to talk to it. Pretty sparkling thing, may I taste thee? Then I am undone for ever, for this is my last chance of reform! I will not—cheat, deceiver, liar, thief. Devil thou art, I will not taste thee again for *twelve months*. I had no sooner formed the resolution than I hastily put down the glass, ran out of the house, and home as fast as my poor legs would carry me, *kneelt down and prayed to God to enable me to keep this resolution, for I could not depend on my own strength*, and he has enabled me to keep it hitherto; and I hope I shall keep it as long as I live, for I am quite sure, from my own experience, that nothing short of *total abstinence from all intoxicating drinks can either reform drunkards, or prevent moderate drinkers from becoming drunkards*."

"I said: 'If you have formed that resolution I will do the same;'" and from that time to the present neither of us have partaken of those accursed things. I was always a moderate drinker; I never was drunk. After nearly four years' abstinence I am better in health, have a better appetite, am more strong and active both in mind and body; can endure heat and cold, wet and dry in travelling, better than I ever could when I drank, and am about 7 lbs. heavier than I ever was before. Swindlehurst's health had improved very little whilst he practised moderation. At the time he adopted total abstinence his constitution was nearly destroyed, one side of his body paralysed; he had scarcely any use in it. His hand shook so that he could

scarcely write his name, and with great difficulty walk a single mile. He broke from his drinking habits all at once, and, instead of suffering from ceasing to drink poison, as many foolishly suppose will be their case, after three months' total abstinence his health and the use of his limbs were completely restored. He wrote as well as ever he could, walked ten miles with greater ease than he could before walk one, and now feels himself ten years younger than he was four years ago. He began immediately to preach total abstinence in Preston and I in Liverpool. Mr. Livesey and the working-men of Preston soon joined. . . . Swindlehurst's two sons, who, from his example, became drunkards before they were twenty, have been reformed. From these small beginnings total abstinence has spread over the world, and thus "*from one man, and he as good as dead, children have been raised up to God, as the stars of heaven for multitude.*"

A little farther on in the same letter Mr. Finch seems to emphasize the fact that Thomas Swindlehurst was the founder and pioneer of true temperance principles in the Preston district. He adds: "It is truly astonishing that these societies, begun scarcely four years ago, in this comparatively small provincial town, by a *poor, despised, degraded drunkard, assisted* and supported in this good work principally by a few poor working-men, reformed drunkards like himself, amidst the opposition, scorn, and contempt of the great and wealthy should, in this short time, have spread over the greater part of the civilized world, and bid fair under Divine Providence to be a principal means of morally reforming the whole human race" (Finch's *History*, p. 7, in which the italics as here given are his own).

Two other facts confirm Mr. Finch's statements. One was the crowning *in public at Preston* of Mr. Thomas Swindlehurst as "King of the Reformed Drunkards," in 1836, and the presentation of a gold medal in April, 1837, bearing the following inscription:—"Presented to Thomas Swindlehurst by his numerous friends in Preston, as a token of respect for his indefatigable services in promoting the cause of total abstinence from all intoxicating liquors."

Those facts prove that Mr. Thomas Swindlehurst's reformation was genuine and complete, and could not fail to be of immense service to

the infant cause in Preston. In those days practical proofs of the physical, social, and moral advantages derived from abstinence were of more value than learned or scientific lectures, &c. In refuting the claim put forth by Mr. James Teare, the authors of a pamphlet entitled *A Refutation of the Statements of Mr. James Teare*, Messrs. James Stephenson, Joseph Dearden, and George Toulmin, *all Preston teetotallers from the year 1832*, declare, and Mr. Livesey gives his attestation to the facts as here stated: "In our late departed friend Mr. Thomas Swindlehurst, Mr. Teare had a rival. He often insisted upon being the first man that proclaimed the real teetotal doctrine, as may be seen by referring to a report of the Third Annual Conference, held at Preston in 1836, and a Report of the World's Convention in 1846; and if many of our old teetotallers were called upon to give a verdict betwixt the two they would probably award it in favour of Mr. Swindlehurst. But *we repudiate all such claims*, and affirm that *the light of this important truth* dawned gradually, and was diffused by little and little, and by various persons and agencies, till its full blaze was displayed by the various speakers at our different meetings. The earliest advocates and the earliest publications gave constant intimation of this discovery, and *it was not so much the effect of ignorance as* CAUTION that it was not made more prominent at the time. The difference betwixt distilled and fermented drinks was a subject often discussed from the beginning; and though much ignorance remained as to their nature and properties there were always strong arguments and strong feelings put forth in favour of abstinence from both" (*A Refutation*, &c., Preston, 1864, pp. 8, 9).

This is most remarkable testimony, but when closely examined it appears to express much more than the writers thereof intended. As applied to the whole country and the advocates in general, it is perfectly correct that "*the light of this important truth* dawned gradually, and was diffused by little and little;" but Preston being later in the field, and having the support of the press (in Livesey's *Moral Reformer*, &c. &c.), had this light before them, and, as stated, they were not *ignorant*, but *cautious*, reluctant to advance too rapidly, therefore the long delay in "going the whole hog," as men vulgarly termed it.

Total abstinence was tried as an experiment



as a second pledge, and then only for "*one year*" at a time (from 1832 to 1835); hence the high estimate to be put upon the personal experience of Thomas Swindlehurst and his sons, along with Messrs. Edward Grubb, Richard Turner, J. Richardson, J. Johnson, and other reformed drunkards well known in and around Preston. These men were "living epistles, read and known of all men," while Messrs. Livesey, Teare, and others had been but occasional drinkers of alcoholic liquors, and were, therefore, not so likely to influence those who had become victims of intemperance. The early speeches and lectures of the Preston reformers abound with allusions to the reforming power of total abstinence, and

the above-mentioned names stand out very prominently.

Having no desire to reflect on writers who to the best of their knowledge have stated what they honestly believed to be the truth, we now submit a statement of facts, unknown no doubt to some of the early writers, but which we think later ones must have had at their command, but have thought proper for some reason to ignore.

We feel it a duty (in order that those who have borne the heat and burden of the day may be placed in the proper niche of the temple of fame, to which they are justly entitled) to give the facts contained in these pages.

## CHAPTER VII.

### PRACTICAL METHODS OF CULTIVATING THE SOIL AND SOWING THE SEED. 1832, 1833.

The First Clearers of the Ground—John Pearce at Fault—Mr. Livesey's Testimony—The Real Preston Men—The Facsimile Pledge—Biography of John King—Efforts to secure the Adoption of the Total Abstinence Pledge—The "One Year" Limit—Joseph Dearden—House-to-house Visitation—Squalid Liverpool in 1832—Causes of Poverty—Among the Preston Weavers—Progress Reported—Practical Lessons—Opposing Forces—Editorial Opinions—Dr. Paris Quoted—Character of the Lancashire Pioneers of Temperance—Effects of the Experience of Reformed Drunkards—Non-political and Non-sectarian Temperance Work—Youths' Societies—Elements of Success—Work of Preston Temperance Society—Modus Operandi of Liverpool Societies—Utilizing the Press—Origin of the Word "Teetotal"—Dickey Turner's Application of It—Life of Dickey Turner—Dr. Lees Quoted—Editor of *Star of Temperance* on the Word "Teetotal"—Mission Work—Henry Anderton's Mission Tour—Early Life of Henry Anderton—Edward Grubb—Samuel Smalley—Thomas Clitheroe—Address of Preston Temperance Society—Mission Bands, &c.

As early, heroic, self-sacrificing, and laborious workers in the cause of temperance, Messrs. John Finch of Liverpool, and Joseph Livesey and Thomas Swindlehurst, of Preston, ought to stand in the forefront, ay, head and shoulders above some who have been raised to the highest possible heights as leaders and pioneers of true temperance. They were, to all intents and purposes, the men who first went out into Lancashire, cleared the ground of the brushwood, and laid the axe to the root of the upas tree of intemperance. They cleared away many of the pestiferous weeds of deep-rooted prejudice, habit, and custom, carefully cultivated the soil, sowed the seed, founded and fostered the first and most important effort in the Preston district; and it is not at all unreasonable to assume that the great reformation effected by Mr. John Finch in the life, character, and circumstances of his business partner, Mr. Thomas Swindlehurst, helped in no small measure to enlighten the mind, strengthen the faith, and confirm the determination of the practical abstainers in Preston and Liverpool, and thus pave the way for the wonderful success of the movement in the Lancashire districts.

Mr. John Pearce in his *Life and Teachings of Joseph Livesey*, p. 102, ignores all this, and simply says that "Mr. John Finch signed the total abstinence pledge along with his partner, Mr. Thomas Swindlehurst, in the autumn of 1832, which was immediately after the signing

of the notorious Preston pledge," thus allowing his readers to assume that this was their first connection with that phase of the subject; but, as already stated, Mr. Finch, as early as 1836, put it in public print, and it was never contradicted, that Thomas Swindlehurst and he began immediately to preach total abstinence, the one in Preston and the other in Liverpool—"Mr. Livesey, and the working men of Preston soon joined,"—so that the Preston men were disciples, *followers*, not *leaders*.

In the same letter (*Liverpool Albion*, 1836; Finch's *History*, 1836, p. 7) Mr. Finch adds:—

"It would be impossible for me, or any individual, to enumerate all the societies which have sprung from it (the Preston society), the number of their members, or the names of the individuals who have honourably distinguished themselves in forming them; therefore, let no person or society be offended that I mention only a very small number of them. Livesey, prince of reformers, Anderton, Grubb, Teare, 'Slender Billy' (William Howarth), 'Dickey' Turner, Bradley, His Majesty (Mr. T. Swindlehurst, king of the reformed drunkards), myself, and twenty others in Preston and Liverpool, have stood in the front *from the beginning* and slain our thousands."

Mark the words, *from the beginning!* From whence, then, does Mr. Pearce get his authority for saying: "As a temperance reformer Mr.



Finch unquestionably derived his inspiration from Preston" (*Life and Teachings of Joseph Livesey*, 1885, p. 102).

This assumption is altogether at variance with the facts, and shows that Mr. Pearce has committed the same error, in this instance, as in that of the late Dr. R. B. Grindrod on page 99 of the same work, and of which we shall have occasion to speak in another place. "Nothing extenuate, nor set down aught in malice," should be the aim of all who try to write history, and we protest against all attempts to build up idols at the expense of others. Mr. Livesey, himself, would have been one of the very first to raise his voice or use his pen against any attempt to give him prominence over his fellows, by resorting to the suppression of facts, or by imperfect quotations from authentic documents, as has been done in the work referred to.

Taking Livesey's *Moral Reformer* as the best possible proof of his views, we find him speaking carefully and cautiously on the subject of total abstinence in January, 1833. "At the repeated requests of my friends," he says: "I have drawn up the following *Plan of a Temperance Society*; and though it is principally taken from the operations of the society at Preston, yet it embodies several particulars which we have not yet put in practice." He then proceeds to explain the aim, object, and organization, and coming to *the pledge*, says: "The members consist of all who sign a *pledge* of abstinence from *ardent spirits*, and of moderation in all other liquors. These pledges vary in expression, though much the same in import. Some of them point directly against *ale drinking*, and tie the members not to take it in a public-house. Whether it would be practicable to unite a sufficient number upon a pledge of *total abstinence* from *all intoxicating liquors*, in my opinion the most consistent pledge, I am not prepared to say; but this I do know, that the *moderate* clause is very much abused by many members. The following is the essence of the Preston pledge: 'We do voluntarily agree that we will totally abstain from ardent spirits ourselves, and will not give nor offer them to others, except as medicines. And if we use other liquors, it shall be in great moderation; and we will endeavour to discountenance the causes and practices of intemperance.'"

This was published after Mr. Livesey had signed two total abstinence pledges, that of

August 23d, 1832, signed by John King and himself; and the "Seven men of Preston" pledge, signed September 1st, 1832, and implies a doubt as to the practicability of a general pledge of total abstinence, however beneficial it might be to individuals. (See *Moral Reformer*, 1833, pp. 12, 13.)

Reverting to the pledge signed by "the seven men of Preston," Sept. 1st, 1832, Mr. Livesey (*Reminiscences*, p. 5) says: "To us, at this day, there seems nothing striking in such a pledge as the above; but it is but justice to say that, though their signing no doubt gave a great impetus to the cause, there were many others who did a great deal more to forward its interests and secure its success than some of these seven. Scarcely any record remains of the labours of some of them; three are dead, two broke their pledge who are living; John King and myself only remain 'staunch,' and I may be said to be the only worker."

Amongst those who really deserved to be called "the men of Preston," for their early devotion to the temperance cause, and their faithful and indefatigable labours therein, Mr. Livesey gives the names of James Teare, Edward Grubb, Thomas Swindlehurst, William Howarth (jocularly known as "Slender Billy"—he being a very broad, strong-built, powerful man), James Broughton, Henry Anderton the poet, Isaac Grundy (treasurer), Henry Bradley (secretary), Joseph Richardson, Richard Turner (better known as "Dickey Turner"), William Gregory, Jonathan Simpson (secretary), Robert Jolly, George Cartwright, Joseph Dearden, John Bimson, Thomas Osbaldston, John Barton, Robert Charnley, Thomas Walmsley, James Stephenson, George Toulmin, Samuel Smalley, John Walter, Miles Pennington, John Booth, and some few others. With one or two exceptions they were all working men, and about one-half of them were reformed drunkards, all warmly attached to the cause, and served it faithfully as speakers, visitors, tract distributors, or in any way they could make themselves useful. In the course of a few months the principles of total abstinence began to bear fruit, and the fact that notorious drunkards were being reclaimed began to tell its own tale (Livesey's *Reminiscences*, p. 6, Dearden's *History*, p. 20).

In a letter to the *Preston Guardian* (1888) Mr. Edward Grubb points out the fact that the widely-published so-called *facsimile* Preston

pledge is not the original, but a copy of the pledge and names subscribed thereto, as written by Mr. Joseph Livesey, and any one familiar with Mr. Livesey's writing can see this at a glance, so that it does not, and never did, profess to be more than a copy of the original pledge with the true signatures attached. Mr. Livesey (*Reminiscences*, p. 5) distinctly states that he "wrote the names, as they gave them out, in an old memorandum book, but having held it in my hand while writing, it was so badly written that I decided to copy them, which I did with my own hand, I believe the next day. This copy I made with care, and it is certainly better than any specimens of my present penmanship. A facsimile of it was engraved on wood, which, with the paper, I handed to Mr. J. Dearden, in whose keeping they are still preserved." This was written in 1867.

Only two of the seven figure much in the subsequent history of the total abstinence movement, namely, Messrs. Joseph Livesey and John King.

JOHN KING was born at Walton-le-Dale, near Preston, on Christmas day, 1795. His parents belonged to the Society of Friends, and his father is reported to have been "a truly godly man," and one who was very partial to, and materially assisted, the Rev. John Wesley and his friends in the early efforts to establish Methodism. In early life John King was apprenticed to his father to learn the business of a clogger. How he became identified with the temperance cause, and the part he took in the first stages of total abstinence, has been already stated. He left Preston in 1834, and was the means of establishing the Chester Temperance Society, and several societies in Nottinghamshire, and other parts; but after three years' wandering he returned to Preston. One of Mr. King's leading characteristics was his indomitable firmness, or power of self-control. He was remarkable for his ability to say "Yes" or "No" as occasion required, and whatever he resolved to do, if it was within his power, John King would do it. He was for some years addicted to the habit of tobacco smoking, but one day his attention was directed to a boy with a pipe in his mouth, and it deeply impressed his mind. As he walked alongside of the boy he said: "I say, lad, if it is necessary that such a chit as thou art should smoke, then it is time the fathers left off;" and from

that hour no more pipe for John King. At another time, while he was endeavouring to reclaim a friend of his who was given to drink, he was put to the test by his friend pointing to the snuff-horn John carried in his vest pocket, and saying: "John, if thou'll give up snuffing, I will give up drinking." "Done," replied King; "give me thine hand, let's seal the bargain." From that moment the horn and its contents were cast aside; but, unfortunately, his friend was not so faithful, for in a short time he broke his promise; but John King did not make this an excuse to return to his old habit; he would not draw back. In 1840 Mr. King gave up the business of a clogger, and took a situation on the Lancashire and Yorkshire Railway, and continued in the employment of the company until his death in 1885 (January 29th) at the advanced age of 90 years. He was interred in the Southport Cemetery, grave No. 4362.

On Tuesday, January 22d, 1833, an attempt was made by the teetotallers of Preston to get the new pledge of total abstinence adopted by the society, some wishing it to replace the old one, and thus make the society a purely total abstinence society, but others, more *cautious*, wished to make it a second pledge, allowing persons joining the society to sign either as they thought proper. No decision was arrived at until after the subject was discussed at three other meetings, held March 9th, 13th, and 16th, when the committee agreed to adopt the new pledge as an additional one, and Mr. Livesey was requested to revise it and return it to them at a meeting held on Saturday, March 23d, 1833, when it was agreed to recommend its adoption at the annual meeting to be held on the 26th. Accordingly, on that date the annual meeting was held in the theatre, when, it is said, about 2000 persons were present, and the following pledge was publicly introduced as a second or additional pledge of the society:—"We do further voluntarily agree to abstain, *for one year*, from ale, porter, wine, ardent spirits, and all intoxicating liquors, except as medicines or in a religious ordinance."

The reader will perceive that we have marked in *italics* the words "*for one year*," to indicate that what the Preston men affirmed in their *Refutation* (p. 9) was literally true, viz. that "it was not so much the effect of ignorance as *caution*, that the light (of total abstinence) was not made more prominent."



This public pledge was, after all, only a partial one, or one with a defined and brief limit, implying fear or doubt as to its practicability; it was not what is now termed "thorough-going," or "the long pledge." It was strongly opposed by some of the members of the committee, as they themselves had doubts as to whether the members would renew it at the end of the year. The first seven persons who signed this pledge were: John King, clogger; Joseph Livesey, cheese-factor; Thomas Swindlehurst, roller-maker; Joseph Dearden, carder; Richard Turner, plasterer; Joseph Richardson, shoemaker; and William Gregory, tailor. Twenty-seven others signed this new pledge the same evening, and the names of the whole thirty-four were registered in the society's book, April 2d, 1833 (Dearden's *History*, p. 21, and *Moral Reformer*, vol. iii. p. 127).

During the year 998 signatures were obtained. The different stages of the movement at Preston may be thus summarized: (1) the Moderation Society was established March 22d, 1832; (2) three months afterwards total abstinence was promulgated; (3) within about five months a total abstinence pledge was drawn up and signed; and (4) within a trifle over one year after the formation of the Preston Temperance Society, the total abstinence pledge was adopted and used in conjunction with, or in addition to, the old ardent spirit pledge.

The second batch of seven of "the Preston men" is much more worthy of regard than the former one, as subsequent events fully proved.

JOSEPH DEARDEN was born in Woodcock's Court, Fishergate, Preston, October 30th, 1811. From early youth to the commencement of the Temperance Society in 1832 he was in the same employment as his father and grandfather, and was one of the early members of the Preston Temperance Society's committee. In 1834 he left his employment and entered into an engagement with Mr. Livesey to secure agents for the sale of his temperance publications, but did not continue long at this work, returning again to his former employers, with whom he stayed until the 23d February, 1837, when he became a candidate for the office of corporation beadle, and was selected out of a large number of applicants for the appointment. In this office he maintained his temperance principles, and became an ardent worker in the ranks of the temperance re-

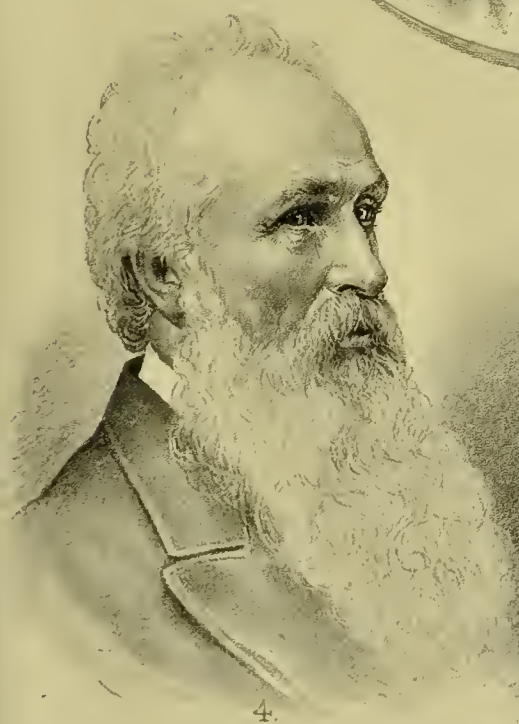
formers. Mr. Dearden was an enthusiastic open-air speaker, a laborious distributor of temperance literature, as well as being a diligent and ever-welcome visitor. In 1840 he published his *Brief History of Teetotalism*, which some have erroneously stated to be "the first historical account of teetotalism ever printed" (*The Templar*, March 18th, 1875).

It was at a meeting got up by Mr. Dearden in October, 1832, that Richard Turner signed the pledge of abstinence, and applied the word "teetotal" to the principle of entire abstinence from all intoxicating liquors. Mr. Dearden soon saw the evil effects of public-house friendly and burial societies, and he and his friends founded successful societies on teetotal principles. In October, 1844, at a great meeting in the Exchange Assembly Room, the teetotal societies of Preston presented to Mr. Dearden a series of valuable testimonials, suitably inscribed, which he prized exceedingly. At a later period he received other presents and tributes, including a kindly letter and a silver medal from the Rev. Father Mathew, of Cork, Ireland. Mr. Dearden was a great antiquarian, giving his special attention to the collection of autographs, prints, coins, and general curiosities. At the grand lodge session of the I.O.G.T., held in Preston in 1872, the writer, with others, was privileged to see Mr. Dearden and some of his treasures, of which he had a very large store.

In speaking of his decease the *Preston Guardian* said: "Amongst other ways of his usefulness, he has been the means of bringing many eminent persons to Preston to address meetings and deliver lectures; and he has done much in the promotion of charitable subscriptions. Few men of his social standing have done more for the community in which they sojourned, and not many of any rank have displayed more intelligence, good-heartedness, practical ability, versatility in disinterested labour, and well-directed earnestness and zeal." He died on the 24th of February, 1875, in his sixty-fourth year.

That Mr. John Finch, of Liverpool, and Mr. Joseph Livesey, of Preston, were intimately acquainted with each other in 1832 is evident from the fact that they were found working together in the cause of temperance and in the effort to ameliorate the condition of the poor. On the 30th of December, 1832, Mr. Livesey visited Liverpool, and, in com-





1 JOSEPH DEARDEN, Preston

2 JAMES TEARE, Preston.

3 HENRY BRADLEY, First Secretary, Preston Temperance Society.

4 EDWARD GRUBB, Preston and Rotherham.

5 HENRY ANDERTON, Preston.





pany with Mr. Finch and a well-disposed workman, visited one of the lowest localities for the purpose of inquiring into the causes of the poverty of the inhabitants and persuading them to the practice of temperance. In a long letter to the *Mercury* Mr. Finch gives particulars of this special visit to the homes of the poor people, and affirms that this was a work to which Mr. Livesey usually devoted his Sunday mornings, whether at home or abroad. As the body of this letter is not only interesting but suggestive, we give a lengthy extract therefrom. Mr. Finch observes:

"Our labours were confined to visiting from forty to fifty families residing on the left side of Preston Street, beginning at Whitechapel. Perhaps we visited about one-fourth part of the street, or rather less, and so appalling were the scenes of wretchedness we witnessed that Mr. Livesey, who has visited the dwellings of the poor weavers in different parts of this country, who can earn only from about four to eight shillings per week, declares *he* never saw any among them half so miserable as these we have this day seen in a small portion of one street in the very centre of the second commercial town of the most rich and powerful empire in the world. I think it due to suffering humanity to relate exactly what we saw, without any concealment or exaggeration; those who doubt may easily satisfy themselves by personal inquiries on the spot. My remarks will be upon the houses, rent, furniture, bedding, food, clothing, and employment of the inhabitants of Preston Street. In all the houses we visited, with few exceptions, each single room from eight to eleven feet square, or about that size, is inhabited by one, sometimes two families, in which they both eat, drink, cook, wash, and sleep. These houses are in general in a dilapidated state, with broken doors, mouldering walls tumbling to ruin, broken windows, in some cases no windows at all, and some without fireplaces; some inhabit the dark, damp cellars so low that you cannot stand upright in them, and not unfrequently subject to floods of water; in general, these places are filthy in the extreme. The rents paid for these wretched hovels, scarcely fit for pigs to live in, is from 1s. 6d. to 3s. per week. The landlord, not willing to be troubled with collecting the rents, lets the house to one person, who collects from the rest; thus for a house worth not more than £12 per annum between £40 and £50 is paid to the middle-

man by the sub-tenants; and thus, after the labouring classes have supported every other in society, one out of every six or seven families has to give one-fourth at least of what is left to support another idler from among themselves. The furniture, &c., generally consists of two or three old broken chairs or stools, a common deal table, a few earthenware crocks (half of them broken), a pair of old bedsteads (we scarcely saw one pair worth five shillings), and a bed and bolster made of wrappering and stuffed with straw, no sheets or blankets—a dirty, ragged coverlet was, in general, all the bed-clothes they had. In many cases there were neither bedsteads nor beds of any kind, but women and children were compelled to wrap themselves up in a few rags and lie upon bare boards. The food of these people is as coarse as their furniture and lodgings. We found them dining, as they do in Ireland, upon potatoes with their jackets on. Very few appeared to have a taste of meat, and but little bread. In one small room we found two widows with four children, without bed or furniture, who slept upon a few shavings laid in a corner of the room, with very few rags or bed-clothes to cover them. There was no bread, no potatoes, no food of any kind in the place, except a few fish-gills thrown away in the market, which they had boiled for their dinner. The clothing corresponded. It was all dirt, or rags, or both. Six persons in the forty families, we believe, could not clothe themselves fit to appear in a place of worship; not one individual among them all had been at a place of worship; very few ever attended; and why should they attend? No minister of religion visits any of them from one year's end to another, except in a very few cases, when a Catholic priest is sent for to see one of them on the point of death; and one instance we met with of a clergyman of the Church visiting in similar circumstances. The causes of all these evils we found to be ignorance, want of employment, low wages, and habits of intemperance. Remove these causes and the effects will cease. Ignorance can only be efficiently removed by a national system of education, which shall give to the children of the whole population the best possible training, which shall remove them from these scenes of vice and misery, and feed and clothe as well as instruct them; for since man is altogether the creature of circumstances, it is vain to expect virtue and knowledge to



spring up in the midst of such extreme poverty and degradation. The next cause, want of employment, might be removed from thousands by adopting the rules of the dock labourers' societies, which were calculated, if they had been cherished by the merchants and magistrates, to advance the morals and improve the condition of the whole of that useful body of men; but these societies were looked upon with cold indifference, the petitions of the poor labourers were treated with contempt, the work was withheld, and the societies are now broken up. A committee of gentlemen, and another of ladies, ought to be formed to provide employment for all those who are out of work. The dock labourers are now in a worse state than ever, if possible; the men are defrauded of their wages and paid at public-houses just as much as when I formed those societies. We met with several instances this morning. As to low wages, I never think of giving less than 3s. per day to a man who can do a day's labour; and I think that man deficient in Christian feeling who gives less, for I am sure no man can support a family in Liverpool honestly and properly unless he receives as much. When we know that the labourers here are not half employed it is the height of cruelty and injustice to render their situation still more miserable by such nefarious means. After all, we found intemperance to have been quite as fruitful a source of misery as any of the others; very few but acknowledged that drinking had been one great means of bringing this poverty upon them; and we had promises from most that they would join our society and avoid this vice in future; and the most drunken are easiest reclaimed. This visit has determined me to devote every Sunday morning to this acceptable service to our great Creator and to endeavour to prevail upon my brother members to form a committee sufficiently large to visit the whole town for the purpose of finding out all the drunkards and inviting them to enter our society and to engage in this God-like cause. With this one reflection I must close for the present. If so much vice and misery is to be found in one-fourth part of one small street, what must be the aggregate amount in the thousand streets, courts, and alleys of the great town of Liverpool? Shame on the town and all its inhabitants if this state be suffered to remain any longer! I am very respectfully the friend of all, JOHN FINCH.

"Sunday morning, December 30th, 1832"  
(*Liverpool Mercury*, January 4, 1833, p. 6).

On the following Sunday—January 6th, 1833—Mr. Finch spent the day in Preston, and accompanied Mr. Livesey in visiting about thirty families, principally weavers, in and near Crown Street, Preston. In a long letter, occupying over a column of the *Mercury*, Mr. Finch gives particulars of this visit "to that part of Preston which is considered the most distressed, and to the class that subsists upon the most scanty means"—from 1½d. to 2½d. per day each individual, including wages and parish relief, to purchase food and clothing; and yet, says Mr. Finch, "I must confirm Mr. Livesey's assertion in my last letter that their situation, miserable as it is, is one of comfort compared with that of the wretched inhabitants of Preston Street, Liverpool." In this letter he gives particulars of the wages, payments, position, and home requisites possessed by these poor weavers, in comparison with those they had visited in Liverpool the previous Sunday, and adds:

"It was unnecessary for us to ask them to join the Temperance Society, all being already good members from necessity, for they have not one penny to spare for drink. We found nearly all the family in every house at home, except that a few children were gone to the Sunday-school. Some of the men were assisting in domestic affairs, others attending to the children, or reading while the wives were doing these things. Weavers who wish for any degree of comfort are compelled to spend Sunday in this manner, for both parents and children work all the hours that are given during six days, and therefore, if cleaning is to be done at all, it must be done on the seventh" (*Liverpool Mercury*, January 18, 1833).

The remainder of the letter is devoted to an exposition of the hardships and difficulties of the weavers, and in suggesting such remedies as appeared to him to be calculated to meet the necessities of the case.

In a third letter, bearing date January 21, 1833, Mr. Finch states the result of an organized system of visitation carried out on Sunday mornings by himself and a band of eight young men. In this letter he gives several pleasing instances of reformation in those who signed the pledge on their first visit. On Sunday, January 13, 1833, Mr. Finch and a member of the Society of Friends visited the dock labourers residing in Crosby Street, and

reports that the drunkenness of the labourers was—

“Their misfortune more than their fault, as it arises principally from the vile practice of paying their wages late on the Saturday evening at public-houses. Every man is expected to spend something at the house; and the men are frequently kept waiting there for their money many hours in order to induce them to drink. The consequence is that very often a quarter, and sometimes half, their earnings are wasted in drink. The poor fellows go home intoxicated, and their families starve. Unless dock labourers give encouragement to the house, as it is called, they have little chance of getting work at all.”

Mr. Finch then goes on to show, by figures, how the poor labourers were wronged by the middlemen termed “lumpers,” and in a post-script says:

“I would just remark that we continue our Sunday morning visits with the most pleasing success. We find nearly all that joined us on our first call going on well. The pledge has been kept, and the consequence is, that the condition of our new members is improving.”

He concludes this long and interesting letter by the announcement of a meeting of the visitors being held every Sunday afternoon at 3:30 in the Temperance Coffee-house, Greenland Street, to which assistant workers were cordially invited (*Liverpool Temperance History*, p. 13).

These two leaders in the movement, one in Liverpool and the other in Preston, were no mere theorists, but honest, practical workers, ardent lovers of mankind—men of broad sympathies and large hearts, and they took the right course to enable them to gain the esteem and win the confidence of the very poorest and most degraded. Therefore they were listened to with eager attention, and were instrumental in bringing large numbers into the temperance ranks.

This house-to-house visitation, systematically carried on by the pioneers of temperance throughout the whole of Lancashire, undoubtedly had a powerful effect upon the minds of the earuest workers, and was the means of convincing them of the absurdity of trying to reclaim the masses by getting them to abstain from ardent spirits only. They soon saw that Swindlehurst, Broadbelt, and King were right in saying that if any lasting good was to be accomplished it must be by

total and entire abstinence from all kinds of intoxicating liquors. Their subsequent action in this matter seems to make this a self-evident fact, but they had to proceed, as they thought, very cautiously, inasmuch as they had a number of very powerful obstacles to contend with, viz. habit, custom, popular prejudice in favour of alcoholic liquors, backed by medical authority, and legal protection or license. As already stated, parliament had passed the Beer Bill, “To encourage sobriety and give facilities for the common sale of ‘good, sound, nutritious ale,’” &c., and thus intensified the evil. Statesmen and others had to be convinced of the folly and mischief this act had wrought, and it took many years of hard and anxious toil to create anything like an impression upon the minds of these people. Writers and editors of newspapers were deluded with the idea that fermented liquors were beneficial and necessary, and they took every opportunity to advocate the use of beer, porter, wine, &c., as substitutes for the “vile compounds” sold as spirituous liquors.

The editor of the *Liverpool Mercury* often wrote after this fashion during the years 1830, 1831, and 1832. In January, 1832, in noticing a communication from an anonymous correspondent on temperance societies and the new beer-shops, he remarks as follows:—

“We also think the reduction of the beer duties a boon to the public, and the beer-houses are not generally, in our opinion, such sinks of iniquity as our correspondent describes them to be, though there are no doubt many abuses under the system, as there are, and must be, in every other.”

Writing again (October, 1833, p. 318) he says:—

“The great vice of the people is the drinking of raw spirits, or vile compounds, which, without intending anything like a pun, may very truly be said to be an *unmixed* evil. A pint of sound ale or porter may do a man no harm, and there are some men who work hard, who require something of the sort, for he must be indeed an ultra-advocate of temperance who would refuse to the toiling and sweating porter, who will carry a heavy load for miles on his shoulder, a draught of what in his own phraseology is termed ‘heavy wet.’ Surely it is much better that he should have a moderate allowance of that beverage than indulge in the too prevailing and per-



nieious taste for raw drams, or, as it is termed in the slang dictionary, 'a flash of lightning.'"

A postscript adds:—

"Since we wrote the preeeding paragraph we have seen a passage from the well-known works of Dr. Paris, in which the author recommends a moderate use of good ale."

In this postscript the editor adopted the common practice of backing up his opinion by medical authority; but this same Dr. Paris also declared that "water is the best drink, and salt the best sauce."

The formidable opposition thus briefly indicated, with the additional weight of the wealth, political power, and social influence of the liquor makers and vendors, rendered it very difficult for a few comparatively humble and obscure men to gain the public ear in favour of an unpopular and unpalatable doctrine; but the pioneers of the temperance movement, not only in Lancashire, but throughout the country, were men who, being "fully persuaded in their own minds," satisfied that they were right, and the cause that of God and humanity, had determined to push ahead despite every obstacle. The success of the moderation societies with their peculiar facilities and lofty patronage was at first deemed something wonderful; for in February, 1833, it was reported that there were twenty-six societies in Lancashire, with a total membership of 13,270, or over one-third of the total for England, which was 38,000 (*Liverpool Mercury*, 1833).

A plan adopted by the Lancashire temperance reformers, of holding of experience meetings, and thus utilizing the talents of the working men and preparing them to become public exponents of the principles they had espoused and profited by, was admirably calculated to make the meetings interesting and profitable, and at the same time bind the reformed drunkards more firmly to their principles. The very fact that some of the reformed drunkards took the platform and told their own "unvarnished tale" drew large numbers of their work-mates and "old pot companions" to the meetings, where incontrovertible facts were more truthfully than eloquently or elegantly told, perhaps, yet, coming from the heart, they went direct to the hearts and consciences of the people, and led many of them to determine to "go and do likewise." These practical demonstrations of the saving, transforming power of

abstinence made, and will still make, more converts amongst the working-classes than finely rounded periods, lofty flights of imagination, logical, scientific, or eloquent speeches ever can do. Furthermore, the very fact that a man has stood up in public and declared that he has adopted, and is practising, certain principles, has a tendency to bind him still firmer thereto. Not only is he fully committed to these principles, but he becomes known amongst his fellows as a public advocate thereof, and from henceforth he has a new incentive to action and perseverance therein. His character and reputation are at stake, as well as the principles of the society, hence the necessity for more watchfulness on his part. Those societies which make their members feel that they have a share in the work, and are expected to be ready at any time "to give a reason for the hope within them," are, as a rule, the most popular and successful.

One more important feature in the early efforts of the Lancashire temperance reformers was the persistent efforts of the committees to exclude party politics and sectarian religion. They kept the doors of the societies open to all irrespective of creed, sect, party, or nationality, and looked upon every victim of drink as a man and a brother worthy of the effort to reclaim and save; hence their remarkable success. Not only so, but by the formation of youths' societies they wisely sought to "prevent others from falling," as well as save those who had already fallen. And lastly, they worked systematically—weekly meetings, house-to-house visitation, small weekly contributions to the funds, tract distribution, &c., were deemed essential to the proper working of the societies. The following extracts will be confirmatory evidence on these points:—

In giving to the *Preston Temperance Advocate* (December, 1833) a report of a week's tour, Mr. Henry Anderton, the Preston poet and orator, says: "Where the meetings recur less frequently than weekly, where none but privileged and educated persons are permitted to speak, and where ale is preached as a nutritious beverage, or, at least, as a necessary evil, the societies in these places are languid and dying, or dead; and, on the contrary, where meetings are held weekly, where uneducated reformed drunkards have full liberty to tell their round unvarnished tale, and where abstinence, unqualified abstinence, is held forth as the only safeguard of those

who are reclaimed, those societies are progressing with a glorious rapidity."

Under the heading of "The Temperance Cause in Preston," the *Moral Reformer*, vol. ii. p. 209, has the following:—

"No institution in this town ever progressed with the same rapidity, or carried along with it the same decisive marks of real improvement, as the Preston Temperance Society. Its influence and operations excite uncommon attention, and various circles feel its good effects. Truth is written upon its forehead, its bosom glows with charity, and its feet are swift to search out and save from ruin the miserable and the vile. Unaffected either by politics or party notions in religion, the members unite cordially together to promote sobriety and temperance. Great names were sought after to sanction it, and influential men, as they are called, to form the committee; but under such auspices, ere now it would have been extinct; a considerable number of respectable working men, including several reformed drunkards, were added to the committee, and by their zealous, indefatigable efforts, few, if any, of the societies in Lancashire, I believe, are going on with the same prosperity. The weekly meetings are crowded to excess; the speeches, mostly from the operatives themselves, are affecting and powerful; and as a proof I may mention that, at the last weekly meeting, no fewer than seventy-three subscribed the pledge. Several thousands of tracts have been ordered; the town is divided into twenty-eight districts, and a captain is appointed to circulate tracts and to superintend each district. I could fill the whole of this number with detailing the statements and confessions of reformed drunkards, which have been delivered in a manner calculated to delight every man who feels for the good of his species. In this respect I believe we go beyond what most other societies have marked out as the course of operation; they seem to think that the conversion of old and hardened drinkers is hopeless, and, therefore, trust more in the efficacy of *preserving the temperate*, in order to secure a better race of men for the next generation. We are not so passive, nor so distant in our prospects; the number of reformed drunkards, the most notorious in the town, who now do honour, by their consistent conduct, to our society, are a sufficient assurance that, with appropriate efforts, and with the blessing of God, the chief

of drunkards may be reclaimed. It is true we have had some that have relapsed; and it would be strange, out of so many, if this were not the case; but they are not abandoned, they are visited by those who speak to them with charity and kindness, and whose efforts, I believe, in no instance have yet been known to fail in restoring them. They are not upbraided, but counselled to steadfastness, and warned to keep from temptation. In every case it has been the 'first glass' to which they could trace their fall, and often to the misguided entreaties of a friend; but the result has generally been, that, seeing the danger, they have now resolved *never to taste either ale or spirits.*"

Mr. John Fiuch's introduction to his *Portraiture and History of the Temperance Movements* (1836) gives so graphic a description of the *modus operandi* and guiding principles of the Liverpool societies, that we are tempted to give a lengthy extract therefrom. He says:

"I write for two purposes. First, to remove false impressions, errors, and prejudices; second, to procure personal exertion and pecuniary aid in carrying on these two great and good institutions.

"We believe that there are thousands not yet prepared to join us, who approve of our proceedings and are willing to give us countenance and support. Our expenses consist in the rent, lighting, and cleaning of our meeting-rooms, printing notices, advertising, placards, &c., travelling expenses of our missionaries when they go to places unresorted, and where there are no societies, and where the people are poor; the travelling expenses of missionaries which visit us from other places, and temperance books and tracts for gratuitous distribution. Our advocates being nearly all working men, most of them reformed drunkards, cost us nothing; freely they have received, and they freely give.

"I believe we have in Liverpool alone not less than 200 men and youths, and a considerable number of females—not many of them learned, noble, and mighty, it is true, but capable of addressing a public audience in a useful and effective manner—most willing and anxious to labour gratuitously, not one-third of whom, for want of places to meet in, have at present an opportunity of speaking.

"Persons joining the society in connection with the British Association for the Promotion of Temperance are not required to pay one



farthing as a condition of membership; all contributions to our funds are perfectly voluntary; all that is required is that they sign their name to, and faithfully keep, the following pledge:—‘I do voluntarily promise that I will abstain altogether from the use of ale, porter, cider, wine, and spirituous liquors, and all other intoxicating articles, except as medicines, or in a religious ordinance; that I will not give nor offer them to others, and that I will discountenance all the causes and practices of intemperance.’

“In our society we pay no deference to rank or station; all our members are equal, and we have no privates, no drones; all must labour. All are kings and priests unto God, and he is greatest among us who reforms most drunkards, and is most willing to be least of all and servant of all.

“Any individual on signing the pledge becomes at once a member, with all its privileges, of attending society meetings, speaking, voting, and eligibility to office, without any charge whatever; and members wishing to leave the society can do so at any time by first informing the secretary, committee, or other officer, and lose nothing by leaving it, because they paid nothing whilst in it. All the time they continue with us, our members gain in health, strength, peace of mind, pocket, character, prospects in this world, and hope in the next; they gain in every way. Can they be wise, then, that refuse to join such a society, the terms of ingress and egress being so easy? We consider it in the highest degree disgraceful and dishonourable for any member to break the pledge. The pledge once broken the individual is by that act self-expelled, and cannot be a member till it is signed again, and if the delinquency be clearly proved, the society claims the right to read such member out of the society by name at a public meeting. The discipline we recommend in such cases is this—If a member hears that a brother has broken his pledge, he first tells him of it kindly, by himself alone, and if he finds the report true, persuades him to sign again privately, and there it ends. If he refuse to hear him, he takes with him one or two more to persuade him; if he will not hear them it is told to the committee, who send a deputation; and should this be ineffectual, such member may be read out of the society at a public meeting; but even then we do not give him up, but still try to bring him in, though

he should offend seven times seven. We love our brother; we consider all mankind brethren, and are not willing that any should perish, but that all should repent, reform, and live.

“We attack the monster vice of our country, the source of all our crimes. We bring glad tidings of great joy, which shall be for all people who love strong drink. To the thief we say: ‘Go, restore what you have robbed; steal no more, and provide things honest in the sight of all men.’ To the prostitute: ‘Go and sin no more, lest a worse thing come upon thee;’ and to the hardened and profane: ‘Fear Him who can kill both body and soul.’ Come to us, then, all ye that are weary of a life of intemperance, and heavy laden with sorrow, poverty, disease, and crime, and the love of strong drink, and God will give you rest. Take our yoke of total abstinence upon you, and learn of us to go about doing good, and ye shall find rest unto your souls, for we can testify from sweet experience that the yoke is easy and the burden light. A new commandment has Christ given unto us, that we love one another, as He loved us when He laid down His life for us. If we love Christ we must keep His commandments, and this is the only way we have of proving ourselves to be His, for He says: ‘By this shall all men know that ye are My disciples, that ye love one another.’ Away, then, with the canting nonsense of these sectarian bigots, who charge us with substituting temperance for the Gospel of Christ. Was not the Apostle Paul preaching about temperance and the judgment to come? Does not pure and undefiled religion consist in visiting the fatherless and widow in their affliction, and keeping ourselves unspotted from the world? And has not the grace of God which bringeth salvation appeared unto all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and piously in the world, looking for a glorious hope? The blessing of God attends our labours of love; millions have found the standard of the cross. Go, teetotaller, again, therefore, and tell the modern Pharisees the things that they may see and hear, ‘the blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised to life, and the poor have this gospel, these glad tidings, preached unto them;’ and if this be not Christ, where are we to look for another? Females, you are all love, join our society, for we are a band of brothers! Chris-

tians, join our society, for it is based in love! Deists and Atheists, if you are guided by reason, join us, for abstinence from drunkard's drinks is most consistent with the laws of nature and the constitution of man.

"I hear you say it is a good cause, and how can you best promote it? First, by joining our society; and, if not, second, we want many more places to hold our meetings in, free of charge to us; let those who have influence procure for us school-rooms, chapels, &c., in every part of the town, and pay for them if necessary; we want now twenty such places at least; third, make us presents of temperance books and tracts; fourth, give us a little money, and pay it into Mr. Hope's bank, or to Mr. John Cropper, or myself; fifth, provide places for intellectual improvement and rational amusements for the people.

"If you give liberally, this greatest and best reform will go on with rapidity; if you refuse to give, answer to God for your conduct, for we are one and all determined, whether you give or do not give, that we will never cease our exertions till he have driven both drunkenness and the drinking system altogether from our land."

This lengthy extract gives not only Mr. Finch's *Portraiture of Teetotalism*, but also gives the reader a clear insight into the personal character, views, and aims of Mr. Finch himself, clearly proving that he was not a man of *only one idea*, nor yet the irreligious person some have represented him to be. Here he sets forth the truest philanthropy, the noblest patriotism, aye, true "gospel temperance" in its highest, broadest, and most Godlike sense, "loving one another, even as Christ loved us." Assured of the righteousness of his cause, he appeals with simple faith for the aid needed to carry on the work. Not only so, but he was sagacious enough to perceive, and to declare his conviction, that the traffic in strong drink is inimical to the moral, social, and religious well-being of the community, and therefore ought to be prohibited, or, as he expressed it, "driven altogether from the land."

Mr. Joseph Livesey of Preston, being a self-taught man, and one who had risen from the humble position of a handloom weaver, knew the value and power of the press, and at a very early period attempted to make this power subservient to the interest and progress of the temperance movement.

Prior to the formation of the Preston society he had introduced the question to the public through the pages of his *Moral Reformer*, and in 1833 set apart a portion of its pages every month for temperance purposes under the heading of "The Temperance Advocate." In 1834 he published the first paper devoted to the total abstinence movement, which was entitled the *Preston Temperance Advocate*. This he conducted until the end of 1837, when it was transferred to the British Temperance Association.

Up to the autumn of 1833 "the new doctrine," as the advocates of moderation termed it, was known as "total abstinence," but now it was to bear a new and somewhat novel name.

Many attempts have been made to explain the origin and meaning of the word "teetotal," now generally understood to express and imply total, or entire, abstinence from all kinds of intoxicating liquors. Messrs. Livesey and Teare agree in ascribing the first application of the word to the principles of total abstinence from intoxicating liquors to Richard Turner, one of the early converts, and a zealous, though humble and illiterate, advocate. In the month of September, 1833, Richard, or as he was more familiarly called "Dickey," was speaking at a meeting in the Cockpit at Preston, when, in his own peculiar style, he gave expression to the following words: "I'll have nowt to do wi' this moderation, botheration pledge; I'll be reet down out and out tee-te-total for ever and ever." "Well done, Dickey!" exclaimed Mr. Livesey, "that shall be the name of our pledge," and the idea was adopted.

RICHARD TURNER was a native of Bilsborough, about eight miles from Preston, and was born on the 25th of July, 1790. When young his parents removed to Preston, and at an early age Richard was sent to work at a cotton factory. He afterwards learned to be a plasterer, and subsequently became a hawker of fish. On 11th of October, 1832, whilst in a state of intoxication, he found his way into St. Peter's school-room, where a temperance meeting was being held, and where he went anticipating a little fun. Being strongly urged by Thomas Swindlehurst and Joseph Dearden, he signed the total abstinence pledge. He was described as a man of about five feet four inches in height, with a dark, ruddy complexion and an earnest gaze, and a full-length portrait of him, engraved by Mr.



Edward Finch, appeared in the *Preston Temperance Advocate* for 1836. He was somewhat eccentric in his manner, and created roars of laughter by his odd sayings and doings. He was, however, a good worker in the cause, and in those days that was a qualification which covered a multitude of defects. Richard never considered it possible to do too much, and he was not fastidious, but ready to do anything to serve the cause. At the sound of his rattle the people flocked into the meetings. In 1846 he undertook a mission to the south on his own account, and preached teetotalism from place to place till he reached London, where he attended the World's Temperance Convention. On the 27th of October, 1846, he broke a blood-vessel during a severe fit of coughing, and died about eighteen hours afterwards. He remained true to the pledge to the last moment, and was interred in St. Peter's churchyard, Preston, about 400 teetotallers and others attending his funeral. The following inscription was placed over his grave: "Beneath this stone are deposited the remains of Richard Turner, author of the word 'teetotal' as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged 56 years."

Mr. Livesey gives the following as an illustration of Richard Turner's speeches: "I have need to speak well of the glorious cause of temperance for the good it has done for me. I was a trouble to my parents, for I believe I was the worst lad that ever was born of a man. (Roars of laughter.) You must not expect much from me, because my education was at the ale bench. When I go through the streets on a Sunday it does my soul good to see so many reformed drunkards well dressed and going to their places of worship. What fools you are to cover the landlord's table, while you yourselves must live on potatoes and salt, and your children barefooted and bareheaded, your coats out of your elbows, and your trousers out at your knees, as mine used to be! I used to call the temperance people fools, but after attending a meeting at the Moss school I found I was the fool, and they were the wise men. If they have got so much good, why may not I too? They invited me to come up and sign. I went up to the table. They asked me how long I would sign for. I said a fortnight, for I thought it was as long as I could keep it. I signed the moderation

pledge, but that would not do. Afterwards I signed the teetotal, and, bless God! I have kept it, and am strong and hearty, can do my work better than ever I could, and am determined to go about preaching temperance as long as I live."

Mr. Livcsey, who knew Turner intimately, assures us that it was a mistake to suppose, as some persons have done, that Dickey Turner was a stammerer, for such he was not. "The truth is," says Mr. Livesey (*Reminiscences*, p. 8), "that Dickey was never at a loss for a word; if a suitable one was not at his tongue end, he coined a new one." Dr. F. R. Lees denies the assumption that this word was from Dickey Turner's mint, and says (*Temperance Text-book*, 1871, p. 12): "It is quite true that the word 'teetotal' was certainly *applied* by 'Dickey Turner,' one of the reformed drunkards of Preston, to express total abstinence, that is, abstinence complete and without compromise; but it is a 'vulgar error' to suppose that he either invented the word or stuttered it forth. The term has been in common use in Ireland and in Lancashire these hundred years, and was familiar to the writer when a lad in that county above forty years ago. It can be found in the literature of England long prior to the Preston movement in application to various things. Banim, the Irish novelist, employs it, Maginn, in 'Maga,' uses it, and De Quincey, also a master of English, who probably acquired it in Lancashire, amidst the idioms of which county he spent his early years. Richard Turner used the word because it had an established meaning. It was one of those designations to which children and uneducated persons were apt to give spontaneous expression; and because it fell in with popular usage and feeling, Mr. Livesey wisely, or unwisely, adopted it as the name of the new society."

This view of Dr. Lees' is more than confirmed; it was anticipated by the editor of the *Star of Temperance* (Manchester, 1835, p. 85), who declared that teetotal was a Lancashire provincialism long prior to the introduction of temperance societies (see also Dr. Grindrod's *Bacchus*, 1839, p. 6).

Imbued with the true spirit of philanthropy, the Lancashire men became missionaries of the movement, and at their own cost, in the midst of much bitter persecution, they went from town to town, and village to village, throughout the length and breadth of Lan-

Lancashire, Cheshire, Yorkshire, &c., telling the deluded slaves of Bacchus that they had found out a sure and certain remedy for drunkenness, an infallible method of removing the cruel chains that bound them.

On Monday morning, July 8th, 1833 (Preston race week), Joseph Livesey, James Teare, Henry Anderton, Thomas Swindlehurst, Randall Swindlehurst (son of the last named), Jonathan Howarth, and George Stead started out from Preston on a temperance missionary tour. They hired a conveyance, and taking with them 9500 tracts and a small white silk flag, on which was inscribed the following comprehensive temperance programme, viz.: "Touch not, taste not, handle not, drink not, buy not, sell not, brew not, distil not any intoxicating liquors," they started out, and visited Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, Stockport, Manchester, and Bolton, besides halting at intermediate villages as they passed through. They had made little preparation in the way of placards or advertisements. Their ordinary method of announcing a meeting was to drive through the streets waving their flag and ringing a bell, James Teare, having a powerful voice, acting as crier, and announcing that a meeting would be held at a given time and place. Thus large crowds of people were gathered together, and the word was faithfully and earnestly delivered. The seed thus scattered by the way took deep root, and falling, in many instances, on good ground, bore fruit, and resulted in the adoption by the temperance societies of total abstinence as the only sure and effective method of teaching and procuring lasting success to the principles of true temperance. Although, as yet, none of the societies had discarded the old moderation pledge, most of the advocates of Preston, Liverpool, Manchester, Bolton, and other towns, pleaded no other doctrine, and in all their missionary efforts their chief aim was the introduction of this new and better principle.

In December, 1833, Mr. Henry Anderton of Preston spent five consecutive nights at Chorley, Bolton, Manchester, Oldham, and Eccles. At the Manchester meeting the Rev. H. Stowell spoke in favour of ale-drinking; and Anderton affirmed that if it had not been for "the disinterested labours of Messrs. Pollard, Wood, Cundy, and a few others of the laity, the society would soon be extinct" (*Preston Temperance Advocate*, 1834).

During the early years of temperance reform in the Preston district none of the advocates were so popular, or so much beloved by the people, as Henry Anderton, "the Preston temperance poet and orator."

HENRY ANDERTON was a native of the same village as Mr. Livesey (Walton-le-Dale), and was born on the 3d of December, 1808. His father and uncle were partners in business as saddlers and harness-makers, and his mother kept a shop and sold garden seeds, confectionery, &c. When only three years of age Henry met with a severe accident, being run over by a loaded cart, but by care and attention he eventually recovered. When very young he was sent to the national school in Walton-le-Dale, but his peculiar manner or temper was not fairly understood, and Mr. Robinson, the master, was baffled by his pupil. From this school Henry was removed to one at Saltwick, and from thence to the care of Mr. Sedgwick of Preston. At an early age he began to exhibit signs of poetic genius, which he had inherited from his maternal grandmother. The discovery of this power made him quite a hero in the village, and all were eager to have some of his productions. He had many friends with whom he corresponded, and this kept him employed writing prose or verse. Like most of the Lancashire people, the inhabitants of Walton-le-Dale were keen politicians, and Henry Anderton soon became deeply interested and wrote numerous political pieces. He was passionately fond of dancing, and for a time attended a dancing-room at one of the inns in Preston. Through his influence a political association, of which he was a member, was much improved in tone and character, and the meetings of the society removed from the public-house. While on a visit to some friends at Eccles, near Manchester, he became a member of the temperance society, and on his return home identified himself with the temperance reformers of Preston. We are informed that "his first appearance as an advocate was the commencement of a style of advocacy which for many years after made the Cockpit at Preston a school for eloquence."<sup>1</sup> Mr. Livesey says: "On the platform he was the favourite, not so much for his serious argument as for his ready wit, his fluency of speech, his power of declamation, and his poetical talent."<sup>2</sup> During the

<sup>1</sup> Grubb's *Memoirs of Henry Anderton*, p. 20.

<sup>2</sup> *Reminiscences*, p. 22.



early days of teetotalism no single man did as much to make the meetings interesting and popular as Henry Anderton, and in his own sphere no man was more useful and acceptable, or so much in demand.

Amongst the early converts to teetotalism in Preston was a man well known as "the little drunken tailor," who afterwards became "the philosopher of the movement." He was a man of no common order, and had native talent, which only needed cultivation to make him a power for good. Mr. Livesey tells us that "from the day that EDWARD GRUBB was snatched from the ranks of the enemy he gave his whole heart and soul to the temperance cause." He joined the Preston men in their first efforts, and by his zeal, ability, and attentive study of the question he earned for himself a very high position in the ranks of temperance advocates. As soon as he realized the fact that he was destined to be a public teacher he determined to acquire an education which would qualify him for the work, and the result was mutually advantageous. As we shall see, he became a powerful advocate, a public debater, and an authority upon the subject. As a public speaker he ranked high, and had a style of his own. Being somewhat erratic he could be wonderfully interesting and instructive, or so philosophical that some of his hearers were lost in the mazes of his long-strung sentences and severely logical arguments. The writer has heard him, when his audiences have sat spell-bound for nearly three hours, apparently magnetized by his eloquence and power, whereas at other times he has appeared to them as a veritable *grub*, unfitted for flights of oratory, and a weariness to listen to. Much depended upon the surroundings, and the state of his mind and body. In private circles he was a great attraction, and especially when he displayed his mesmeric abilities. He was an inveterate smoker, and many amusing stories are told of his devices to indulge in a quiet smoke before going to his meetings.

Amongst those who signed the pledge at the meeting held in Grimshaw Street Chapel, Preston, on the 18th of June, 1832, were John King and Samuel Smalley, both of whom were addicted to drink. They signed the moderation pledge that night, and afterwards that of total abstinence, Mr. King becoming a practical total abstainer from that date.

SAMUEL SMALLEY became a reformed character and a useful member of the society. He was a cotton-spinner by trade. On a stone erected in the Preston graveyard the fact is recorded that "Samuel Smalley died October 24th, 1851, aged seventy years. For the last nineteen years of his life he was a consistent teetotaller, and in every respect his conduct was most exemplary." The same stone records the fact that THOMAS CLITHERO died January 31st, 1855, aged sixty-one years. "For the last twenty-two years of his life he was an active, zealous teetotaller."

The following is a copy of an address which was largely circulated by the Preston society and its advocates, and shows the spirit and earnestness of the early workers in that town, and also enables us to place on record the names of a number of their reformed drunkards:—

#### "TO TIPPLERS, DRUNKARDS, AND BACKSLIDERS.

"Friends,—You are miserable and wretched, both in body, soul, and circumstances. Your families and friends are suffering through your folly. You have no peace here, and can have no peace hereafter; and all this proceeds from the delusive, maddening habit of drinking intoxicating liquors. You are told that these liquors do you good. *It is a falsehood, invented and propagated for the purpose of getting your money.* Judge of the good they have done by the *effects* which they have produced upon *yourselves and others*. Oh! shun the public-house as you would do a plague, and the company of drunkards as you would a gang of robbers.

"Friends,—We were once drunkards, and most of us were in the same wretched condition as yourselves; but being reclaimed we are anxious for you to enjoy the same liberty and blessings which we enjoy. *We are now happy*; our wives are comfortable; our children are provided for; we are better in health, better in circumstances; we have peace of mind; and no tongue can tell the comfort we have enjoyed since we became consistent members of the Temperance Society. Ale and strong drink have slain more than war or pestilence; and while we refuse no kind of food or drink which God hath sent, we *abstain* from all diluted poison, *manufactured* to ruin mankind, and to rob our country of its greatness. *We have seen our delusion; and we*

*now drink neither ale, wine, gin, rum, nor brandy, nor any kind of intoxicating liquor. There is no safety for you nor us but in giving it up entirely. Come forward, then, ye tipplers, drunkards, and backsliders, attend our meetings, and be resolved to cast off the fetters of intemperance; and once and for ever determine to be free!*

John Billington, *weaver*.  
 John Brade, *joiner*.  
 Richard Bray, *fishmonger*.  
 Robert Caton, *spinner*.  
 William Caton, *spinner*.  
 William Gregory, *tailor*.  
 George Gregson, *plasterer*.  
 John Gregson, *mechanic*.  
 William Howarth, *sizer*.  
 Robert Jolly, *sawyer*.  
 William Moss, *mechanic*.  
 Mark Myers, *shoemaker*.

Henry Newton, *mole-catcher*.  
 Thomas Osbaldston, *moulder*.  
 Robert Parker, *moulder*.  
 William Parkinson, *clogger*.  
 Joseph Richardson, *shoemaker*.  
 Richard Rhodes, *weaver*.  
 James Ryan, *spinner*.  
 Richard Shackleton, *spinner*.  
 Samuel Smalley, *spinner*.  
 Joseph Smirk, *moulder*.  
 James Smith, *spinner*.  
 George Stead, *broker*.  
 Thomas Swindlehurst, *roller-maker*.  
 Randal Swindlehurst, *mechanic*.  
 John Thornhill, *cabinetmaker*.  
 Richard Turner, *plasterer*.  
 Joseph Yates, *shopkeeper*.  
 William Yates, *weaver*.

Preston, December 27th, 1833." (Livesey's *Reminiscences*, p. 43.)



## CHAPTER VIII.

### MODERATION *VERSUS* TEETOTALISM. 1832-1836.

*British and Foreign Temperance Herald*—Work of British and Foreign Temperance Society—Simultaneous Meetings—Annual Meeting, 1833—Conference—Annual Meeting, 1834—Life of J. S. Buckingham, Esq., M.P.—His Action in Parliament—Motion for a Select Committee on Intemperance, &c.—Opposition—Great Speech—Triumphant Success—The Committee—Witnesses Examined—Report—Meeting at Sheffield—Liverpool—John Finch's Declaration—Numerical Strength of British and Foreign Temperance Society—Speakers, &c., at Annual Public Meeting, 1834—Results of Sunday Closing in Liverpool, 1834—Bolton Temperance Society and Teetotalism—George Winterton—Joseph Aspinall—The Early Diffusion of Teetotalism—Zeal of Reformed Drunkards—Preston Youths' Total Abstinence Society—One Year Limit Referred to—Mr. J. Livesey's Visit to Birmingham—To Be or Not to Be—Life of Mr. John Cadbury—As an Abstainer—Death—Richard T. Cadbury—James Cadbury—B. H. Cadbury—James Teare, J. Stubbin, E. Grubb, and T. Swindlehurst at Birmingham—A Medical Opponent—Rev. E. Derrington—Work in Manchester by Dr. Grindrod and Others—Oak Street Temperance Festival—John Cassell, the Manchester Carpenter, Signs the Pledge—Whose Convert was he?—Juvenile Temperance Societies—New York—Bristol, &c.—Warrington Total Abstinence Sunday-school Union—Huddersfield Temperance Society—Isaac Baker—Henry Washington—Frederick Schwann—William Pollard, Manchester—Experience as a Teetotaler—Sir Wilfrid Lawson's Spirit Bonfire—Mr. T. Whittaker's Claim Examined—Conclusions Arrived at.

In January, 1832, a monthly journal, entitled *The British and Foreign Temperance Herald*, was commenced, and after the issue of three numbers the full responsibility and proprietorship was assumed by the British and Foreign Temperance Society.

Speaking under the heading of "The Progress of Temperance" in the June number of the *Moral Reformer* (1833, p. 176), Mr. Livesey calls the *Herald* "a meagre publication, got up with very little labour, containing little information, and just covering half a sheet of paper. And a considerable space even of this is occupied by the *unnecessary* publication, *every month*, of the names of the societies and reputed number of their members." He then gives figures to prove that these had been standing for some time, and were obviously much below the truth.

The Rev. George Whitmore Carr, of New Ross, Ireland, and Mr. William Cruickshank, of Dundee, were engaged as agents of the British and Foreign Temperance Society, and by their efforts numerous meetings were held. Some fifty-three branches were established, and a large number of tracts and publications were circulated. Attention had been awakened in the army and navy, several regimental societies were formed, and 401 Greenwich pensioners had given up their grog. On the 22d of May, 1832, one of the largest meetings

of the season was held in Exeter Hall, the Bishop of London in the chair, the speakers being the Bishop of Lichfield; Captain Brenton, R.N.; Rev. Dr. Bennett; Rev. John M'Lean, of Sheffield; the Bishop of Chester; Mr. P. C. Crampton; Rev. J. W. Cunningham (Vicar of Harrow); Lord Henley; and Messrs. Pownall and Broughton, police magistrates.

The following declaration or pledge was adopted at this meeting:—"We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practices of intemperance."

An invitation having been given by the American Temperance Society to hold simultaneous meetings on the 26th of February, 1833, the committee arranged for one at Willis's Rooms, St. James's, over which Lord Henley presided, and addresses were delivered by Mr. J. Wilks, M.P., and several others. Similar meetings were held in other towns, that at Liverpool being held in the Music Hall, Bold Street, which was crowded. The secretary reported that up to that period 3000 persons had enrolled themselves as members in Liverpool. Addresses were delivered by the Revs. James Lister, J. Jones, S. Sanders, C. W. Lawrence, and W. H. Thom; also by Messrs. S. Hope, Frankland and Smith (*Liverpool Mercury*, March 8th, 1833).

The work of the British and Foreign Tem-

perance Society was crippled by the lack of funds, the subscriptions were only scanty in proportion to the work to be done, and the agents were, therefore, only temporarily engaged, the Rev. John Jackson and Mr. Macdonald being agents at this period. Ninety auxiliaries were formed during the year, and over half a million of tracts printed. Mr. Bagster, the publisher, contributed to the funds the sum of £119, 9s. 3d., being the profits on printing the society's tracts and *Herald*. The balance on April 1st, 1833, was £569, 17s. 10d., but this sum was only equal to the liabilities incurred.

On the 21st of May, 1833, the annual meeting was held in Exeter Hall, London, the bishop of the diocese in the chair, and the speakers were Lord Henley, Rev. Dr. F. A. Cox of New York, Joseph John Gurney, the Bishop of Winchester, Revs. J. Clayton, junr., Sanderson Robins, Hugh Stowell, Captain Brenton, Thomas Shillito, and others.

On the 28th of May, 1833, a public meeting was held at the London Tavern, to organize a Maritime Temperance Society, when Sir R. Stopford presided, and urged the importance of the subject. Admiral Sir Jaheel Brenton; Mr. Thomas Chapman, shipowner and underwriter; Charles Saunders, a coalwhipper; Lord De Saumarez; J. S. Capper; James Silk Buckingham, and others, addressed the meeting.

In November, 1833, a Metropolitan Conference was held in Aldine Chambers, when the Rev. S. Robins presided, and addresses were delivered by the Hon. and Rev. Baptist Noel, Rev. Dr. F. A. Cox, Rev. Thomas James, Mr. H. Pownall, and others. In January, 1834, the committee of the British and Foreign Temperance Society issued the first number of the *British and Foreign Temperance Advocate* (24 pp. 12mo, price 2d.) as a supplement to the *Herald*, but these publications could be had either separately or together.

In connection with the anniversary of the society, held in May, 1834, a conference of delegates and friends from various societies in England and Ireland was held in Exeter Hall, May 19th, 1834, over which Professor Edgar presided, and a number of resolutions were adopted recommending the establishment of temperance societies in manufactories, &c., female temperance societies, and means for instructing the young, and other matters of interest. On the following day, May 20th, 1834, the annual meeting of the society was

held in Exeter Hall, over which the Bishop of Winchester presided, and amongst the speakers were the Bishop of Gloucester, Rev. Dr. F. A. Cox, Mr. George Thompson, the great friend of the negro slave, and a popular advocate for the repeal of the corn-laws, Mr. James Silk Buckingham, M.P., Sir George Strickland, M.P., Mr. John Poynder, and the Rev. John Angell James, the popular Congregational minister. It was usual on these occasions to make a collection in aid of the funds, and at this meeting the sum of £102, 4s. 8d. was collected.

At this stage a very important effort was made by a gentleman, who, from the beginning, took a deep interest in, and was earnestly solicitous for the success of the temperance movement. Few men of this period are more deserving of special notice than the late James Silk Buckingham, M.P. As his career is full of lessons of instruction to young and old, the reader will not regret the introduction of a brief sketch of the life and labours of one so "worthy to be had in remembrance."

JAMES SILK BUCKINGHAM was born at Flushing, near Falmouth, August 25th, 1786. In early life he became a sailor, and when only in his tenth year was a prisoner of war, and had to march with his fellow-prisoners and shipmates through a considerable portion of Spain and Portugal, from Corunna, by Santiago di Compostella, Vigo, Oporto, Coimbra, and Santarem to Lisbon. From his autobiography we learn that in the course of this long and weary march, barefoot and amidst great suffering and privation, though wine and spirits were almost as abundant as water, they did not see a drunken Spaniard or Portuguese; but wherever they halted some of his own countrymen were sure to get drunk, and the result was insubordination, fighting, sickness, accidents, and troubles of all kinds, from which the sober foreigners were free, and that in all his subsequent experience as an officer and commander at sea, in every quarter of the globe, drink was the chief cause, in many instances, of shipwrecks, fires, collisions, &c., by which many lives were lost. He afterwards travelled extensively by land through Africa and Asia, and, seeing the sobriety of the people as compared with his own nation, he was led to abstain himself, and to do all he could to induce others to follow his example. His career was a remarkable one. He had commanded merchant vessels, become



personally known to Mehemet Ali of Egypt, explored Upper Egypt, been plundered in the desert, surveyed the Red Sea, and visited Bombay on a commercial mission; returned to Bombay as Mehemet Ali's envoy after a twelvemonth's journey through the most celebrated countries of the East; took the command of a frigate of the Imaum of Muscat, but soon resigned it at great loss rather than countenance the slave-trade. He settled in Calcutta in 1818, and published the *Calcutta Journal*, which realized a net profit of £8000 per annum for three years; was expelled from India (an act of the grossest tyranny, unanimously condemned by a select committee of the House of Commons in 1834). In London he established and edited the *Oriental Herald* from 1824 to 1829; conducted the *Sphynx* (1827-28) and the *Athenæum* (1828-29); lectured through the United Kingdom on the East India Company's affairs and his oriental travels, and was returned to parliament for Sheffield at the first general election after the passing of the Reform Bill in 1832, without soliciting a single vote or being subject to any expense.

Mr. Buckingham made it one of the conditions of his election that he should have an early opportunity of calling the attention of parliament to the prevalence and prevention of intemperance. During the session of 1833 he did not say much, but on the 16th of May, 1834, on the second reading of Sir Edward Knatchbull's Bill for the Amendment of the Beer Act, he delivered a very powerful address in its favour, in the course of which he said: "If this were a question between the monopoly of the brewers and a free trade in beer, I should not hesitate to give my entire support to the latter. If it were a question between the sale of ardent spirits and the consumption of malt liquors, I should also give a preference to the last, as being the least noxious of the two. But it is a question between public convenience and public morality, and I cannot, therefore, for a moment hesitate as to which I should give my support."

He contended that drinking beer on the premises was the means of drawing husbands and fathers from their families and wasting the domestic resources; and that he was right the experience of years has too plainly demonstrated. In continuation of his address he observed: "I was somewhat amused by the sensation of surprise created by the observation of the honourable baronet, one of the

members for Yorkshire (Sir George Strickland), when he asserted that he did not think fermented drinks of any kind at all necessary for health or comfort. It was a bold assertion, no doubt, to make in a country where beer seems to be held as one of the indispensable necessities of life, where even the domestic servants seem to think that if the beer barrel is exhausted nature cannot be sustained unless it be speedily replenished. But it has been my lot to reside for many years in countries where millions of people exist, who neither use, nor are even acquainted with, the existence of any fermented drinks whatever, yet who for personal beauty, vigour, strength, health, and activity, far surpass the drunken portion of the population of our own country."

In accordance with a notice he had given in February, 1834, Mr. Buckingham moved (June 3rd, 1834): "That a select committee be appointed to inquire into the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil."

The prospect of success was far from encouraging, and a deputation of temperance friends from Belfast endeavoured to persuade Mr. Buckingham to postpone his motion to avoid defeat. This he courteously but firmly declined to do, and the result of his determined and persistent efforts proves that, dark as the prospect seems to be, sometimes the way is opened to those who persevere in a good cause.

On the previous day, June 2nd, 1834, a deputation of friends of temperance reform waited upon the chancellor of the exchequer (Lord Althorpe), who was leader of the House of Commons, to try to induce him to use his influence with the government to hold at least a neutral position; but no, the chancellor was inflexible, and expressed his opinion that Mr. Buckingham had "a bee in his bonnet," and would fail to find a seconder for his motion. Mr. Buckingham went down to the house "prepared for a very signal defeat." "Still," said he, "I felt it my duty to persevere. On rising at the call of the speaker, an audible titter ran round both sides of the house; but the smiles of incredulity and looks of impatience and pity that the time of the house should be wasted on such frivolities

were certainly more marked and predominant among the Liberals, with whom I sat, than among the Tories, or Opposition party. Many left the house, unwilling to be 'bored' with what they neither wished nor cared to understand. Of these, I afterwards learned, many had come down on purpose to vote against the motion, and had intimated their intention so to do; but after hearing some of the facts stated in the course of the speech, they could not conscientiously oppose all inquiry, and yet could not remain to support it; so that gradually the members diminished to little more than half of those present at the beginning. Of those who did remain, however, the majority, though hostile or indifferent at the commencement, were so impressed with the importance of the evil sought to be investigated as to vote in its favour" (Buckingham's *History and Progress of the Temperance Reform*, p. 26).

Mr. Buckingham's speech was of great length, full of facts, arguments, illustrations, statistics, and suggestions; indeed, of such force and power as to claim the praise of being one of the few parliamentary speeches that have made a batch of converts sufficient to turn the tide of a division.

Sir George Strickland, Bart., M.P. for the West Riding of Yorkshire, seconded the motion, which was supported by Mr. Joseph Pease, Sir Harry Verney, Mr. Joseph Brotherton, Mr. (afterwards Sir) Edward Baines, Mr. H. Hughes, Mr. Cayley, and Colonel Williams; while Lord Althorpe, Mr. Robinson, and others opposed it. On a division the ayes were 63, the noes 31, being a majority of 32 in favour of the motion. Mr. Buckingham nominated an influential committee, and as the elected chairman gave the utmost attention to its efficiency. The following were the names of the members of this committee:—

James Silk Buckingham, Sheffield, chairman.  
 Lord Althorpe, Chancellor of the Exchequer.  
 Sir Robert Peel, Bart., Tamworth.  
 Alexander Baring, Hampshire.  
 Colonel Williams, Ashton.  
 Sir George Sinclair, Bart., Caithness.  
 Emerson Tennant, Belfast.  
 Phillip Howard, Carlisle.  
 Sir G. Strickland, Bart., Yorkshire.  
 Joseph Brotherton, Salford.  
 Sir R. Bateson, Bart., Londonderry.  
 J. P. Plumptre, Kent.  
 Henry Halford, Leicestershire.

Admiral Fleming, Greenwich.  
 Daniel Gaskell, Wakefield.  
 Sir E. Knatchbull, Bart., Kent.  
 W. F. Finn, Kilkenny.  
 J. H. Lloyd, Stockport.  
 Benjamin Hawes, Lambeth.  
 Mr. Alderman Wood, London.  
 Mr. Serjeant Lefroy, Dublin.  
 J. Ewing, Glasgow.  
 Lord Sandon, Liverpool.  
 Mark Phillips, Manchester.  
 Sir Charles Burrell, Bart., Sussex.  
 Andrew Johnston, Cupar, Scotland.  
 John Fenton, Rochdale.  
 Hall Dare, Essex.  
 Ivan Briscoe, Surrey.  
 Joseph Pease, Durham.  
 Thomas Marsland, Stockport.  
 Edward C. Lister, Bradford.  
 Edward Baines, Leeds.  
 E. Cayley, Yorkshire.  
 Frederick Shaw, Dublin University.  
 B. L. Lester, Poole.  
 Sir J. Maxwell, Bart., Lanarkshire.  
 Sir Andrew Agnew, Bart., Wigton.

This committee sat from June 9th to July 28th inclusive, and examined witnesses, comprising men of various ranks, professions, and localities, so that their experience was gathered over an extensive range of country and occupations, as the following list will show:—

Arnold, Lieutenant, Royal Navy.  
 Bagshaw, Rev. C. F., chaplain of Salford Gaol, Lancaster.  
 Braidley, Benjamin, boroughreeve of Manchester.  
 Brenton, Pelham, captain, Royal Navy, founder of the Refuge for Juveniles.  
 Brook, David, cloth-dresser, Leeds.  
 Brougham, Robert E., police magistrate of London.  
 Campbell, Alexander, sheriff-substitute of Renfrewshire.  
 Capper, Samuel, secretary of the Temperance Society, London.  
 Carr, George Whitmore, founder of the Temperance Society in Ireland.  
 Chadwick, Edwin, secretary to the Poor-law Commissioners.  
 Chambers, Robert Joseph, police magistrate of London.  
 Cheyne, John, doctor of medicine, late physician-general in Ireland.  
 Collins, William, founder of temperance societies in Scotland.  
 Davis, Thomas Hart, captain in the army.  
 Dods, Robert Greig, doctor of medicine in England and India.



- Dunlop, John, author of a work on the *Drinking Usages of England*.
- Ellis, Abraham, working weaver of Spitalfields.
- Ellis, James, M.D., resident physician of the Middlesex Lunatic Asylum.
- Edgar, Rev. John, D.D., founder of the Temperance Society in Belfast.
- Este, Michael Lambton, surgeon to the First Regiment of Life-guards.
- Farre, John R., M.D., practising physician, Charterhouse Square.
- Fearon, H. B., keeper of one of the largest gin-shops in London.
- Finch, John, proprietor and manager of large iron-works at Liverpool.
- Fox, George Townsend, magistrate of the county of Durham.
- Gordon, W., M.D., physician to the London Hospital.
- Gell, John Henry, coroner for Westminster.
- Hartley, Thomas, hon. secretary to the Temperance Society of London.
- Hinton, John, eating-house keeper, London.
- Herepath, Samuel, working hatter, London.
- Livesey, Joseph, founder of the Total Abstinence Society at Preston.
- Lister, Ellis Cunliffe, M.P. for Bradford, extensive manufacturer.
- Moore, Mark, missionary of the London Temperance Society.
- Murray, William, iron and coal master, Glasgow.
- Ousby, Rev. Robert, curate of Kirton-Lindsey, Lincoln.
- Poynder, John, one of the directors of the Middlesex Hospital.
- Place, Francis, one of the leading electors of Westminster.
- Purnell, Charles, dock-master and director of shipping at Liverpool.
- Roberts, Thomas, mahogany broker, London.
- Roberts, Owen Owen, surgeon, Carnarvon, North Wales.
- Rowan, Charles, colonel, and head of the Metropolitan Police.
- Ruell, Rev. David, chaplain of the New Prison, Clerkenwell.
- Simpson, John, insurance-broker, and general agent, London.
- Scoresby, Rev. William, Arctic voyager.
- Stanhope, The Hon. Leicester, colonel in the Indian army.
- Saunders, Charles, working coal-whipper on the River Thames.
- Turner, James, operative dresser of cotton yarn, Manchester.
- Twells, John, Highbury, magistrate of Middlesex.
- White, Robert Guest, army accoutrement maker, Dublin.
- White, W. A. Armstrong, police magistrate of London.
- Wilson, George, grocer, overseer of the poor, Westminster.
- (Buckingham's *Causes and Effects of Drunkenness*, p. 80.)

A very able report was drawn up, under ten headings and in fifty-seven numbered paragraphs, which was agreed to by the committee, and printed among the records by a vote of the House of Commons. The evidence and report were afterwards published in a portable volume of 600 pages, and went through two editions, which were published at barely cost prices. The report was printed separately, and it is estimated that "millions of copies were circulated in Great Britain, the United States of America, &c."

It may be well to add here that Mr. Buckingham had no help in this work from the executive committee of the British and Foreign Temperance Society: they held aloof from any official participation in measures of a legislative character. On the 10th of September, 1834, Mr. Buckingham attended a magnificent temperance meeting at Sheffield, and gave a powerful address. James Montgomery, the poet, presided; and by this meeting the Sheffield society was revived. Mr. Buckingham also addressed large meetings in Hull, Bolton, Birmingham, Manchester, and Liverpool, &c., and thus did immense service to the cause.

He addressed a meeting in the Music Hall, Liverpool, October 15th, 1834, when the room was so crowded that he was induced to hold another meeting on the following evening, which was well attended. Mr. Samuel Hope presided at both meetings, and the following gentlemen took part in the proceedings:—Mr. Frankland, from America; Mr. Robert Guest White, high sheriff of Dublin; Messrs. James Pearson, Charles Smith, and John Finch. In proposing a vote of thanks Mr. John Finch said: "In opening the China trade Mr. Buckingham had rendered greater service to the country than any other man or body of men in England. The reform of drunkenness was of far greater importance than the reform of parliament, and Mr. Buckingham had exerted himself most nobly and zealously in its support. (Applause.) He (Mr. Finch) had formerly been a moderate drinker, but he soon found that the moderation or, rather, bothera-

tion system—(laughter)—would not do. For the last two years he had drank no alcoholic liquors whatever, and he was never better in his life. (Hear.) If this society or any other society meant to do any good it must adopt the principle of total abstinence" (*History of Temperance in Liverpool, &c.*, p. 18).

The *British and Foreign Temperance Herald* for January, 1834, stated that the number of members in England and Wales was 72,176, and in August, 1834, it reported them at 92,223, showing a very large increase.

On the 19th of May, 1835, Exeter Hall was densely crowded on the occasion of the annual meeting of the British and Foreign Temperance Society. The Bishop of London presided, and in a speech of much ability declared, in plain and distinct terms, his deepened conviction of the importance of the society's labours, and the obligations imposed on all those who profess and call themselves Christians—to promote the interests of such an institution. The report stated that "more than half a million of tracts had been printed in London alone during the year, and that the total number printed since the establishment of the society was 3,832,800, and 782 medical men had signed certificates against the use of distilled spirits." The meeting was addressed by Mr. P. H. Fleetwood, M.P.; the Hon. and Rev. Baptist Noel; Rev. Dr. Cadman; Rev. Dr. Humphries, of America; and the Rev. John Williams, the Polynesian missionary.

In the autumn of 1834 the mayor and magistrates of Liverpool passed a new bye-law prohibiting the opening of public-houses on Sunday until after one o'clock, with a view to the prevention of the scenes of drunkenness, which had become very prevalent during the hours of divine service. The beneficial results of this regulation, which the local authorities at that time had power to enforce, was manifested in the diminution of the number of prisoners brought before the bench on Monday morning. "The number of prisoners brought before the sitting magistrates on Mondays usually varied from 120 to 130. Yesterday the number was only eighty, and, singularly enough, there was not one prisoner booked between the hours of three o'clock on Sunday morning and three o'clock on Sunday evening" (*Liverpool Times*, Nov. 25th, 1834).

Colonel Williams, writing to Lord Skelmersdale shortly after this bye-law was passed, said: "I understand that the late limitation

of hours in Liverpool on Sundays has had the effect of leaving the bridewell without tenants on Mondays" (*Preston Temperance Advocate*, January, 1835).

At Bolton, Lancashire, an anti-spirit society had been in operation since July, 1832, but it made comparatively little progress until the fire was infused by a visit from the Preston men. A meeting was held on Saturday, July 15th, 1833, at which Mr. Livesey attended. On the day following—Sunday—Mr. Livesey delivered a lecture in the Independent Methodist Chapel, which was filled. On the Wednesday following another meeting was held, and on Monday, July 22, 1833, a meeting was held in the town-hall, over which Mr. T. Ormond presided, and addresses were delivered by Messrs. J. Livesey, Thomas Swindlehurst, and W. Howarth. At the close of this meeting fifty-five pledges were taken, and the Bolton New Temperance Society was established (*Moral Reformer*, p. 257). The principal founders of this society were Messrs. Thomas Ormond, Thomas Entwistle, John Rothwell, John Wright, Hugh Boyle, Joseph Sowden, and Thomas Bramwell. The meeting-place of the society was the Primitive Methodist Chapel, Newport Street. When Mr. Henry Anderton visited Bolton in December, 1833, he reported thus: "There are two temperance societies in this place; the one under the patronage of the vicar, and the other commonly known as the 'Operative Temperance Society.' Weekly meetings, abstinence, and plain homely speaking are working well for the cause" (*Preston Temperance Advocate*, 1834, p. 20).

Although both pledges were used, this last named society made teetotalism the main object, and at the annual meeting in 1835 the moderation pledge was discarded, the one year limit expunged, and the following pledge adopted:—"I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will neither give nor offer them to others, except as medicine, or in a religious ordinance" (*Preston Temperance Advocate*, 1836, p. 54).

One of those who joined the Bolton society at this period was MR. GEORGE WINTERTON, who signed the total abstinence pledge in 1833, and became an earnest laborious worker, often walking ten or twelve miles to and from meetings. He continued to manifest an active interest in the cause to the very last, and



died on the 10th of February, 1886, at the age of seventy-nine years.

Another laborious worker and friend of the cause was MR. JOSEPH ASPINALL of Daisy Hill, Bolton, who was a total abstainer for over forty years, and a public advocate of the principles for about thirty years. Mr. Aspinall was an able and popular open-air speaker, and took a deep interest in the Band of Hope movement. He died on the 13th of December, 1879, at the age of seventy years.

For Lancashire men to know was to act, and far and near—by preaching and the circulation of tracts, periodicals, and other literature—they spread abroad the evidences of their faith in teetotalism. Opposed as they were by many of the clergy and gentry—who, in connection with the British and Foreign Temperance Society, tried every possible means to prop up the old system of moderation—the advocates of teetotalism persevered and were abundantly successful.

“The common people heard them gladly,” and soon many of the horny-handed sons of toil banded themselves together under the new standard—which was almost universally raised when the Lancashire societies finally abandoned the moderation system. When gentlemen of education, social position, or worldly wealth had the moral courage to come boldly out and identify themselves with this new doctrine, they were joyfully received and honoured; but because the clergyman, doctor, or squire frowned upon or opposed them, did they wring their hands and cry, Gehazi-like, “Alas, master, what shall we do?” Not they! But on they went, resolved to succeed, many of them believing with all their hearts that God and truth were on their side, and that He who was for them was more, *much more*, than all that could be against them. Few are able at this day to thoroughly appreciate the value of Mr. Joseph Livesey’s malt lecture. But that lecture, as delivered by him in those days of darkness and superstition, when men were blinded by prejudice and medical authority, opened the eyes of thousands; and once their faith in beer, ale, &c., was shaken, they made the effort, and found to the joy of their hearts that it *was possible* to free themselves from the slavery of intemperance. With hearts full of gratitude, many who had been victims to drink zealously entered into the movement, and became honorary local agents or missionaries, deeming it an honour

to be permitted to labour in so grand a work; and, in their own simple but thoroughly earnest and effective manner, they proclaimed the wondrous story of the new gospel of salvation from the thralldom of strong drink. Soon the fire spread from town to town, from different centres, until through the efforts of the Lancashire pioneers *teetotal societies* were established at Accrington, Ashton, Blackburn, Bolton, Burnley, Chester, Chorley, Clitheroe, Dewsbury, Eccles, Halifax, Huddersfield, Lancaster, Leigh, Leeds, Lymm, Macclesfield, Nantwich, Oldham, Rochdale, Runcorn, Stockport, St. Helens, Southport, Todmorden, Wigan, &c., in addition to those already enumerated, and from thence to adjoining towns and villages, until, from county to county in the northern part of England it became almost impossible for the advocates of the British and Foreign Temperance Society to hold meetings or obtain subscriptions, the sympathies of the friends of temperance being given to teetotalism.

On the 18th April, 1834, the Preston Youths’ Temperance Society was formed, the following being the pledge adopted:—“I do voluntarily promise that I will abstain, ‘*for one year*,’ from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicine, or in a religious ordinance; and I will endeavour to discountenance the causes and practices of intemperance.”

This pledge was signed on the date named by 101 persons, youths between the ages of fourteen and twenty-five years (Dearden’s *History*, p. 24).

Mr. Joseph Malins, in his *Footprints of Fifty Years*, affirms that the Preston Society, at its anniversary in March, 1834, expunged the “one year” limit from its total abstinence pledge; but he adduces no evidence in proof thereof, and we cannot find any record of such action. Finding that their pledge did not restrict the members from giving and offering to others, the committee decided on the 22d of January, 1834, to summon a meeting to consider the propriety of altering the pledge; and on the 19th of March Mr. Henry Bradley proposed, and Mr. R. Jolley seconded, and it was agreed that the words “neither give nor offer to others” should be added; and at the annual meeting, which was held on the 25th of March, the additional words were added to the pledge (Dearden’s *Brief History*, p. 24).

It is somewhat singular that the Preston Youths' Teetotal Society, established within a month after this anniversary, should contain the above-named amendment (not to give nor offer to others) in their pledge, and also the "one year" limit. The natural inference is, that had the parent society expunged the limit the youths' would have done so likewise. The youths' pledge was a copy of the amended pledge of the parent society, and as it contained the "one year" limit, the fact is evident that both pledges were limited at this period.

Seeing the success of their labours in the district around and about Preston, the teetotallers deemed it advisable to extend their operations, and make an effort to introduce teetotalism into the great centres, Birmingham and London; and accordingly Mr. Livesey was deputed to visit each of these large towns. Arrangements were made for a meeting to be held in the Friends' Meeting House at Birmingham, June 17th, 1834. On his arrival Mr. Livesey was met at the counting-house of Mr. John Cadbury by that gentleman's father, who stated that it had been told him that Mr. Livesey intended to lecture against both wine and beer, and added "if he did so it would ruin the society," and referred somewhat feelingly to his goodwife, who had nearly all her life taken her glass of beer. Mr. Livesey replied that "he could preach no other doctrine, and if the chapel was withheld, as had been intimated, he would make the street his meeting-place." As a proof of his sincerity he went out, and during the dinner-hour addressed a number of working-men in St. Luke's Church-yard. "To be or not to be" was now the question as to the evening meeting in the chapel; but before the hour arrived, the bills having been out and expectation raised, Mr. Livesey was told that he might take his own course. He delivered his lecture, and gave some illustrations on the malt liquor question; and such was the impression made upon Mr. Cadbury himself, that he wrote a letter asking Mr. Livesey to return by way of Birmingham and redeliver his lecture. He did so to a large and enthusiastic audience. From that time the Cadburys became warm and faithful friends of true temperance, and in many ways rendered it essential service.

JOHN CADBURY, son of Richard Tapper Cadbury, the last chairman of the commissioners under the Birmingham Streets Act, was born in 1801. At the age of sixteen he

was apprenticed to Messrs. Broadhead and Cudworth, Briggate, Leeds, to learn the retail tea trade. He commenced business as a tea and coffee dealer in 1824 at 93 Bull Street, Birmingham. A few years afterwards he rented warehouses in Crooked Lane, where he first experimented in the manufacture of cocoa and chocolate. His brother, Mr. B. H. Cadbury, joined him in business for a few years, during which time they received the appointment of chocolate manufacturers to the queen and royal family. In 1861 the business was transferred to Messrs. Richard and George Cadbury, sons of Mr. John Cadbury, and in 1872 the manufacturing operations were removed to the new works at Bourneville, where they have been extended, until they now cover an immense space, and give employment to upwards of 1200 workpeople. In the development of this great undertaking the firm have thoughtfully studied the educational and social advantages and interests of their employes by the provision of schools and institutions that have conferred great benefits upon the locality.

In 1826 Mr. Cadbury married Priscilla A. Dymond, of Exeter, sister of Jonathan Dymond, the author of *Principles of Morality*, of which the late Mr. John Bright was editor. She died early, and in 1832 Mr. Cadbury married Candia Barrow, daughter of George Barrow of Lancaster, a shipowner and foreign merchant. When twenty-eight years of age he was elected a member of the board of commissioners, of which his father was then chairman, and he often himself presided at the meetings of that body. For several years he was chairman of the markets and fairs committee under the commissioners, and it was during his chairmanship of that committee that the handsome bronze fountain was erected in the Market Hall, subsequently removed to Highgate Park.

Mr. Cadbury took a leading part in seeking to remedy the smoke nuisance, and it was largely in consequence of his persevering efforts that the law was passed affecting the emission of smoke from chimneys. He also vigorously condemned the barbarous practice of employing boys in sweeping chimneys, and was the means of inducing Lord Lyttleton to take up that question in the House of Lords, and legislation was at length carried prohibiting the employment of boys in this hazardous and cruel occupation. He also took a lively interest in savings-banks,



in hospitals, and infirmaries, being one of the governors of the Birmingham general hospital for many years, rarely missing the board meetings. He was also, from its formation, a member of the management committee of the Homœopathic Hospital in Cambridge Street, and of the Society for the Relief of Infirm and Aged Women, the Blind Asylum, &c.

As a lifelong abstainer Mr. Cadbury was an earnest advocate of the temperance movement, and was one of the founders of the Birmingham Temperance Society. It was through him that Mr. Joseph Livesey was enabled to hold his teetotal mission in Birmingham in 1834, and to demonstrate the "Great Delusion." In recognition of his labours in connection with the total abstinence question, Mr. Cadbury received a mark of the esteem of the temperance workers in 1835 at a crowded meeting in the town-hall, over which Mr. Paul Moon James, high bailiff, presided, when an illuminated address in a handsome frame, and bearing the following inscription, was presented:—"To Mr. John Cadbury, this humble memorial of gratitude is respectfully presented by the total abstinence members of the Birmingham Temperance Society, as a sincere token of their high esteem for his zealous and unwearied exertions in behalf of so great and glorious a cause."

It is related of Mr. Cadbury that he was the chief of the movement which led to the abolition of the system that formerly prevailed of the members of the Board of Guardians dining at the public expense, though he incurred much disfavour amongst his colleagues in consequence. When Mr. Cadbury joined the board, it was the practice for the guardians and principal officers to hold a feast every month, the cost being defrayed out of the rates. On attending one of these dinners Mr. Cadbury was amazed to find the tables laden with the choicest delicacies, and when he saw the crowd of cold and hungry paupers waiting outside for relief he was moved to indignation. It was the first meeting of the newly-elected board, and as the members were preparing to adjourn to the board-room, the clerk observed: "You'll excuse me, gentlemen, but before you go to your duties I should advise you each to take a glass of brandy." That completed Mr. Cadbury's disgust, and at the next meeting of the board he, with the help of Mr. Henry Knight, so plainly showed the illegality and iniquity of the system that it was abandoned.

Mr. Cadbury continued his devotion to the temperance cause to the end of his long and useful life. He was a vice-president of the United Kingdom Alliance from its formation, and a liberal and active supporter of the various temperance organizations. He had been able to attend his place of worship in Bull Street on Sunday, April 28th, 1889, but was taken ill the same afternoon, and died at his residence, Harborne Road, Birmingham, on Saturday morning, May 3d, 1889, in his eighty-eighth year (*Alliance News*, May 17th, 1889).

RICHARD TAPPER CADBURY was born at Exeter in 1768, and lived for many years at Edgbaston, Birmingham. He was a member of the Society of Friends, and was one of the earliest members of the Birmingham Bible Society, in whose affairs he took an active interest to the close of his life. Mr. Cadbury also took an interest in the societies for the promotion of temperance, peace, the abolition of slavery, and in numerous charitable and benevolent institutions, as well as the local affairs of Birmingham and district. He died at Edgbaston in 1860 in his ninety-second year.

JAMES CADBURY, of Banbury, formerly of Birmingham, was one of the early friends and advocates of total abstinence principles in the Midlands. He was well known as a warm supporter of every department of temperance, and an ardent friend of the United Kingdom Alliance. He died on the 17th February, 1888, at the venerable age of eighty-five years.

Another member of the Cadbury family was MR. BENJAMIN HEAD CADBURY, who was one of the oldest and most valued friends of the temperance cause in Birmingham; a generous supporter of all benevolent and philanthropic enterprises. He was for twelve years one of the vice-presidents of the National Temperance League; a much esteemed member of the Society of Friends, whose gentleness and uniform kindness endeared him to all. He died on the 18th of January, 1880, at the age of eighty-two years.

In those members of one family we have a very striking illustration of the fact that temperance is conducive to long life. Benjamin Cadbury, despite his teetotalism, lived to be eighty-two, James to be eighty-five, John to the age of eighty-seven, and Richard, his father, to see his ninety-second year; and these were some of the earliest of teetotalers, those who were predicted to die early. Facts are stubborn things.

Perhaps we are not saying too much in stating that, amongst the many able friends of the temperance reformation located in Birmingham, none were more able and useful than MR. JAMES STUBBIN, solicitor, who for forty-four years was connected with the Birmingham society. Mr. Stubbin was an able writer on the wines of Scripture and on other topics. His name will occur in future pages of this work. He died on the 4th of May, 1880.

On the 11th of August, 1834, Messrs. James Teare, Edward Grubb, and Thomas Swindlehurst, after visiting Manchester on the previous day, proceeded direct to Birmingham to follow up the work begun by Mr. Livesey in the previous June. They held four meetings, commencing on Tuesday, August 11th, when Messrs. Cadbury, Chapman, and three or four reformed drunkards of Birmingham also took part. One evening a medical gentleman gave opposition to them. Mr. James Teare on a following evening took up the points raised by the doctor, and in the course of his address gave numerous extracts from medical writers, which were so convincing that his opponent expressed his willingness to sign the pledge on the formation of a total abstinence society. A committee of total abstainers was formed; but they retained the old pledge of moderation, which they finally set aside altogether on the 19th of April, 1836, when the Birmingham Society became a total abstinence society pure and simple, as did many others.

One of the first pioneers of temperance in the Midland counties was the REV. E. G. DERRINGTON, Congregational minister, Yardley, near Birmingham. He was for over half a century a consistent and active total abstainer. He was also the founder of the first Band of Hope in Birmingham, and took a lively interest in the promotion of temperance principles among the young. After a life of usefulness he was called to rest in January, 1886, at the age of eighty-five years.

In the Manchester district the new doctrine was being proclaimed with great zeal and energy. During this year (1835) Dr. R. B. Grindrod founded two Church of England temperance societies in connection with St. Paul's Church, Manchester (of which he was a member). He also commenced a series of meetings in the Exchange Rooms, where he delivered lectures on the nature and properties

of alcohol, and strongly advocated "(a) classes and lectures for the instruction of reformed drunkards and others; (b) the establishment of coffee taverns; (c) the Sunday closing of public-houses; and (d) temperance societies and juvenile societies in connection with places of worship." He also as strongly denounced alcohol as a poison, and condemned its improper use as a medicine in our public hospitals (Youil's *Teetotalism Calmly Investigated*, 1835, pp. 8-11).

The lectures in the Exchange Rooms were followed by weekly medical lectures in Stephenson Square, which were largely attended. The result was the "Teetotal Discussion" between Mr. R. B. Grindrod, surgeon, and Mr. J. Youil, ale brewer and publican, August 6th, 1835 (see chapter ix.).

In June, 1835, the Oak Street society Manchester, held high festival, commencing with a lecture in the Tabernacle, on the Tuesday evening, by Dr. Grindrod. On Wednesday and Thursday mornings open-air meetings were held, and public meetings each evening. On Friday a tea-party was held, when about 800 persons partook of tea in the Tabernacle, after which a public meeting was held. On Saturday there was a public procession, when about 1000 persons paraded the streets, headed by a brass band and two splendid banners, one belonging to the Oak Street Temperance Society (now thoroughly teetotal), and the other to the Oak Street Temperance Sick and Burial Society. In the procession were a number of flags and banners belonging to the friends at Bolton. Mr. Ralph Holker occupied a rather prominent position by riding in a cart exhibiting some of the fruits of teetotalism, viz. a sack of flour, a ham weighing 65 lbs., a cheese 85 lbs., and a loaf weighing 60 lbs. About 800 persons afterwards partook of tea in the Tabernacle, and the public meeting was addressed by several popular advocates, the Rev. F. Beardsall acting as a substitute for Mr. Livesey and giving the malt lecture (*Preston Temp. Advocate*, 1835, p. 52).

On the 15th and 16th July, 1835, two extraordinary meetings were held, one in the Tabernacle and the other in the open air, which were addressed by Mr. Thos. Swindlehurst and Mr. William Howarth (Slender Billy), of Preston, when "above a thousand persons signed the pledge of total abstinence that week" (*Preston Temp. Advocate*, 1835, p. 63).



While working at a new erection in the vicinity, Mr. John Cassell, the "Manchester Carpenter," attended a number of the lectures given by Dr. Grindrod, and was convinced of the truth of the principles, and eventually signed the pledge and became a warm supporter and active friend of the cause. In the *British Temperance Advocate* for March, 1879, there appears a letter from Mr. Swindlehurst, junr., in which he quotes a note from Mr. Cassell, stating that he signed the pledge after an address delivered by Mr. Thomas Swindlehurst, senr., and claiming Mr. Cassell as one of his father's converts. The meeting at which Mr. Cassell signed the pledge, was one of a series arranged by Dr. Grindrod; the Tabernacle having been placed at his disposal, and the meetings held under his direction. Mr. Swindlehurst and others were co-workers with the doctor, who secured the assistance of the Preston advocates to follow up, and, by their eloquence and practical addresses, enforce and carry home the more grave and scientific details of medical exposition and experience. Mr. Cassell, in a speech in the City Hall, Norwich, in November, 1840 (Dr. Stanley, the bishop, in the chair), acknowledged that he owed his adhesion to teetotalism to the medical lectures of Dr. Grindrod.

In August, 1881, the author of these pages received a letter from Mr. James Mott, of Malvern, in which he says: "Many years ago I had almost daily interviews with Mr. John Cassell, and long conversations with him on the subject of temperance. He repeatedly spoke of Dr. Grindrod in terms of gratitude, and said that his conversion to the principles of teetotalism was entirely owing to the medical lectures delivered by the doctor."

In Mr. Cassell's own letter, as given by Mr. Swindlehurst, junr., he says: "I was fully convinced of the truth and importance of the question under the doctor's lectures, but I did not sign any declaration until your father came and delivered a lecture in the same building as I had heard Dr. Grindrod. At this meeting pledge papers were issued, and I took one and filled it up. It was Dr. Grindrod that first enlightened my judgment, but I did not screw up my courage to join the temperance society until the evening of your father's meeting" (*Brit. Temp. Advocate*, 1869). Further comment upon this point is unnecessary.

It was during his visit to the Oak Street society, Manchester, in the autumn of 1835, that Mr. Livesey first met the "Manchester Carpenter." "I remember quite well," says Mr. Livesey, "his standing on the right just below on the steps of the platform, in his working attire, with a fustian jacket, and a white apron on" (Livesey's *Reminiscences*, p. 27).

That the Lancashire teetotalers were fully alive to the importance of banding the young together in societies of their own is seen in the fact that a large number of youths' societies were established; in fact, many of the first efforts were in this direction. Preston, Lancaster, Colne, and other places first established societies for youths only, and then came the adult societies. In Warrington, Manchester, Liverpool, and other towns provision for the young followed the establishment of general societies. The first known Juvenile Total Abstinence Society in England was organized in Manchester in 1834 by Dr. R. B. Grindrod. It was under the auspices of the Church of England, of which Dr. Grindrod was a zealous member, and held its meetings in the school-room under the Mechanics' Institute, Cooper Street, Manchester. This was a work to which the doctor gave special attention, and during the course of his great mission tour throughout the country he invariably held large aggregate meetings of the Sunday and day scholars of the town or district where he was giving his illustrated physiological temperance lectures, sometimes from 3000 to 4000 children being present, as in the Leicester Theatre in March, 1845 (*National Temperance Advocate*, 1845, p. 187). Though from the very beginning Dr. Grindrod was a warm and persistent advocate of special societies for training the young in total abstinence principles, we have met with nothing to prove that he had aught to do with the name by which juvenile temperance societies are now so well known—"Bands of Hope."

By a singular coincidence a juvenile temperance society was formed at New York, U.S.A., on the 7th of June, 1834, and this led to the general formation of special societies for the young throughout the American continent.

On the 19th of August, 1834, a "Sabbath-school Temperance Union" was formed at Bristol on the ardent spirit pledge principle, and in 1835 its total membership was 2462.

Early in 1836 an association was formed at Warrington entitled "The Warrington Total Abstinence Sunday-school Union." A code of rules was drawn up and published in the *Warrington Temperance Herald*, 1836. Rule 2 reads as follows:—

"That this association shall consist of superintendents and teachers of Sunday-schools of all sects and denominations, who shall see it to be their duty, for the sake of the rising generation, to join the union and adopt the following pledge: 'I promise to abstain from all intoxicating drinks, such as rum, brandy, gin, whisky, ale, porter, wine, cider, ardent spirits, cordials, &c., except used medicinally or in a religious ordinance, and to discountenance the causes and practices of intemperance.'"

Rules 3 to 10 of the Warrington Total Abstinence Sunday-school Union provided that the meetings should be unsectarian and non-political, and should be held in those schools constituting the Union; that a pledge-book should be introduced into all the schools, and the pledge fully explained to those deemed of sufficient age to understand it, and they also made provision for other matters connected with the working of the Union. This Union did good work amongst the young, and many earnest, active workers in the cause are proud to acknowledge that they were led by this association to sign the pledge when they were young, and thus become identified with the temperance movement.

The Huddersfield Temperance Society was commenced on the 2d of March, 1832, on the moderation principle, but some of those who signed its pledge could not stay at moderation, and became entire abstainers. For this they were called to account, one or two being respectfully asked to resign. On the 26th of July, 1832, the first officers were elected, viz. President, Captain Fenton, Spring Grove; vice-president, Rev. J. C. Franks, then vicar of Huddersfield; secretaries, Rev. W. Madden, then rector of Woodhouse Church, and Mr. Bell; committee, J. Gildersdale, J. Milner, William Smith, David Farrington, Richard Willett (who became one of the fore most and soundest teetotalers in Huddersfield), Henry Johnson, Dr. Astin, Dr. Booth, B. Woodhead, S. Glendinning, David Hirst, John North, Reuben Earnshaw, John Stuttard, Jonathan Haigh, William Haigh, James Booth, Thomas Watson, James Hoyle, Joseph

Wild, James Armitage, J. Lees, and several others.

At the meeting at which the first report was read a resolution was passed stating that much of the intemperance then prevalent was traceable to the holding of meetings for business at public-houses, paying messengers and porters in liquor instead of money, introducing intoxicating liquors at marriages, baptisms, and funerals, and pointing out the erroneous notion as to the properties of and the necessity for these pernicious beverages. In 1835 the first temperance hotel was opened in Cross Church Street (Extracts from paper read by Mr. Joseph Wild at the jubilee of the society, October, 1883).

On Thursday, November 19th, 1834, a meeting was held in the Infant School-room, Huddersfield, attended by about 800 persons, when Mr. John Haigh of Quarmby presided. The meeting was addressed by Messrs. Reuben Earnshaw, Richard Roberts, William Haigh, and others. Mr. Thomas Micklethwaite of Shaw gave a convincing and impressive address on the properties of malt liquor, which led Mr. William Haigh to state, that having tried total abstinence from all intoxicating liquors for twelve months, he could declare that he was as strong and as hearty as ever. So well received was the malt lecture of Mr. Micklethwaite that by request he redelivered it in the National School-room on the Friday evening. A number of signatures were obtained to both pledges (*Preston Temperance Advocate*, 1835, p. 13).

The total abstinence pledge, used as an additional or second pledge, was as follows:—"I hereby declare that I will abstain from the use of all kinds of intoxicating liquors whatsoever, except prescribed as medicine or in the observance of religious ordinances." A society for females was established in 1836, and a notice was given of a meeting to consider whether the society should conduct the movement on total abstinence principles alone, but decisive action was not taken until March, 1837.

Amongst the early advocates of the cause in Huddersfield was MR. ISAAC BAKER. We are told that "few in that locality served the cause with more zeal, or carried out its principles with more consistency than he did." He died on the 6th of October, 1859, at the age of seventy-one years.

An early and very promising friend of the



cause here was MR. HENRY WASHINGTON, who for a time was a useful and laborious advocate, being in great demand at festivals and on other public occasions. "When the executive of the British Temperance Association was located in Huddersfield, he was one of its most active members, and by his counsel and judgment rendered important service in the management of its affairs. With a spirit in harmony with all the progressive and philanthropic movements of the age, and a heart under the influence of the light and grace of the gospel of Jesus Christ, he served his day and generation with the great purpose of benefiting his fellowmen and glorifying his Maker. He departed from this life December 6th, 1854, in the thirty-ninth year of his age" (Couling's *History*, pp. 361-2).

Another heroic and able friend of the cause in this district was MR. FREDERICK SCHWANN, who in 1834 gave himself to the work, and was an ardent labourer for the Huddersfield Society, the British Temperance Association, &c. Mr. Schwann afterwards removed to London, and died in June, 1882, at the age of eighty-three years.

Mention has been made of MR. WILLIAM POLLARD of Manchester, who took part in the inaugural meeting of the Preston Temperance Society, March, 1832. Not long after the promulgation of the new doctrine Mr. Pollard signed the total abstinence pledge and began to advocate it, although agent for a moderation temperance society—the Yorkshire Temperance Union. He was an able, facetious speaker, whose addresses bristled with anecdote and forcible illustrations. It was he who first gave utterance to the truism, so happily rendered into rhyme by Mr. Henry Anderton of Preston, and seldom repeated without effect, viz., "If you do not take the first glass, the devil himself cannot make you take the second."

Mr. Pollard was a successful Wesleyan Methodist local preacher, and in a long letter written in 1833 to the editor of the *Preston Temperance Advocate*, refers to John Wesley's opinions, and concludes with these words: "I profess to be an admirer of Wesley as well as a temperance advocate, and this is my principle: Drink not, buy not, sell not, make not, and I hope I shall never relax in my feeble exertions as long as a distillery, tippler, or moderate drinker remains among us."

In giving an account of a tour in the north

of England in 1834, Mr. Pollard concludes by saying: "This journey has proved one of your Preston principles to be correct—that stimulants are not necessary for persons in health. I have only had two rest days in fifty-six, and a deal of travelling, besides being engaged two or three times on the Sabbath, and good *unadulterated water* has been my only beverage; yet I have never been weary or exhausted, and am returned home better than when I left, that is, rather heavier and fresher. Indeed, whatever others may do, I could not plead the cause against a weak gin and water drinker if I took ale, porter, or wine" (Livesey's *Reminiscences*, p. 24).

The following extract from the *Parliamentary Review* (new series, vol. ii. p. 1091), published July 26, 1834, and edited by Mr. J. S. Buckingham, M.P., gives an illustration of Mr. Pollard's power and success during this tour in the north of England:—

"*Lectures on Temperance in the North of England—Example added to Precept.*—Sir Wilfrid Lawson of Brayton Hall, Cumberland (brother-in-law of Sir James Graham), is said to have been so strongly impressed by the arguments of Mr. Pollard, who is lecturing on behalf of the temperance societies in that country, that he has had the whole of his brandy, rum, gin, and whisky taken from his cellars to the back of the hall and destroyed by fire.' The above paragraph has appeared in most of the newspapers; and we are enabled from private information to state that it is quite accurate as to the facts. Sir Wilfrid Lawson had been, however, for a long period a friend of temperance and temperance societies; but the impressions of his mind having been greatly strengthened by the facts and arguments adduced by Mr. Pollard, he was led to this bold and open act of warfare against the destructive poison. It is said that several of Sir Wilfrid's neighbours wished to substitute their inferior spirit for the burning, and to retain the choice stock of the worthy baronet for their own use instead; but he recommended them all to follow his example, as entire destruction was better than any exchange."

This very emphatic statement of facts appears to set at rest the claim put forth by Mr. Thomas Whittaker as being the instrument in God's hands of leading Sir Wilfrid Lawson (father of the now famous Sir Wilfrid) to adopt total abstinence principles. This inci-

dent took place *before* Mr. Whittaker's adoption of temperance principles, and at least *two years before* his first visit to the north of England as a teetotal advocate.

In a letter in the *British Temperance Advocate*, 1882 (p. 651), Mr. Whittaker emphatically declares that the late Sir Wilfrid Lawson was *not* a teetotaler in 1836, although a member of the Moderation Society, and had actually served his spirituous liquors as described. "The fact is," says Mr. Whittaker, "the Rev. Owen Clarke, who was at that time the travelling secretary of that (the Moderation) Society, was my principal opponent and chief difficulty in that district, as he was in many others in early days. He had been the guest of Sir Wilfrid more than once. He was supplanted by myself, and Sir Wilfrid's teetotalism dated from that time, and his butler preceded him in it. He was not a man to shut out the light, nor shirk the truth. He received it as it came, and from whomsoever it came. When ardent spirits were shown to be poisonous he served them as described; and when *all* intoxicating liquors were proved to be a curse, he resolved to have no fellowship with the unfruitful works of darkness. It is not true to say that the late Sir Wilfrid Lawson became a teetotaler prior to my visit in 1836; but it is true to say that he became one in connection with it and as a result of it. Up to May, 1836, like many members of the present 'Church of England Temperance Society,' he believed in, and was a drinker of, wine and fermented liquors."

It appears to us that this statement of Mr. Whittaker's needs to be modified. In some points he is not as clear as he might be, and on this subject some facts seem to be overlooked: (1) At the time Mr. William Pollard was in the north of England—in the early part of 1834—and converted Sir Wilfrid Lawson, he both practised and zealously advocated total abstinence, as stated in his letter to Mr. Joseph Livesey. Was he a man likely to stop at moderation when his convert was so pliable, and open to the reception of the truth? We can hardly think it possible. (2) If Sir Wilfrid Lawson was "not a man to shut out the light, and shirk the truth," as Mr.

Whittaker says; if "he received it as it came, and from whomsoever it came," and was led to take such a decisive step as to publicly burn his liquors, through the arguments and illustrations of Mr. Pollard, a water drinker, is it too much to say that he would be influenced by the example and precept of his teacher to go the whole length of entire abstinence? (3) Mr. J. S. Buckingham, editor of the *Parliamentary Review*, who took much pains to make private inquiries on the subject, and describes Sir Wilfrid's act as one of "open warfare against the destructive poison," was himself a fearless exponent of total abstinence from all intoxicating liquors, and yet he makes no allusion to Sir Wilfrid Lawson's use of wine and other fermented liquors. (4) The fact of the Rev. Owen Clarke, travelling secretary of the British and Foreign Temperance Society, being a guest of Sir Wilfrid's once or twice while in the district, is no evidence in favour of Mr. Whittaker's contention. It would have been extremely difficult for some of the early advocates of teetotalism to have lodged *only with those who endorsed their principles*, for had such been their determination, in many cases they would have found themselves without a lodging at all. (5) In his *Life's Battles in Temperance Armour* Mr. Whittaker altogether ignores Mr. Pollard, and gives the credit of, what he deems, Sir Wilfrid Lawson's first conversion to temperance (*i.e.* moderation) principles to the Rev. Owen Clarke, who could not possibly have had anything to do with it. This public destruction of alcoholic liquors took place in the summer of 1834; was noticed in Mr. Buckingham's *Parliamentary Review*, July 26th, 1834, whilst the Rev. Owen Clarke did not become travelling agent for the British and Foreign Temperance Society until the latter part of the year 1835, or *over twelve months after* the event under notice.

Mr. William Pollard was an earnest, zealous, and laborious worker in the cause before Mr. Whittaker became identified with it, or as one of his contemporaries testified, was "one of the martyrs always sacrificed at the commencement of any movement, and he was allowed to die in comparative poverty."



## CHAPTER IX.

### THE FIRST *BONA-FIDE* TEETOTAL SOCIETIES.

1834-1835.

Messrs. Broughton and Anderton's Visit to Manchester—Dr. R. B. Grindrod—Early Life, &c.—Errors Refuted—John Pearce's Misstatements—Dr. Grindrod not Influenced by Preston—Rev. F. Beardsall becomes a Teetotaler—A Medical Man and a Lady on Total Abstinence—The First Teetotal Discussion—Mr. Youil's Lecture—*Penny Temperance Magazine* on the Discussion—Extracts from Mr. Youil's Lecture—Mr. Pearce's Unwarranted Statements Refuted—Total Abstinence at Oak Street Chapel, Manchester—Oak Street Teetotal Discussion—Moderation Pledge Abandoned—Rev. F. Beardsall's own Testimony—J. Dearden's Refutation of the Oak Street Claim—Youths' Total Abstinence Societies—Life of Rev. F. Beardsall—George Rylcy, Manchester—Conference of Delegates at Manchester—Resolutions, &c.—How New Members were Admitted and Members Expelled from the Societies—Warrington Temperance Society and Teetotalism—The Total Abstinence Pledge Refused—Mr. Peter Phillips's Notion—Action of Reformed Drunkards—Mission Work—Invaluable Aids to the New Movement—Results of Gospel Temperance Fifty Years Ago—Warrington Total Abstinence Society—Letters to *Preston Temperance Advocate*—Progress Reported—Warrington Youths' Total Abstinence Society—Life of Richard Mee—William Mee—F. Webster—G. Mather—J. Cassidy—John Monks, Secretary—Liverpool—Mr. John Finch's Total Abstinence Pledge—David Jones's Total Abstinence Society—Life of David Jones, &c.—First Welsh Total Abstinence Society—Moderation Pledge Discarded by the Lancashire Societies—A Week's Work at Blackburn—Blackburn Total Abstinence Society—Early Life of Thomas Whittaker—William Whittaker—John Marquis—Messrs. Livesey and Anderton at Huddersfield—Discussion on Teetotalism—Halifax Total Abstinence Society—Opposition of Advocates of Moderation Society—Sheffield Total Abstinence Society—Early Teetotal M.P.'s—J. S. Buckingham—Joseph Brotherton—George Williams—Rotherham—Visit of Edward Grubb—Mr. J. Livesey's Northern Tour—"Malt Lecture"—Leeds—Darlington Total Abstinence Society—The Brothers S. and W. Thompson—Stockton-on-Tees—Sunderland Total Abstinence Society—Newcastle-on-Tyne Total Abstinence Society—Tyneside Heroes—Tabulated List of the First *Bona-fide* Total Abstinence Societies in Existence, 1834-1835—Remarks on the Skibbereen Abstinence Society and the Early Scottish Total Abstinence Societies—List of First English Total Abstinence Societies up to December, 1835.

On the 10th of August, 1834, Messrs. James Teare, Edward Grubb, and Thomas Swindlehurst started out from Preston on a mission of propagandism, and on the evening of that day held a meeting in Every Street Chapel, Manchester,—the Rev. Francis Beardsall in the chair. On the following day they proceeded to Birmingham. In October, 1834, Messrs. Henry Anderton and Richard Broughton, of Preston, paid a visit to Manchester, and held two meetings—one in Britain Street school-room, addressed by Mr. Broughton; the other in Tib Street, addressed by Mr. Anderton.

Prior to this open-air meetings had been held in Manchester for weeks in succession, conducted by Dr. R. B. Grindrod. What Mr. Livesey was to the cause in Preston, Dr. Grindrod was in Manchester—guide, director, leader; nay more, he was the acknowledged champion of total abstinence principles in that district.

RALPH BARNES GRINDROD was a Cheshire man, born at Swetenham, near Congleton, on the 19th of May, 1811, where his father farmed his own property. While our hero was yet a child, the family removed to Chorlton-on-Medlock, then one of the suburbs of Manchester, since incorporated therewith. His elder brother being in the medical profession, Ralph was attracted to the same vocation, and took his degree in 1830. He resided for some time at Halton Castle, near Runcorn, and was medical officer attached to some working-men's clubs in the district. His attention was directed to the disorderly conduct of some of the members of these societies, as witnessed at their monthly and annual gatherings, where drink told its own tale, and opened his eyes to the fact that it was the working-man's curse. He designed certain alterations in the rules of these friendly societies, but was called to reside at Manchester before he had an opportunity to carry out his plans. He became

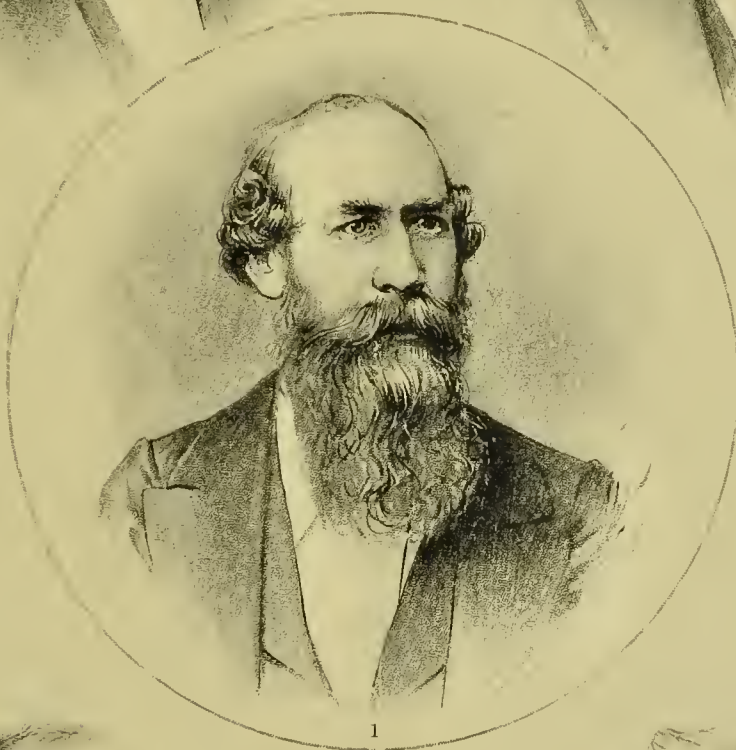
# ENGLISH MEDICAL TEMPERANCE REFORMERS.



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- 1 Ralph Barnard Grindrod, M.D., The Medical Apostle of Temperance.
- 2 Benjamin Ward Richardson, M.D., President of the British Medical Temperance Association.
- 3 James Edmunds, M.D., Senior Physician, &c., London Temperance Hospital.
- 4 J. J. Ridd, M.D., Founder of the British Medical Temperance Association.
- 5 Norman Kerr, M.D., First President of the British Medical Temperance Association.





the house surgeon of the Chorlton infirmary, and so ably discharged his duties as to merit and receive warm commendation from Dr. Bardsley, the consulting physician. Subsequently Dr. Grindrod entered upon private practice, in which he gained considerable success.

His attention was early directed to the temperance movement then occupying public attention; and having already had some experience of the evils of drink, and being a practical abstainer, he threw himself heartily into the movement.

He became an active member of the Manchester Temperance (*i.e.* moderation) Society, and was elected a member of the committee. Dr. Grindrod soon saw that total abstinence was the only safe and effectual remedy for intemperance, and from conviction he began in 1833 to advocate that doctrine, and was the first medical man in England to sign the total abstinence pledge.

Dr. Grindrod was a scholar, a writer, an able speaker, a good organizer, and withal an earnest-minded, benevolent Christian gentleman, ever anxious to do good.

In a paper on "The Medical History of the Temperance Movement," read at the temperance jubilee *fête*, September 2d, 1879, Dr. Norman Kerr gave a brief *resumé* of the labours of Dr. Grindrod, and said: "He (Dr. Grindrod) founded the first exclusively teetotal society in England at Manchester on 26th February, 1834," and gives as his authority the *Templar* for April 23, 1874, which contains several serious errors. In this incorrect historical sketch of the life of Dr. Grindrod, the writer says: "Although a member of the committee of the Manchester society, he soon saw that the 'moderation' scheme was altogether a failure in its influence on the working-classes, and he organized, at an early period, a series of meetings in one of the densely-populated districts, at which total abstinence was urged as the only effectual remedy to arrest or eradicate prevailing intemperance. At one of these meetings, over which Dr. Grindrod presided, the Rev. F. Beardsall signed the total abstinence pledge; and on February 26th, 1834, a purely total abstinence society was formed in Oak Street, Manchester, which, so far as the writer knows, was the first strictly total abstinence society in the United Kingdom."

The knowledge of this writer must have been limited, as may be seen by the date being

incorrect, and a confusion of the Oak Street society with that of another in a different district.

The facts are simply these. In the summer of 1834 (July) Dr. Grindrod commenced a series of weekly meetings in a square of cottages near Riders Row, Miles Platting, Manchester, and as they soon became overcrowded, he came out into the open square. The doctor had two large tables joined together, and these he used as a platform, from which he declared his views on the properties of alcoholic liquors.

As a duly qualified medical man, he had facilities for studying the question; having adopted total abstinence himself from conviction in 1832, he gave the matter earnest and serious consideration, and formed a purely total abstinence society in connection with these meetings.

In a letter to the *Alliance News* in 1881 Dr. Grindrod says: "I administered not only the exclusive total abstinence principle, but the *long pledge*, which promised not merely personal total abstinence, but abstinence in relation to giving or offering it to others. It was also a life pledge."

In this same letter the doctor declared that his action in Manchester was apart from, and for some time in ignorance of the movement in Preston, which he observes "had no influence, direct or indirect, on my personal abstinence or personal advocacy. I rejoiced that others, besides myself and friends, were engaged, and so ardently in the good cause, but the movement in Manchester, as regards its origin, was quite independent of the movement in Preston;" and in relation to the meetings at Miles Platting he adds: "Meetings advocating teetotalism had been held in Manchester long before, but they were, as at Preston, embarrassed and hindered by the advocates of moderation."

It was at one of these meetings (held in the summer of 1834) that the Rev. Francis Beardsall signed the total abstinence pledge, and on the 17th of September, 1834, he inaugurated the Oak Street Temperance Society on the dual basis (*British Temperance Advocate*, 1879, p. 20).

The Miles Platting meetings were held regularly every week until the approach of winter, when the society was absorbed in a larger organization, of which Dr. Grindrod was an active official.



That Dr. Grindrod was an advanced advocate of true temperance principles in 1834 was fully proved by the publication in the *Star of Temperance*, Manchester, 1836, of "A Dialogue between a Surgeon and Moderate Drinker," which took place "during the summer of 1834," between Dr. Grindrod and a lady in a stage coach on the return journey from a short excursion in Cheshire.

Prefixed to the dialogue is a woodcut representing a flask with the words inscribed, "Brandy—Poison," in large letters, and a skull, or death's head, with cross-bones between. In the course of this dialogue Dr. Grindrod said: "The object of temperance societies is to undeceive the public as to the nature and effects of intoxicating liquors on the human frame. They are the means of disabusing the public mind in respect to that more fatal than most other delusions—the *idea that strong liquors impart strength*. This is an error that has killed its tens of thousands. They no more impart strength than the violent whipping of the racehorse to an unnatural speed imparts vigour to its tortured and excited body. The effect on the animal frame is, comparatively speaking, momentary, and invariably succeeded by a corresponding degree of debility."

After adducing the testimonies of eminent physicians, and telling his lady friend that he had an efficient remedy for her complaint, he told her that "the simple and efficacious receipt alluded to was comprehended in six words—TOTAL ABSTINENCE FROM ALL INTOXICATING LIQUORS."

On the 6th August, 1835, as the result of a series of medical lectures on temperance in Manchester by Dr. Grindrod, the "First Teetotal Discussion" took place between Dr. R. B. Grindrod and Mr. J. Youil, the landlord of the Hen and Chickens Hotel, Oldham Street, contiguous to Stevenson Square, where the meetings were held.

Mr. Youil was the brewer of a celebrated ale—celebrated for its strength—called "ten-penny," and he determined to do battle with this champion of the teetotallers. He delivered a lecture against the views enunciated by Dr. Grindrod to an audience of some ten or fifteen thousand. Dr. Grindrod, being present on the platform, said he was "treated with respect by Mr. Youil and some twenty or thirty publicans and wine merchants who surrounded the lecturer."

This lecture was immediately afterwards published in pamphlet form, illustrated with several satirical woodcuts, &c., and from this we cull one or two extracts to prove from the evidence of his opponent that in August, 1835, Dr. Grindrod was one of the most advanced public exponents of total abstinence in England; but before doing so give the testimony of the editor of *The Temperance Penny Magazine* (1836, p. 106). This journal was one of the publications of the British and Foreign Temperance Society, which was bitterly opposed to teetotalism, and therefore not likely to be prejudiced in favour of Dr. Grindrod. The editor remarks: "A publican whose name is Youil took it into his head to come forward as the opponent of the abstinence men, and to deliver a lecture for the purpose of showing that their principle was 'opposed to reason, to providence, and to Scripture.' This novel circumstance excited immense interest, and the signal and even ludicrous discomfiture of this champion of the traffic in intoxicating drink proved to be an event of incalculable importance to the cause of abstinence. This discomfiture is to be ascribed to the ability and zeal of Dr. Grindrod, whose able and annihilating reply to Mr. Youil will long be remembered in Manchester."

Dr. Grindrod's answer to Mr. Youil occupied three evenings, in three successive lectures, given in the Tabernacle, Stevenson Square. At the conclusion of the third lecture a unanimous vote was passed in favour of teetotalism.

Speaking of the principles advocated at this period, in the course of his lecture Mr. Youil says: "The advocates of this system, in their teaching and practices, profess to abstain entirely from the use of not only distilled spirits, but from all fermented liquors, such as ale, porter, cider, and even wine itself, considering that as these articles contain a portion of spirit or alcohol they are all pernicious to the human constitution, and only fit to be regarded by every individual as the *most deadly poison*." He proceeds: "In calling the attention of the public to the examination of this subject, and to show how far such a system is consonant with reason, providence, and Scripture, it will be necessary to refer to what is called 'a course of lectures' delivered by Dr. Grindrod at the Tabernacle on this subject. In those lectures, after making some general observations on the utility of the novel system he has embraced, and attempting to prove, by relat-

ing a variety of anecdotes, that water is the only beverage conducive to health—in whole-sale terms he reprobated the use of all exhilarating liquors, however moderately they might be taken. And in the course of his warm and enthusiastic animadversions he represented them as being ‘pernicious, poisonous, and deadly.’ He submitted the sparkling ‘wine’ particularly to the consideration of his audience as ranking amongst all other sorts of fermented liquors, and with them being equally *deadly* in its effects upon the pitiable individual who should so far forget himself as to wet his lips with its purple dew” (Youil’s *Teetotalism Calmly Investigated*, 1835, p. 7).

Speaking of Dr. Grindrod’s personal appearance and social position, Mr. Youil gives utterance to a truism too often overlooked and sometimes ignored by *pseudo* advocates of temperance, viz. “No man ought to promulgate a doctrine he does not practise,” and he also bears testimony to the high official position Dr. Grindrod occupied at this very period (August, 1835). He remarks: “The first illustration in favour of water drinking we have in the lecturer’s personal experience; no one ought to promulgate a doctrine he does not practise. Those who may have had the gratification of seeing Dr. Grindrod in his official capacity as president of the teetotalists cannot but admire his graphic personification of a water drinker. Look at him! Does he look as if he had ever indulged in port, hock, sherry, turtle, venison, turkey, or even oyster sauce? No; more likely *soupe maigre*. Has he sparks of wit, humour, or good nature about him? He not only envies us our ale, but would even break our pipes! Surely he is not angry with us because every whiff we take increases the revenue” (*Teetotalism Calmly Investigated*, p. 35).

We have given these somewhat lengthy extracts in refutation of the unwarranted statements made in a lengthy note on page 99 of Mr. John Pearce’s *Life and Teachings of Joseph Livesey*, one of which reads thus:—

“Towards the close of his life Dr. Grindrod was evidently misled by his memory into believing that his own teetotal career began two or three years earlier than it did.”

That the facts we have given were known to Mr. Pearce we can hardly credit, although, according to his own showing, they were within his reach, and he might have been better posted.

In letters published in the *Temperance*

*Advocate* (1879, pp. 19, &c.) these facts were fully explained, there is therefore less excuse for the publication of so objectionable a note in the *second edition* of his work. In his zealous support of his position he unkindly discredits the evidence of those equally as trustworthy as himself.

That the memory of Dr. Grindrod was defective is no argument even were it true; but the fact is, in his writings he took care to give abundant references, and did not trust to memory. He was very particular on this point. Furthermore, he was in possession of publications and documents which only few persons can now command, and these were backed by personal knowledge.

It is unkind to make such statements when he of whom they are made has passed over to the great majority and cannot defend himself.

Mr. Pearce seems to have forgotten or overlooked some very important facts.

(1) At the commencement of the temperance movement Dr. Grindrod was young, active, intelligent, studious, zealous, and occupying a good social position, where he had every facility for acquiring sound information upon the subject, and therefore he was better able to see the light as it dawned in upon him, and would be more freely disposed to use it than those not so highly favoured.

(2) Before the public promulgation of total abstinence from alcoholic liquors of every kind Dr. Grindrod had had his attention directed to the subject, and when he removed to Manchester he was an ardent, practical temperance reformer, ready for active service in the cause, and at once was hailed as an acquisition to the movement.

(3) His public lectures in the Tabernacle in the summer of 1835, and the subsequent discussion with Mr. Youil, August 6th, 1835, prove that he was then, *not commencing his public temperance career*, but was truly the “champion of the movement” in Manchester, as was acknowledged by Mr. Youil and the editor of the *Penny Temperance Magazine*.

(4) Like many others, the Rev. Francis Beardsall signed the total abstinence pledge more than once. At what date did he sign it for the first time? Let Dr. Grindrod answer, “I have just read for the first time Mr. Livesey’s *Reminiscences of Early Teetotalism*, in which he records the fact that the Rev. Francis Beardsall signed the pledge in Oak Street Chapel on September 6th, 1834. Quite



true. Mr. Beardsall, on that date, signed the pledge for encouragement, and as the first signature of a society connected with the place of worship of which he was pastor. I also enrolled myself on the books of the Oak Street Society. Months before this, however, and in the same year, he had joined my little society at Miles Platting" (*Brit. Temp. Advocate*, 1879, p. 19).

Strictly speaking the Oak Street Society was commenced September 17th, 1834, that is, it was publicly inaugurated on that date, but as a matter of course certain preliminary arrangements had to be made, and what so natural as the pastor and proposer of the new society to head the list, and ask his official members to join him, in order to ascertain if the scheme would be accepted and supported.

(5) Dr. Grindrod's lectures in the Tabernacle preceded the Yonil discussion, and the extra exertions put forth in replying to Mr. Yonil in August, 1835, brought on a serious illness, requiring the daily attendance of his friend Sir James S. Bardsley, M.D., and laying Dr. Grindrod aside for a time. This precludes the idea of his presiding at meetings at Miles Platting or elsewhere at that period, and shows clearly that these meetings were held as stated in 1834, not at a later period, as Mr. Pearce assumes.

(6) "The president of the teetotalists" is the title Mr. Yonil knew him by, thereby affording proof of the high position Dr. Grindrod occupied in 1835 as a temperance reformer of known standing, not a mere *beginner*, as stated by Mr. Pearce.

Furthermore, in the *Star of Temperance*, September, 1835, there are certain propositions published for the consideration of the temperance community, which were drafted by Dr. Grindrod, as president of the Manchester and Salford Temperance Society, and submitted, endorsed, and approved by the members thereof, which set this question at rest, and prove beyond doubt that he was one of the most advanced temperance reformers of the country at this early date. These propositions are as follow:—

"The committee are desirous of having their publications sold in the various parts of the town and surrounding country," &c.

"The committee also are sensible of the importance of not only persuading the drunkard to leave those dangerous places of resort,

the public-houses and beer and gin shops, but the imperative necessity of providing them with suitable and innocent places of amusement as substitutes. They hope to accomplish this object by—

1. "Establishing in various parts of the town coffee-rooms and eating-houses. (Number stated already established and proposed.)

2. "By opening reading - rooms, either separately or in connection with coffee-houses, supplied with generally useful books and periodicals.

3. "By endeavouring to form, as extensively as possible, writing and reading schools for those members of the society whose previous course of life may have prevented them from acquiring those useful arts.

4. "By the delivery of monthly or weekly lectures on important subjects connected with the interests of the working-classes, in addition to the meetings held in behalf of temperance.

5. "By opening a general registry office in Manchester and Salford for the supplying those members of this society who are in want of employment with suitable places. Many employed have told us that they highly approve of this suggestion, and that they will give it their strenuous support.

6. "By establishing friendly societies or sick clubs *on proper principles*, in private rooms, and not in public-houses, as they generally are at present. Many of those now holding their meetings at those houses may in all probability, could suitable rooms be procured, be prepared to make a change so decidedly tending to their advantage, whether as relates to economy or comfort.

7. "By dividing the town into districts, and appointing visitors to call at each house, and invite the attendance of the people to the numerous local meetings. The visitors might at the same time leave them tracts, and endeavour to promote the sale of the *Star of Temperance*."

These propositions reveal the facts that Manchester, as early as 1835, was a grand teetotal school, with an educational as well as a reforming agency. Classes were arranged for instruction in reading and writing, for music, and especially for practical mechanics. Several libraries were formed, and a number of gentlemen contributed books, Dr. Grindrod half emptying his library of books of general interest for this purpose.

Proposition 6 suggests another idea, viz.

Were not the founders of the order of Rechabites deeply indebted to Dr. Grindrod for aid in starting the organization under that name in December, 1835—shortly after the publication of these propositions? He certainly suggested something of the kind, and his Runcorn experience and studies qualified him for the work.

There is here evidence sufficient to prove our position, viz. that Dr. R. B. Grindrod was in very truth the mainspring of the temperance movement in Manchester before the time Mr. Pearce indicates.

On the 17th of September, 1834, only two months after his induction as pastor of the Oak Street Baptist Church, Manchester, and soon after signing the total abstinence pledge at Miles Platting, the Rev. Francis Beardsall established a temperance society in Oak Street, Shude Hill, upon the dual basis, making total abstinence the leading principle, and moderation a second pledge. This fact is clearly established by an extract from the report of the Oak Street Society, presented at the meeting in the General Baptist Church, Oak Street, Manchester, February 26th, 1836, and published in the *Star of Temperance* (March, 1836, p. 90). This publication was edited by the Revs. F. Beardsall, Manchester, and Joseph Barker of Chester, both of whom were intimately acquainted with the facts. The early history of the society is here given in brief:—

“On the 17th of September, 1834, a meeting was held in Oak Street Chapel, when a society was formed, adopting the two pledges, *teetotal* and *moderation*. The Rev. F. Beardsall, minister of the place, was chosen president. At first the prospects were not flattering; the meetings were continually annoyed with the jarring advocacy of the two pledges. The Rev. F. Beardsall steadily advocated the teetotal principle, and for three successive meetings maintained in discussion the negative of *good* in home-brewed ale. This discussion excited considerable interest, and gave a decided character to the teetotal question; and although at first strong prejudices existed in favour of home-brewed ale, at the close of the discussion not more than six voted for it, whilst a forest of hands was lifted up in favour of teetotalism. On the 11th December, 1834, was recorded the last name to the *moderation pledge*; and on January 8th, 1835, a teetotal committee was formed, Mr. James

Crossley being appointed to the office of secretary. On the 12th of February, 1835, the abandonment of the moderation pledge and the adoption of the teetotal one alone was proposed by Mr. N. Sanders; and after a long and warm discussion on the 26th of the same month the question was decided by a great majority in favour of total abstinence.”

This is confirmed by the letters of the Rev. Francis Beardsall to the editor of the *Preston Temperance Advocate*. Writing on the 22d of November, 1834, Mr. Beardsall says:—“After deliberately considering the subject, I have been compelled to adopt the pledge of abstinence from all intoxicating liquors, and I believe that I am borne out by the example of Christ and His disciples.” Farther on he states:—“I have begun to hold a weekly temperance meeting on Thursday night, in the General Baptist Chapel, Oak Street. The special object of this meeting is to promote the principles you so ably advocate, viz. ‘total abstinence from all intoxicating liquors.’ We receive signatures to the moderation pledge. You will see that we have reversed the order of the Temperance Society. Our rule is total abstinence; the exception is moderation. The result of five meetings is seventy-six teetotalers, and twenty-four moderation. I hope to be able soon to send you some interesting accounts of reformation. We have just chosen a committee, all teetotalers. We shall arrange for tracts and periodicals immediately” (*Preston Temperance Advocate*, 1834, p. 87).

Writing again on the 23d of December, 1834, Mr. Beardsall, speaking of the Oak Street Society, remarks:—“We have both pledges, viz. total abstinence and moderation. We plead for total abstinence, and the result of our meetings, which have been regularly held for about seven weeks, is: total abstinence, 94 members; moderation, 25.”

He then proceeds to relate the result of other meetings, and a debate between himself and Mr. Johnson, a bookseller, when the vote was “a forest of hands for teetotalism, and only four for moderation” (*Preston Temperance Advocate*, 1835, p. 11).

This evidence conclusively proves that the Oak Street Society was not the first *bona-fide* total abstinence society in England.

As early as 1840 some of the members of the Oak Street Society put forth this claim, and it was refuted by Mr. Joseph Dearden, of



Preston, in his *Brief History* (p. 26) and elsewhere. Mr. Dearden says: "In the third report of the New British and Foreign Temperance Society (established 1836), page 8, it is stated that the first society established exclusively on the abstinence principle was formed in Manchester by the Rev. F. Beardsall early in 1835, which is a very great error. Previous to Mr. Beardsall's moderation pledge being thrown overboard, which, I believe, was on or about the 26th February, 1835, there had been several societies established on the exclusive principle." He adds: "In the beginning of November, 1834, a new society, consisting exclusively of abstainers, was formed at Lancaster; they met every Thursday night, and had overflowing meetings. In less than a month they numbered 150 members, and on the 13th January, 1835, they had on their books 280 teetotalers. The youths of Lancaster held their first public meeting on Tuesday, the 13th of January, 1835, at which 110 pledged themselves to abstinence. On the 17th January, 1835, a Youths' Total Abstinence Society was formed at Colne, the members of which never had any other pledge but that of entire abstinence."

The whole of these societies were confined to young persons from fourteen to twenty-one, and did not include older people, so that they were special or sectional, not general, public total abstinence societies, and were founded after the Miles Platting Society.

FRANCIS BEARDSALL was born in the Tontine Inn, Sheffield, on the 6th September, 1799, which was then kept by his grandfather. Of his ancestry he said: "I am a regular descendant from the drinking trade on both sides of parents. My father wasted his father's large estate, and fell a victim to intemperance." Mr. Beardsall became attached to the General Baptists, and after studying in the Baptist Theological Academy he accepted a charge at Oak Street, Shude Hill, Manchester, and entered upon his duties July 12th, 1834. He signed the teetotal pledge with Dr. Grindrod at his Miles Platting meeting, and, as already stated, became the founder and main-spring of the Oak Street Temperance Society. Mr. Beardsall became a most devoted advocate of teetotalism, and having his attention drawn to the sacramental wine question, he saw the desirability of providing an unfermented substitute for the wine in common use, and succeeded in manufacturing an unfermented wine,

of which 5000 bottles were sold between 1837 and 1841. In 1840 he published a treatise on the wine question. In 1837 Mr. Beardsall issued an admirable temperance hymn-book, containing 200 hymns and songs. In conjunction with the Rev. Joseph Barker, New Connexion minister, Chester, he edited and published the *Star of Temperance*, at Manchester, and in 1841 became founder and president of the "Manchester and Salford Institution for Propagating Teetotalism on Christian Principles." He also took an active part in the formation and working of the British Temperance Association. Desirous of visiting America, Mr. Beardsall embarked for New York on the 13th of May, 1842. He suffered much on the voyage, which was a very protracted one, and before the vessel reached the American shores he died (25th of June, 1842), and was buried at sea "amidst the tears that Christians shed." One who knew him intimately spoke of him as "ardent and sanguine, influenced by no self-seeking, but by love to Christ and his fellow-men; he spared not himself, nor counted his own life dear unto him, if only he could be instrumental in saving others."

MR. GEORGE RYLEY, of Manchester, was one of the original members of the Oak Street Temperance Society, and an abstainer for sixty-two years, having at the age of fourteen signed a pledge drawn up by his mother, which he kept till his death. He was therefore a pledged abstainer before there were any teetotal societies. Mr. Ryley was an active and intelligent advocate of temperance principles, and a warm supporter of Mr. Beardsall. He long maintained the idea that he was the oldest teetotaler, and a member of the first teetotal society in England—Oak Street, Manchester—and very reluctantly yielded to the evidence laid before him. He laboured until within a short time before his death, which took place in February, 1888, when he was seventy-six years of age. His remains were interred in the Wesleyan Cemetery, Cheetham Hill, Manchester, February 11th, 1888.

On the 24th September, 1834, a conference of delegates from the various societies in Lancashire, Cheshire, &c., was held in the Exchange Dining-rooms, Manchester, over which Dr. Hull, of Manchester, presided, when six resolutions were unanimously adopted:—1st, "It is expedient, in the present circumstances of this country, for the purpose of united

and efficient exertions, that, in addition to the present temperance pledge, the societies in this and adjoining counties be recommended to adopt a pledge of total abstinence from all intoxicating liquors." 2d, "It is desirable that the societies adopt a more careful system of admitting members, and that an efficient system of visitation be adopted." 3d, "That the manufacturing and vending of ardent spirits as a common beverage are auxiliaries to intemperance, and that the societies endeavour to influence public opinion to the discouragement of the trade in all its branches, and especially on the Sabbath-day." The fourth resolution recommended an appeal to all ministers in favour of the temperance cause; the fifth resolution provided for the raising of a fund for an efficient agency; and the sixth appointed a committee, with Mr. George Danson as treasurer, and Mr. Galloway as secretary.

The first resolution of this conference indicates the rapidly-growing feeling in favour of entire abstinence from all intoxicating liquors; hence the recommendation of the total abstinence pledge to all the societies. In accordance with the second resolution, some of the societies made it a rule to admit members only on being proposed and accepted, not merely by signing the pledge of the society. The visitors appointed to the various districts had to call upon the members at their own homes, and report delinquencies to the secretary, who at the ordinary meetings of the committee brought such cases forward, and then the names were erased of those deemed unworthy of membership.

In the autumn of 1834 a meeting of the Warrington Temperance Society was held in the Mechanics' Institute, Academy Place, under the presidency of Mr. John Rylands (father of the late Mr. Peter Rylands, M.P. for Burnley), when the Rev. Job Wilson, of Northwich, and Mr. S. Cundy took part in the proceedings. This was an attempt to resuscitate the old society, which had almost ceased to exist. A series of resolutions, including the pledge, were submitted, and thirty-six persons signed. In a report of this meeting given to the *Preston Temperance Advocate* (1834, p. 94) by Mr. Crowther, secretary, *pro tem.*, we have the following statement:—"It may not be amiss to state that several persons of long-continued intemperate habits have declined to enter the society, unless they can be admitted as total abstainers."

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It is thus conclusively proved that the society had, in the process of reforming, diverged from the principles so ably set forth in the original manifesto issued by Mr. Birkett in 1830, and in 1834 was part and parcel of the British and Foreign Temperance Society, which only embraced abstinence from ardent spirits.

Richard Mee, Francis Webster, George Mather, and other notorious drunkards, had gone to this meeting desiring to sign the pledge, and become members of the society. When the pledge was read over to them they objected to it, and desired to have a total abstinence one, then they would sign; but the committee would not recognize such an extreme pledge as that. Such was the impression on the minds of the people, in those days, relative to the virtues of ale, &c. (for which the town of Warrington was then, and alas! still is painfully notorious), that the late estimable Peter Phillips, one of the fathers and founders of "Free Gospel, or Independent Methodism"—a man universally beloved and esteemed—seized Richard Mee by the arm, when about to sign an abstinence pledge drawn up specially for him and his companions, at their request, and exclaimed: "Thee mustn't, Richard, thee'll die." But Mr. Mee was a man with a will of his own, and all who knew him can bear testimony to his power to say "Yes" or "No," and mean it. The pledge of total abstinence was signed by these men, with the result that they unanimously came to the conclusion that teetotalism was the right and only means of reclaiming drunkards, and therefore they agitated for the adoption of the new pledge, as an additional pledge of the society, as at Preston, Manchester, Liverpool, and other places in the county; but the committee of the Temperance Society scouted the idea of teetotalism, and not only declined to listen to the entreaties of the reformed drunkards, but positively refused to invite or permit teetotal advocates to address their meetings.

In the meantime, imbued with the true missionary spirit, and feeling like new men, these reformed drunkards began to advocate their own views, and held meetings at Lymm, Runcorn, Leigh, &c. Finding that the new doctrine was taking root, and that other reformed drunkards were, like themselves, improving in health and circumstances instead of dying off as was predicted, and finding it



impossible to get the old society to adopt their views or to meet their requirements, they determined to establish a society of their own on purely total abstinence principles. They were much encouraged in this course by the countenance and support of several good men, who had been personally total abstainers from their childhood, and who were reading, thinking men, imbued by Christian motives, and having a desire to walk in Christ's footsteps.

Messrs. William Clark of Stockton Heath, and John Monks of Latchford, near Warrington, were original members of the Temperance Society started in Providence Chapel, Stockton Heath, April 4th, 1830, both being practical total abstainers from that date.<sup>1</sup> Intercourse with the good Quaker apostle of temperance, Mr. G. H. Birkett of Dublin, and the study of his tract, had made them become educated teetotalers at an early stage of the movement. They warmly commended the course pursued by Mr. Mee and his friends, and willingly joined them, as did two or three others. Then good Peter Phillips was awakened to the truth by the personal experience of these reformed drunkards, and he and his friends freely offered them the use of the Friar's Green Independent Methodist Chapel as a meeting-place, and eventually the whole Phillips family became identified with the society.

Possibly this may account for the singular fact that a very large proportion of the oldest and most faithful temperance reformers in Warrington were members of the Independent Methodist Church, and this union of temperance and religion, or rather the making of total abstinence a part and parcel of their religion, materially aided the prosperity of that section of Methodism in Warrington and district, where for some years it was the strongest and most influential body of dissenters in the locality.

On Tuesday, October 21st, 1834, a meeting was held in the vestry of the Friar's Green Chapel, Cairo Street (since pulled down and rebuilt), when, after due consideration, the Warrington Total Abstinence Society was established, the following being the form of pledge adopted:—

"I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits,

and all intoxicating liquors, and will not give nor offer them to others, except as medicines, or in a religious ordinance, and I will endeavour to discountenance the causes and practices of intemperance."

This was a copy of the Preston Youths' pledge, with the "one year" limit expunged. Between the date of the first meeting and that of the public inaugural meeting, held on the 15th December, 1834, a number of signatures were taken to the pledge, making up to that date a total of forty-nine members, all pledged total abstainers.

The following letter appeared in the *Preston Temperance Advocate*, February, 1835:—

"Sir,—I write to inform you that we have commenced a society on the basis of 'total abstinence,' with very considerable success. Our first (public) meeting was held in Friar's Green Chapel on the 15th inst., when Mr. Entwistle, of Bolton, occupied the attention of a very numerous and attentive audience for upwards of an hour and a half, and at the close we received an accession to our list of twenty-one. We can now number seventy. We have commenced a system of visitation. Several of the members are appointed to go round every Sunday morning for the purpose of distributing temperance tracts and exhorting the members to adhere firmly to the resolution they have pledged themselves to, and I assure you the most happy results have been produced by this system. We have in our ranks twelve reformed drunkards, and we anticipate a great increase from holding weekly meetings and the visitation system. Several of us attended a temperance tea-party at High Leigh, about 7 miles from here, on Christmas Day, and I am happy to say the cause is gaining ground there.

"JOHN MONKS, Secretary.

"Warrington, December 29, 1834."

On the 11th April, 1835, Mr. Monks reported progress, and gave an interesting account of the work going on at Warrington—a lecture by Mr. John Wright of Bolton; meetings addressed by reformed drunkards, held in various parts of the town; their first tea-party held in St. James's School-room, followed by a public meeting in Friar's Green Chapel, when twenty-six persons signed the pledge of the society; and he concluded with the following cheering words:—"We can now boast of having over 500 members" (*Preston Temperance Advocate*, 1835, p. 38).

<sup>1</sup>The writer knew them both intimately, and has this fact from first hand.

In the following month (May, 1835), Mr. Livesey received a remarkably characteristic letter, which clearly indicates the true character of the Warrington Total Abstinence Society:—

“Warrington, May 20th, 1835.

“Sir,—It is with feelings of pleasure that we inform you that a Youths’ Branch Association has been formed in this place. Our first meeting was held in Brick Street School-room on Friday, the 1st of the present month, and addressed by six youths, who advocated the cause zealously, and this, like its parent, being on the abstinence principle alone—free from the dangerous, inconsistent, and lifeless system of moderation—we anticipate will be a powerful auxiliary to the abstinence reformation. And we hope that it will be the means of preventing thousands from contracting those practices which have proved awfully fatal to numbers of young people. Our number at present is above 100, and we expect a mighty increase; and though we are but a few youths, yet we hope in the strength of our God to stay, like David, the lion and the bear, and to rescue the lambs from the lions’ mouth. And though we have but our slings and stones, yet we feel confident that Goliath, the great and daring monster Drunkenness, will verily be slain, who hath put to defiance the armies of the living God.

“J— G— and G— M—, Secretaries.”

(*Preston Temperance Advocate*, 1835, p. 54.)

The initials were those of James Gandy, who became a faithful and earnest advocate of true temperance principles, and George Mee, younger brother of Richard and William Mee, of the parent society. George died a few years afterwards.

These letters prove the facts already stated, viz. the foundation, inauguration, advanced principles, and success of the Warrington Total Abstinence Society. It was entirely free from restrictions as to age or sex; its pledge was the “long pledge” of total abstinence, without any limit as to time, and it altogether ignored moderation, yet was remarkably successful. The society was founded and managed by a band of men who “had a mind to work,” and did it nobly and well. Most of them were working-men, and several of them had been great drunkards.”

RICHARD MEE was born at Warrington on the 8th of December, 1804. At an early age he was put to the trade of a cordwainer, and

served his apprenticeship with his father. He was of a roving nature, and passionately fond of theatrical amusements, athletic sports, &c., which led him into company of a dissipated character. After his father’s death he visited various parts of the country, settling down for about three years at Bolton, Lancashire. He also became a member of the 1st Lancashire Militia, and, whether it was natural or acquired, always bore with him a semi-military air. About the year 1827 he returned to his native place, and being a superior workman—despite his dissipated habits—could always secure employment. As already stated, he was the leader and spokesman of the band of men who, although previously intemperate, were anxious to try the new principles of total and entire abstinence from all intoxicating liquors, and after he *had* signed the pledge Mr. Mee became a staunch, uncompromising, and heroic advocate of teetotalism. Probably he had more than once before, in accordance with a common custom amongst cordwainers, tailors, and others, before teetotalism was heard of, had fits of abstinence, and “put the pin in”—that is, resolved to abstain for a given period, say till the feast or general holiday—and then spent the savings of weeks or months in a carouse.

Mr. Mee was a warm admirer of Henry Anderton of Preston, the poet and orator of the movement, and until the day of his death is said to have carefully treasured some of the poet’s effusions which had been written for or sent to him in the author’s own writing. During the latter portion of his life Mr. Mee was best known amongst the Rechabites, being a district officer for many years, and often present at the annual meetings of the order as one of the representatives from Warrington district.

He was thrice married, and at his death, which took place at Warrington on the 1st of July, 1877, in his seventy-third year, he left four daughters, all married and in moderate positions, one to Mr. William Brimelow, a son of his old friend and co-worker, Mr. James Brimelow. Mr. Brimelow has made himself a name as an ex-president of the Conference, and the editor of the *Free Gospel Magazine*, the official organ of the Independent Methodists, and also in connection with a Bolton newspaper. Another daughter married Richard Burrows Woods, one of the members of the Warrington Young Men’s Total Abstinence Society, and



afterwards a member of the committee of the parent society, a successful lay preacher, &c., in the same denomination as his brother-in-law. He also is an ardent, laborious, temperance worker.

WILLIAM MEE—brother to Richard Mee—was also a native of Warrington, born August 4th, 1806. He also learnt the trade of a cordwainer, with his father and brother. William, being of a more sedate and reflective turn of mind, never went to the same length as his more excitable brother, but under somewhat similar influences he became a drinker of alcoholic liquors. As an active member of the Cordwainers' Union he was surrounded by enticements and incentives to drink and its associations, but shortly after Richard adopted the teetotal principle William also signed the pledge, viz. on the 30th November, 1834, after hearing a lecture by Mr. Joseph Livesey of Preston. William Mee became an active, earnest worker, although not a public speaker in the same sense as his elder brother, but in any way that he could possibly render service or promote the interests of the cause he was ready and willing to do his part, even to old age and growing infirmity. At threescore years and ten there were few members of the committee more regular in their attendance at the meetings of the society than the old veteran William Mee. In 1878 he was unanimously elected president of the Warrington Total Abstinence Society, and in the following year he removed to Grappenhall, Cheshire.

To Mr. Mee, the writer was deeply indebted for the loan of old temperance publications and other important documents from whence much valuable information embodied in this work is derived. He died at Grappenhall, Cheshire, October 3d, 1885, at the age of seventy-nine years, and was interred in the Warrington Cemetery.

Mr. Francis Webster was by common consent crowned king of the Warrington reformed drunkards, and remained faithful unto death, as also did George Mather, whose last days were spent at Widnes, where he died honoured and respected by a large circle of acquaintances. John Cassidy lived to be almost a centenarian, cherishing to the last his reverence for the cause.

MR. JOHN MONKS, the first secretary of the Warrington Total Abstinence Society, is now the sole survivor of this gallant band of truly Christian temperance pioneers. For many

years he has kept a grocery and provision store at Latchford, near Warrington, having all the appearance of a vigorous, happy old age. The writer had the pleasure of spending an agreeable hour with this grand octogenarian teetotaller, vegetarian, and anti-smoker in March, 1890, and found him little changed. Physically and mentally he was remarkably vigorous, and as enthusiastic as a youth, thoroughly posted up and conversant with the present position and prospects of the movement.

As in Preston, Blackburn, Bolton, Oak Street Manchester, and other places, so also in Liverpool up to the close of the year 1834, the two pledges—moderation and total abstinence—were worked together, but the harmony of the meetings was often destroyed by the conflicting opinions of the advocates of the two pledges, who sometimes addressed the same audiences and advanced their own views.

Travelling throughout the whole of the country, and associating with the total abstinence nailers of Skibbereen, Ireland, the most active workers in Scotland, and still more intimately connected with the Preston advocates, Mr. John Finch, the Liverpool iron merchant, was fully acquainted with the various efforts made, and warmly sympathized with and supported those who desired to promulgate total and entire abstinence as the only effectual means of accomplishing the object in view. On the 16th December, 1834, Mr. Finch, returning home from Preston, dropped in towards the close of a moderation meeting held in the Friends' School-room, Duncan Street, and holding up a total abstinence pledge-book, he cried out, with all the ardour of his soul: "Ye working-men of Liverpool, who are determined to be free from the galling yoke of drinking the drunkard's drink and drunkenness, come forward and sign my declaration." The result was that, despite the remonstrances of the conductors of the meeting, twenty-four persons signed the total abstinence pledge, including a police-officer named Thomas Gleave, who became an earnest and laborious worker in the cause.

Mr. Finch being unable, on account of his business engagements, to attend the meetings regularly, handed over his book of names to one of the reformed drunkards, who, with

others, set on foot an agitation for the formation of a society on purely total abstinence principles.

Whilst this agitation was going on Mr. David Jones and five others were at work, and on the 23d January, 1835, started a purely teetotal society in a small room in Gay Street, off Scotland Road, Liverpool. After holding four meetings it was found necessary to remove to a larger room in Gerrard Street, kindly offered rent-free by Mr. Sephton, and here the operations of the society were carried on with remarkable success. The new room was opened by a crowded meeting held March 6th, 1835. This society was denominated "The Philanthropic Society of Total Abstinents," otherwise "David Jones's Society," by which name it was best known (*Liverpool Temperance Advocate*, 1836; *Star of Temperance*, Manchester, 1836).

DAVID JONES was an operative coach-builder working for a firm in Renshaw Street. He was an ardent worker, earnest, zealous, and indefatigable in his exertions; was a speaker indoor or out, and a poet, many of his effusions appearing in the *Liverpool Temperance Advocate*. One was of great length (248 lines), and concluded with a couplet which became very common, being often quoted.

"You've had enough of rags and bones,  
So take advice from David Jones."

Mr. Jones afterwards left Liverpool, and settled down at Swindon, where he died on the 16th December, 1871, aged seventy-eight years.

A second Total Abstinence Society in Liverpool, entitled "The Welsh Total Abstinence Society"—believed to be the first Welsh teetotal society ever established—was instituted in the Welsh Chapel, Rose Place, Scotland Road, Liverpool, March 8th, 1835, and was vigorously worked by the Welsh residents of this locality.

As will be seen later on, grand work was done in these districts in the early days of the temperance reformation; but, singular to say, the very localities that once were the battle-grounds of teetotalism, have become the "Squalid Homes of Liverpool." Did the temperance friends act wisely in seeking more fashionable places to meet in, and thus leave the people to the tender mercies of the brewers and others, who bought up the most eligible sites and erected glittering gin-palaces thereon

to tempt and allure the people, and obliterate all traces of the early triumphs of the temperance enterprise? We trow not.

During the early part of the year 1835, the societies in Lancashire, &c., began to seriously consider the advisability of altogether discarding the ardent spirit pledge in favour of teetotalism. As already stated, a number of societies were being worked upon this principle alone; and at the annual meeting of the Preston Society, March, 1835, it was decided that henceforth teetotalism alone should be the principle of the society. No sooner was this course decided upon than determined efforts were made to extend their operations and take steps to induce the societies in the neighbouring towns to follow their example.

With this object in view they engaged the Blackburn theatre for six successive nights, and placarded the town with announcements of the arrangements for each evening. On Monday, April 13th, 1835, the proceedings commenced by addresses from Mr. Thomas Swindlehurst (chairman), Messrs. J. Broughton, Stagg, Speakman, Spencer, and H. Clitheroe from Preston. On Tuesday evening the Rev. J. Cheadle, of Colne, presided, and Messrs. J. Livesey, T. Osbaldston, and J. Richardson from Preston; Mr. Gardiner of Blackburn; and R. Threlfall of Moon's Hill, were the speakers. Mr. Livesey delivered his "malt lecture" on this occasion, and was opposed by a person in the auditory, who, when called to the stage, was heard with great attention, and ably replied to by Mr. Livesey.

On Wednesday evening one of the Blackburn ministers presided, and addresses were delivered by Messrs. James Teare, Henry Bradley, R. Jolley, and others from Preston. On Thursday evening the Rev. J. Fielding of Preston occupied the chair, and Henry Anderton, the Preston poet, and others were speakers. On Friday evening Mr. Baxendale presided, and Messrs. J. Broughton, T. Swindlehurst, W. Howarth, Mrs. M. Grime, and others addressed the meeting. On Saturday evening Mr. John Finch of Liverpool occupied the chair, and addresses were delivered by Messrs. G. Cartwright, T. Walmsley, J. Whitehead, Randall, Swindlehurst, and others.

On Thursday evening, April 10th, 1835, the Blackburn Total Abstinence Society was duly organized, and a committee selected from those who had signed at the previous meetings.



Amongst those who signed on the first night were the brothers William and Thomas Whittaker, the latter becoming a noted temperance advocate, and finally mayor of Scarborough and a J.P.

THOMAS WHITTAKER was born on the 22d of August, 1813, but whether in Lancashire or Yorkshire it would be unwise to say positively. The probabilities are in favour of Yorkshire. Certainly the house wherein he was born was built upon the boundary line of two or more counties, for we have more than once heard him declare, with all the gravity peculiar to Thomas Whittaker, that "He might have been born in Lancashire if he liked, but he wasn't." His early days were spent mostly in Lancashire, and he worked for some time in a cotton-mill at Blackburn. During the excitement attending the formation of the Blackburn Teetotal Society he and his brother William attended the first meeting in the theatre, April 13th, 1835, when the stirring addresses of the Preston advocates led them both to sign the new pledge at the close of the meeting, Thomas being at this time in his twenty-second year, and a victim to the drink curse. Shortly afterwards he was induced to mount the platform, and he became a local temperance advocate, speaking at Blackburn and in the adjoining towns and villages. On this account he became somewhat obnoxious to some of the men of his own town, especially his fellow-workmen, and being made uncomfortable and unhappy amongst them, he determined to leave Blackburn and try his fortunes elsewhere. Further particulars of his life and work will be found in other parts of this work.

At one of Mr. Whittaker's temperance meetings in London, in 1837, he was attracted by a young lady in the audience named LOUISA PALMER, a native of East Harling, Norfolk (born Nov. 3d, 1814). Mr. Whittaker inwardly resolved that in the event of that lady signing the pledge at the close of that meeting, he would endeavour to make her acquaintance. Whether it was his arguments and persuasion, or something else that induced her to do so, she did sign the teetotal pledge that night. They became acquainted, and being now a widower—his first wife having died at Blackburn—they were married on the 6th of August, 1838, and for thirty-seven years she shared his joys and his sorrows, and bore him six children, two sons being all that survive.

Yielding to a desire he had long cherished, Mr. Whittaker went on a visit to America in 1874, and was called home by the mournful tidings that his beloved wife had passed away on the 9th of January, 1875, in her sixty-fourth year.

WILLIAM WHITTAKER, the elder brother, was a man who never held so prominent a position in the temperance ranks as Thomas, nevertheless he was an earnest, faithful friend and supporter of the cause. He died in peace, November 4th, 1888, in his seventy-fourth year, and his brother bore this testimony: "William was a true man, and never faltered in the path of duty."

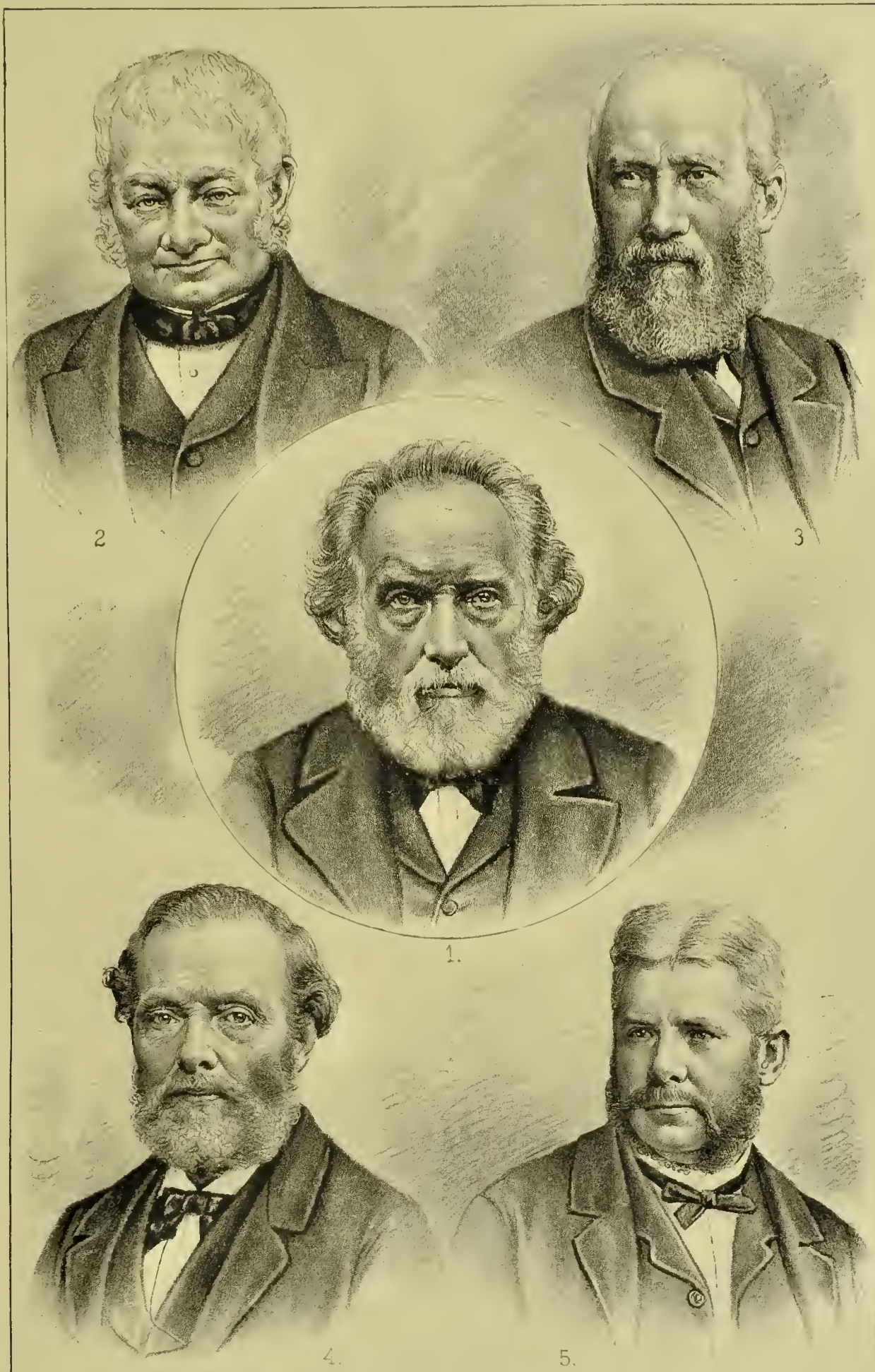
Another of the early friends of the cause in Blackburn was MR. JOHN MARQUIS of Duckworth Street, who was a charter member of "Ebenezer" Tent, Independent Order of Rechabites; a member of the United Kingdom Alliance, &c. &c. Being of a retiring disposition, he never became a very prominent public man; but in his own quiet way was an earnest and liberal-minded worker, and a consistent member of the Primitive Methodist Society. Mr. Marquis died of asthma on the 18th of March, 1886, at the age of seventy-six years, his remains being followed to the grave by a large number of friends and co-workers.

On March 4th, 1835, Messrs. J. Livesey and Henry Anderton of Preston, along with Mr. Thompson of Halifax, paid a visit to Huddersfield, the result being a strong agitation in favour of teetotalism. The *Advocate* for January, 1836, p. 32, reports as follows:—"Huddersfield. We are all at fours and fives here about teetotalism and moderation. We shall soon, I expect, have got rid of the shackles of the moderation plan. A discussion has been held between a local preacher and one of our reformed drunkards, a young man, who handled the subject to our entire satisfaction. I have been perpetually pestered by the moderation men finding fault with us. We have scarcely had a meeting without some remarks from the moderate people to damp the zeal in favour of teetotalism. The total abstinence system is producing wonders."

In September, 1836, the number of teetotallers in Huddersfield was reported at 580.

It is stated that the first temperance society in Halifax was formed at a public meeting held on January 7th, 1832, but little is known respecting the operations of the society beyond





1 JOHN FINCH, Liverpool, honorary missionary of the Temperance movement in England, Wales, Scotland, and Ireland, and its first Historian.  
 2 JOSEPH LIVESLY, Merchant, Preston, Father of Teetotalism. 3 THOMAS WALMSLEY, President of the Preston Temperance Society.  
 4 JAMES GANDY, Warrington, Secretary of Warrington Young Men's Total Abstinence Society, 1835, a 54 years worker.  
 5 ROBERT GARNETT, J.P., Warrington and Penketh, President of Warrington Temperance Union, 1882-1888.





the fact that meetings were held in town and country, and an expenditure incurred of £10 or £12 a year (*vide* Report of Jubilee Meetings, 1885).

The first total abstinence pledges were signed in a school-room, Garden Street New Bank, in the latter part of 1834, the late Mr. David Binns being one of the first to sign. Mr. Livesey delivered his famous Malt Lecture in Sion Chapel on Shrove Tuesday, 1835, and this seemed to have given an impetus to the total abstinence movement. Moderation was soon felt to be insufficient to accomplish the purpose the society had in view, and the meetings for its advocacy were almost abandoned. Total abstinence meetings were held in Albion Street School, and soon the whole work was given over to the teetotallers (*British Temperance Advocate*, 1885, p. 41).

In June, 1835, the Halifax Total Abstinence Society was established, and in July, 1835, the Bolton Society became a purely total abstinence society. In the autumn of the same year numerous other societies followed the example of Preston, and there then began a severe contest between the two parties, the advocates of moderation being very bitter and persistent in their opposition to what they termed "the foolish doctrine of the Lancashire fanatics." They sneered at the idea of calling a principle by the absurd and unmeaning name of teetotal, which to Southerners was new and strange, and for many years they believed it to be the coinage of "an illiterate man named 'Dickey Turner.'" In some districts the strife was carried to great heights, and did a considerable amount of harm to both parties; but the teetotallers stood their ground, and boldly maintained what they knew was a safe, certain, and reliable principle.

Through the efforts of Mr. J. Edgar, Mr. Livesey's correspondent for the Sheffield district, and one of the first disciples of teetotalism in that town, the teetotal principle was introduced and made known; and about midsummer, 1835, it was adopted by the Sheffield society as the only true and efficient one.

As already intimated, Sheffield did itself the honour to elect as its first representative to parliament, in 1832, a gentleman devoted to the furtherance of the temperance cause, Mr. James Silk Buckingham, who was returned for that borough without personally soliciting a single vote, or being subject to any expense for cabs or conveyances, &c.

Mr. Buckingham was not the only practical teetotaler in parliament at this period. The late Mr. Joseph Brotherton, M.P. for Salford, had been a practical abstainer from all intoxicating liquors for some years prior to the formation of our modern temperance societies, as was also Mr. George Williams, M.P. for Ashton-under-Lyne. In 1834 Mr. Williams wrote to Mr. Livesey saying: "I have been a water-drinker twenty-three years, and am as able as any man to illustrate its advantages" (*Temperance Spectator*, 1860, p. 172).

The seeds of teetotalism were sown at Rotherham at an early period, by the sturdy pioneers of Lancashire and Yorkshire. In July, 1835, Mr. Edward Grubb of Preston paid this town a visit and addressed a meeting in College Yard, amongst his auditors being Mr. John Guest, whose teetotalism may be said to date from that meeting; but it was not until a later period that a society on total abstinence principles was formed and worked at Rotherham.

There were numerous moderation societies in the North of England for some time before the adoption of teetotalism, but that principle was comparatively little known until the autumn of 1834, when Mr. Joseph Livesey, of Preston, took a tour through the district. On September 11th, 1834, Mr. Livesey visited Kendal, Westmoreland, and delivered his "Malt Lecture" in the Whitehall Lecture-room to a large and crowded audience.

The report in the *Preston Temperance Advocate*, 1834, p. 76, says: "The general opinion expressed through the town was, as it respects the nutritious properties of ale, the lecture was a settler."

From that time the friends of temperance in Kendal began to advocate teetotalism with success, and in February, 1835, the secretary wrote to the *Advocate*: "The good effects which have been produced are not confined to Kendal; the country villages round about have been visited, and the success which has attended the efforts of a few working-men can only be attributed to the goodness of their cause."

On Monday, October 26th, 1835, Mr. Livesey started out on a tour with his famous "Malt Lecture."

This historic lecture of Mr. Livesey's consisted of a series of arguments and facts explanatory of the nature and properties of malt



liquor. In his introductory remarks Mr. Livesey observed that his countrymen had long laboured under two serious errors: first, that malt liquor was a highly nutritious beverage; and next, that when pure and unadulterated, it contained no noxious substance calculated to injure the human system. He successfully combated these erroneous notions, then and still very prevalent. He fully explained the nature and composition of the favourite English beverages, and showed that the alcohol in beer was identical with the alcohol in whisky. Under the term beer he included ale, pale ale, porter, stout, and bitter beer, all essentially of the same character, and all, if genuine, made from malt and hops. Malt was simply germinated barley, and the idea was that this "liquefied bread" made from malt would supply nourishment to the working-man, "and give his family the glowing bloom of health." The lecturer quoted the opinion of the Rev. William Porter, of Ipswich, who said that "*it was necessary to support his health and strength.*" He had been for nearly thirty years incumbent of a Suffolk parish, and in the habit of going among the labourers and administering to them in sickness, and he found that "*what they wanted was a little home-brewed beer; it was the best medicine they could have.*" The married labourer required his *three* pints of home-brewed beer daily!"

Mr. Livesey then proceeded to prove that malt liquors is *not* a "necessary of life;" and gave his hearers a popular exposition of the process of brewing, and the result thereof. He stated that there were two ways of ascertaining *how much feeding* substance is found in beer when men drink it. First, by analysing the beer; and next, by tracing the different processes in brewing, and noting the operations of each of these processes, viz. *malting, mashing, fermenting, and fining*, as they bear upon the question of food.

He argued that malt is germinating barley, and hence it is evident, as Dr. Franklin long since observed, that the nutriment in ale must be in proportion to the quantity of soluble barley which it contains when we drink it. "How much barley, then," he asked, "is usually made use of in brewing, say a gallon of ale? I have consulted practical brewers, and find the fact to be, that not more than five pennyworth of barley is used in brewing a gallon of ale, which is sold for two shillings;

that is to say, you could buy as much barley from the farmer for fivepence as the brewer uses in manufacturing for you two shillings' worth of ale. Here, then, at the outset you see that the man who buys ale for the sake of strength acts as wisely as any improvident woman, who, instead of buying a joint of meat at sixpence per pound, goes to another place and gives half a crown a pound for a similar joint. If only five pennyworth of barley be used, you will be ready to ask who gets the remaining one shilling and sevenpence. Here is the answer:

	S.	D.
" Price of a gallon of ale, -	2	0
Cost of the barley, -	0	5
Paid to the maltster, -	0	1½
" government, -	0	3¼
" brewer, -	0	8
" retailer, -	0	6
Total, -	2	0

"Nothing appears in this calculation to be allowed for the hops, but it is allowed on all hands that the proceeds of the barm, grains, and small beer will more than meet that cost. Although five pennyworth of barley is used in brewing a gallon of ale, no more than a fifth part of that five pennyworth is found in the ale when you drink it. If a man, therefore, wants food, let him get the *barley*. It is an excellent grain, next in nutriment to wheat, and when cleared of the husk, and especially of the bran, is capable of being made into capital bread, soup, gruel, and what, perhaps, is better than all, barley pudding. If, on the other hand, he want poison, and not food, let him get the same amount in *ale*. Buy the barley, and you get *two shillings' worth* of food for two shillings; buy the ale, and you don't get more than a *single pennyworth* of food."

This lecture was originally published under the title—"A TEMPERANCE LECTURE based on the TEETOTAL PRINCIPLE; including AN EXPOSURE of the GREAT DELUSION AS TO THE PROPERTIES OF MALT LIQUOR; the substance of which has been delivered in the principal towns of England. By J. Livesey." This was a pamphlet of sixteen pages, the same size as the *Preston Temperance Advocate*, published by Mr. Livesey. A later edition, entitled "*Lecture on Malt Liquor*, by Joseph Livesey," and published by the National Temperance League Publication Depôt, is about half the size, and considerably abridged and altered.

His first meeting was held in the Music Hall, Leeds, which was well attended.

His next place of call was Darlington, which had for some time been the seat and centre of operations for the north-eastern parts of England, in connection with the British and Foreign Temperance Society. At an early stage in the proceedings in this locality, the brothers Thompson became zealous, laborious workers. One had been an inveterate drunkard, and his reformation was a power for good to the cause. The other, MR. SAMUEL THOMPSON, was an able speaker, a liberal contributor, and an indefatigable worker; he took great interest in the circulation of temperance literature, and sought out ways and means to induce the people to read on the subject. Several of the Darlington workers were practical teetotallers from 1833, but it was not until August 4th, 1835, that decided action was taken, and the Darlington Total Abstinence Society established, with Mr. John Fothergill, surgeon, as president. At a public meeting held on the date named, Mr. Fothergill made an able speech, in the course of which he stated that the vice of drunkenness was introduced into Britain by the Saxons, who were ale drinkers, and that the "moderation societies," in his opinion, never could effect the reformation of England.

The *Sunderland Herald* of August 7th, 1835, contained an excellent report of the proceedings, and remarked: "It was a fine sight to behold so many reformed drunkards in the meeting, men to all appearances living in affluence and comfort, who till lately were sunk to the lowest state of degradation, and in their madness casting about them firebrands, arrows, and death. The good effects of total abstinence amongst this class was exemplified in the case of Mr. William Thompson (brother of the active and well-known promoter of temperance societies in Darlington, &c.), who gave a brief sketch of what intemperance had done for him; it had brought him to a state so dreadful that he had wandered, lost and forlorn, throughout the country, and had degraded him to the lowest state of vagrancy. It was pleasing to hear him relate the blessed effects of a contrary course. He stood before the meeting well clothed and in his right mind; and being naturally of an imposing and manly appearance, those who formerly knew him could not but admire the change, and anxiously long that all the drunkards in

the country would follow his example, and have recourse to the safe and unerring principle of total abstinence."

The Darlington Temperance Society employed as its agent Mr. T. K. Greenbank, who had for some time been working in the cause in America, and he was the means of establishing societies in Weardale and the surrounding districts.

On Mr. Livesey's arrival at Darlington, October 27th, 1835, he was met by a band of zealous workers, and held a large meeting in the Primitive Methodist Chapel with considerable success. On the following day Mr. Livesey proceeded to Stockton-on-Tees, where he was told that the temperance meetings had been very thinly attended, and there was little chance of a large gathering at his meeting. Anxious to avoid the unpleasantness of speaking to a long array of empty benches, Mr. Livesey hired a spring-cart, and got the town-crier to join him. Driving through the streets, the bellman ringing his bell and Mr. Livesey distributing tracts, and halting at intervals, the latter gave out the following announcement:—"This is to give notice that Mr. Livesey, from Preston, is going to deliver a lecture this evening in the Friends' Meeting-house on malt liquors, at seven o'clock, in which he engages to prove that there is more food in a pennyworth of bread than there is in a gallon of ale. All the drunkards and tipplers, and those who have their clothes at the pop-shop, are requested to attend." The result was a large audience, and a deep impression made in favour of teetotalism.

On the next day (October 29th) Mr. Livesey gave his lecture in the National School-room, Sunderland, at the close of which thirty-three persons signed the teetotal pledge, and on the 11th of November, 1835, the Sunderland Total Abstinence Society was established.

On October 30th, 1835, Mr. Livesey delivered his lecture in the Music Hall, Newcastle-on-Tyne, the result being the formation of the Newcastle-on-Tyne Temperance Society, on the principles of total abstinence alone, December 3d, 1835. Mr. Jonathan Priestman, a member of the Society of Friends, was chosen president (a post which he ably and honourably filled with little or no break up to the day of his death in 1863). Messrs. James Rewcastle and George Hornby were the first secretaries, and they were ably supported by Messrs. Daniel Oliver, Thomas Wilkie,



George Charlton, George Dodds, Edward Elliott, John Benson, John Mawson, John Hopper, Thomas Carr (familiarily known as the Bishop of Benshaw, and for many years chairman of the Quayside open-air meetings), and a number of others whose names were as "household words" in the North of England.

Mr. Livesey was accompanied to the three last-named meetings by his friend Mr. Samuel Thompson, of Darlington. These tours were very laborious, as travelling in those days was either by stage-coach or post-chaise, and sometimes on foot.

In order to supply a ready reference table, we append on p. 139 a tabulated list of the first *bona-fide* total abstinence societies instituted, giving them in the order we believe to be correct as to date of formation on purely abstinence principles, or the abandonment of the moderation pledge. Some of them were *first* on the ardent spirit pledge principle, then on the dual basis; others were founded on the dual basis, using both pledges, and, at the dates given, became purely total abstinence societies; while others were founded on the total abstinence principle alone, as expressed in the name, "Total Abstinence Society."

As already stated, the Skibbereen Abstinence Society had no connection whatever with the modern temperance reformation until it was absorbed in the movement of Father Mathew in 1838.

The small bands of total abstainers in Scotland, previous to 1832, did not retain a separate and distinct existence as total abstinence societies; therefore we cannot legitimately include them in this list. The various youths' societies were confined to young persons from fourteen to twenty-one years of age, and were therefore restricted in their operations, and many of them were only for "one year."

The first *bona-fide* general public total abstinence societies in England, therefore, up to the end of 1835, seem to be as follows:—

1. Mils Platting (Manchester) Total Abstinence Society, July, 1834.
2. Warrington Total Abstinence Society, October, 1834.
3. The Philanthropic Society of Total Abstainers, otherwise known as David Jones's Society, of Gay Street, Scotland Road, Liverpool, January 23d, 1835.
4. The Oak Street Society, Manchester, February 26th, 1835.
5. The Welsh Total Abstinence Society, Rose Place, Scotland Road, Liverpool, March 8th, 1835.
6. Preston Temperance Society, on its discarding the moderation pledge, March 25th, 1835.
7. Blackburn Total Abstinence Society, April 16th, 1835.
8. Halifax Total Abstinence Society, June, 1835.
9. Sheffield Total Abstinence Society, Midsummer, 1835.
10. Bolton Total Abstinence Society, July, 1835.
11. Bridlington Total Abstinence Society, July 13th, 1835.
12. Darlington Total Abstinence Society, August 4th, 1835.
13. London Total Abstinence Society, August 10th, 1835.  
(Known afterwards as British Teetotal Temperance Society.)
14. Llanfachell (Wales) Total Abstinence Society, November 4th, 1835.
15. Sunderland Total Abstinence Society, November 11th, 1835.<sup>1</sup>
16. Newcastle-on-Tyne Total Abstinence Society, December 3d, 1835.

<sup>1</sup> "At a meeting convened by public advertisement, for the purpose of forming a total abstinence society, held in the Nicholson Street School-room, Sunderland, on Wednesday evening, November 11th, 1835, and very numerously attended, it was resolved that this society shall be a branch of 'The British Association for the Promotion of Temperance, on the principle of total abstinence from all intoxicating liquors; established at Manchester, September 15th, 1835,' and shall be called the Sunderland Total Abstinence Society: and that all persons signing the undermentioned pledge shall be members thereof:— 'We, the undersigned, do hereby agree to abstain from all intoxicating liquors, except for medicinal or sacramental purposes'" (*Preston Temperance Advocate*, 1835, p. 94)

## TOTAL ABSTINENCE SOCIETIES IN EXISTENCE AT THE END OF 1835.

Date of Original Institution.	Date when Became Purely Teetotal.	Name of Society.	Where Located.	Names of Founders.	Remarks.
1817.	1817.	Skibbereen Abstinence Society.	Skibbereen, County Cork, Ireland.	Mr. Jeffrey Sedwards.	This society preceded the modern movement.
January 14th, 1832.	January 14th, 1832.	Paisley Youths' Total Abstinence Society.	Paisley, Scotland.	Mr. Daniel Richmond.	For young people only.
January 15th, 1832.	January 15th, 1832.	Tradeston Youths' Total Abstinence Society.	Tradeston, Glasgow, Scotland.	—	Do.
March, 1832.	March, 1832.	Third Ward Temperance Society.	Utica, New York, U.S.A.	—	General.
May 25th, 1832.	May 25th, 1832.	St John's, New Brunswick.	St. John's, New Brunswick, Canada.	Revs. Wilson, Horton, Steele, Crandall, &c.	For ministers, &c.
1832.	1832.	New England Methodist Conference Temperance Society.	New England, U.S.A.	—	—
April, 1833.	April, 1833.	Glasgow Young Men's Total Abstinence Society.	Glasgow, Scotland.	—	—
April 18th, 1834.	April 18th, 1834.	Preston Youths' Total Abstinence Society.	Preston, Lancashire, England.	Mr. J. Livesey & others.	For youths only.
July, 1834.	July, 1834.	Miles Platting Total Abstinence Society.	Miles Platting, Manchester.	Dr. R. B. Grindrod.	General.
October 21st, 1834.	October 21st, 1834.	Warrington Total Abstinence Society.	Warrington, Lancashire.	Mr. Rhd. Mee & others.	General.
November, 1834.	November, 1834.	Lancaster Youths' Total Abstinence Society.	Lancaster, Lancashire.	—	For youths only.
January 17th, 1835.	January 17th, 1835.	Coline Youths' Total Abstinence Society.	Colne, Lancashire.	—	Do.
January 23d, 1835.	January 23d, 1835.	The Philanthropic Society of Total Abstiners.	Liverpool (Gay Street), Lancashire.	Mr. David Jones.	General.
February 26th, 1835.	February 26th, 1835.	Oak Street Temperance Society.	Manchester, Lancashire.	Rev. Francis Beardsall.	General.
March 8th, 1835.	March 8th, 1835.	Welsh Total Abstinence Society.	Liverpool (Rose Place), Lancashire.	—	General (Welsh).
March 25th, 1835.	March 25th, 1835.	Preston Temperance Society.	Preston (Cock-pit), Lancashire.	Mr. J. Livesey & others.	General.
April 16th, 1835.	April 16th, 1835.	Blackburn Total Abstinence Society.	Blackburn, Lancashire.	Do.	General.
May, 1835.	May, 1835.	Warrington Youths' Total Abstinence Society.	Warrington, Lancashire.	Jas. Gandy and others.	For youths only.
June, 1835.	June, 1835.	Halifax Total Abstinence Society.	Halifax, Yorkshire.	—	—
Midsummer, 1835.	Midsummer, 1835.	Sheffield Total Abstinence Society.	Sheffield, Yorkshire.	—	—
July, 1835.	July, 1835.	Bolton Total Abstinence Society.	Bolton, Lancashire.	—	—
July 13th, 1835.	July 13th, 1835.	Bridlington Total Abstinence Society.	Bridlington, Yorkshire.	Messrs. Ormerod, Entwistle, and others.	—
August 4th, 1835.	August 4th, 1835.	Darlington Total Abstinence Society.	Darlington, Durham.	John and Joseph Audrew and others.	—
August 16th, 1835.	August 16th, 1835.	London Total Abstinence Society.	London, Middlesex.	Dr. Fothergill & others.	Merged in the British Teetotal Temperance Society.
September 11th, 1835.	September 11th, 1835.	British Teetotal Temperance Society.	London, Middlesex.	Mr. F. Grosgean and others.	—
November 4th, 1835.	November 4th, 1835.	Llanfachell Total Abstinence Society.	Llanfachell, Wales.	Do.	The first in Wales.
November 11th, 1835.	November 11th, 1835.	Sunderland Total Abstinence Society.	Sunderland, Durham.	Rev. Eyan Davies.	—
December 3d, 1835.	December 3d, 1835.	Newcastle-on-Tyne Total Abstinence Society.	Newcastle-on-Tyne, Northumberland.	Mr. J. Livesey & others.	—
				Mr. James Rewcastle and others.	—



## CHAPTER X.

### ORGANIZED TEETOTALISM (LANCASHIRE), 1834-1836.

Haslingden Festival, 1834—Henry Anderton and W. Haigh—Liverpool Great Festival, 1835—Drinking Habits of Lancashire Working-men—Heartfelt Soul-stirring Song—Second Temperance Conference at Manchester—British Temperance Association Established—Officers, &c.—First Agents—Teetotalism Widely Extended—Robert Guest White—Joseph Brotherton, M.P.—Rev. Joseph Barker—Joseph Andrew—Ralph Holker—First Anniversary Warrington Total Abstinence Society—Manchester and Salford Temperance Society—The Tabernacle Meetings—Terrible Accident—Public Feeling—Funeral of the Victims—Festival, 1836—Dr. Grindrod's Medical Lectures—Letter from a Reformed Drunkard—Provision for Contingencies Natural, Imperative, and Necessary—Value of Friendly Societies—Their Connection with Drink-shops—Order of Rechabites Established—Liverpool Total Abstinence Society Formed—Constitution—Open-air Meetings—Six Days' Festival—Monster Tea-meeting—A Triple Temperance Meeting—John Carter, Liverpool—George Noscoe, the Norwegian Sailor—Liverpool Anti-temperance Society—Depression of the Liquor Trade—Rechabite Extension—Lawrence Heyworth, Esq.—Veteran Abstainers—Demonstration at Warrington—Henry Anderton Surprised—An Advocate and his Boots—Reports of Warrington Secretary—George Okell of Leigh—"Rector o' th' Obelisk"—Discussion at Manchester—Dr. Grindrod on the Moderate Use of Alcoholic Liquors—Effects of Total Abstinence—J. Nettleton—Alderman G. Booth—James Cheetham—James Leach—Thomas Norcliff.

In May, 1834, Messrs. Henry Anderton and John King of Preston, along with Mr. William Haigh of Huddersfield, were engaged to speak at a temperance festival at Haslingden, in connection with the old moderation society. Mr. Ramsey, Independent minister, was in the chair. Mr. Haigh delivered an address in favour of abstinence from ardent spirits and the moderate use of wine and beer, when the chairman inquired how Mr. Haigh managed to travel on temperance principles. He replied that he did not find it difficult at all, as he took ale and wine instead of spirits, and felt better in health after giving up the latter.

Mr. Haigh had not, up to this time, been at a teetotal meeting, or heard any speech in favour of total abstinence; but both Anderton and King were teetotalers, and they pointed out the inconsistency of Mr. Haigh's position as a temperance reformer in drinking and recommending moderation as a cure for intemperance, when it was known that in Lancashire and Yorkshire there was more drunkenness from drinking fermented than distilled liquors. "Henry Anderton," says Mr. Haigh, "with his keen satire made me writhe under the severity of his castigation, and my face crimsoned with shame as he made the audience laugh at my folly in coming all the way from Yorkshire to teach the

Lancashire folks the 'great delusion' that ale and wine-drinking in moderation was the best cure for drunkenness. But his racy humour, his soul-stirring poetry and eloquence soon turned the warm pulses of my youthful mind in his favour. He proceeded to urge total abstinence from all intoxicating drinks as the only cure for intemperance, and concluded with:—

'Let it stick in thy head,  
What friend Pollard once said  
(For a long-headed fellow he's reckoned);  
Don't quaff the first pot,  
And the devil can not  
Compel thee to swallow a second.'

As he closed his eloquent speech I felt that he had spoken the truth, and spoken it in love. At the close of the meeting I shook him by the hand and said, 'Anderton, I cannot do with you taking the shine out of me in this way.' He said, 'What are you going to do, then?' I replied, 'I have resolved to abstain for six months, and if I find I can do without ale and wine I will sign the pledge.' At the end of my six months' probation I signed the teetotal pledge (the first in Huddersfield)" (*Temperance Spectator*, 1859, p. 47).

On the 4th of July, 1835, a Grand Festival of the Liverpool Societies was held in the Music Hall, Bold Street, when upwards of 800 persons partook of tea. After tea a public meeting was held, presided over by Mr.

John Cropper, and addressed by the Rev H. S. Josephs, a deputation from the Preston Temperance Society, and several reformed drunkards. The *Mercury* gave an interesting report of the proceedings at the time.

The Total Abstinence Societies in Gerard Street and Rose Place, Scotland Road, were also steadily and successfully continuing their operations, which included weekly meetings in their own meeting-places, open-air meetings in different parts of the town, and the regular visitation of the members at their own homes, and also of those persons who signed the pledge at the meetings.

About July, 1835, the Liverpool Temperance Society, meeting in Duncan Street School-room, removed to the Hibernian School-room, in Pleasant Street, but it was still under the management of the old committee, composed of total abstiners, moderate drinkers, and one or two brewers. Nevertheless, total abstinence was almost invariably advocated at the meetings, and persons were at liberty to sign for short periods, say one month, two months, or a year, just as they pleased. The other branch meetings were held at intervals in Mr. Lister's chapel, Lime Street, and on special occasions at the Music Hall, Bold Street. But as this society was based upon a fallacy, and did not meet the requirements of the case, it could not exist in the face of the truths of teetotalism.

The working-men of Lancashire, as a rule, were *ale drinkers*, and they laughed at the absurdity of attempting to make men sober by pledging them to abstain from spirits and permitting them to drink ale, wine, &c.; therefore those who were in earnest upon this question preferred the only logical and consistent pledge—total abstinence. It is a remarkable fact that not only in Liverpool, but throughout the country, the new doctrine was warmly received by the “horny-handed sons of toil.” When they understood the matter, and observed that the advocates of total abstinence were true patriots, earnest, self-sacrificing philanthropists, working not for pecuniary gain or selfish purposes, but to save and bless humanity, then they banded themselves together under the new standard, and became warm and devoted friends of the cause. When these men and women met together in the weekly temperance meeting, there was a peculiar attraction about them which mystified and charmed those unacquainted with the

delightful change that had been wrought. There was a spiritual fervour and a depth of sympathetic feeling in their songs, more eloquent than the most polished sentences of the gifted orator. Their singing, therefore, had an influence and power of its own, which thrilled the audiences and made the meetings attractive and delightful. They knew and felt in their hearts what they sang, and many in this way gave utterance to sentiments they could not otherwise publicly express. The late Rev. Dr. Jabez Burns's hymn, “Round the Temperance Standard Rally,” was a popular favourite, and was often used. As they sang this, or another almost as popular, commencing “Rise and Shine o'er every Nation,” to the equally popular tune of “Old Calcutta,” the inspiring strains made the ears tingle, the eyes sparkle, the heart throb, and the whole soul to feel as though something of the Pentecostal spirit had been bestowed upon the whole assembly.

The best concerted pieces, by the most skillful choirs, fail to charm as did the less cultivated but more heartfelt singing at the old-fashioned temperance meetings in the early days of the movement when “gospel temperance” was a reality. In too many of the so-called temperance meetings of the present period the pieces sung have no bearing whatever upon the temperance question, and many are thus led to imagine that there is a dearth of temperance lyrical poetry capable of or worthy to be set to suitable music, whereas the supply is greater than the demand.

On September 12, 1835, Mr. Henry Ander-ton, the Preston temperance poet and orator, who was a great favourite in Liverpool, Warrington, and district, visited Liverpool, and delivered an address in the Pleasant Street School-room, taking for his text the words, “Arise, shine; for thy light is come.” At this meeting Mr. Joseph Thomas, a still well-known Liverpool citizen, signed the total abstinence pledge.

On the 15th and 16th September, 1835, a second conference of delegates from temperance societies, convened by Mr. Joseph Livesey, was held in the Oak Street Chapel, Manchester, the Rev. Joseph Barker, of Chester, in the chair. Delegates were present from Ashton, Bradford, Blackburn, Bolton, Chester, Colne, Harwich, High Leigh, Lees, Leeds, Lymm, Liverpool, Manchester, Macclesfield, Middle Hulton, Nantwich, Oldham,



Preston, Rochdale, Stockport, Stockton Heath, Salford, Todmorden, Upper Mills, Warrington, Wigan, and Wilsden, near Bradford. Rev. F. Beardsall and Mr. Joseph Martin were appointed secretaries.

Amongst the resolutions the following was unanimously adopted:—"That the dreadful effects of intemperance throughout the kingdom are such as to render it incumbent upon all classes to unite in promoting a temperance reformation; and for effecting this object this conference recommends that in future all temperance societies should be formed on the principle of abstinence from all intoxicating liquors."

It was at first proposed to form a county or provincial association, but Dr. Grindrod advocated the formation of a national association, and, after much discussion, carried his resolution.

In a series of papers written by the doctor, and published in the *British Temperance Advocate*, he gave details of considerable interest respecting this subject. It would appear that Dr. Grindrod for some time previously had in mind a national organization, and previous to the conference secured the promise of the Rev. F. Beardsall and others to support him in any proposition he might make to that end. Mr. Joseph Livesey, with not a few other friends, in a spirit of prudence thought it might be more advisable to commence operations on a more limited scale. Dr. Grindrod warmly canvassed the delegates in favour of a more widely extended organization, and won the day, Mr. Livesey, in a loving spirit, giving in not merely his adhesion to the plan, but consenting to become the general secretary. The proposition for the national association was carried at the morning sitting, and it was pleasantly said that the doctor, having gained his point, was bound to supply the meeting with the scheme of its proposed operations for the consideration of the conference. This, however, he had already done, and a sub-committee, consisting of Mr. Livesey, Rev. F. Beardsall, and Rev. Joseph Barker, was appointed to examine, approve, or alter the basis plan which had been prepared. The sub-committee met at Dr. Grindrod's house, and the result of their deliberations was presented and adopted at the afternoon meeting of the conference, when the British Temperance Association (now League) was duly established.

The second resolution of the conference was to the effect that a national society be established, under the designation of "The British Association for the Promotion of Temperance," "that the object of this association shall be to extend the operations of existing societies, and to promote the formation of new ones throughout the United Kingdom, to be carried into effect by the employment of an efficient personal agency, and by diffusing temperance information through the medium of the press" (*Preston Temperance Advocate*, 1835, p. 75).

At a meeting of the members of the newly-formed association, held in Oldham Street Temperance Hotel, Manchester, October 6th, 1835, rules and regulations were adopted, and the following officers elected:—President, Mr. Robert Guest White, Dublin. Vice-presidents, Mr. James Silk Buckingham, M.P., Sheffield; Mr. Joseph Brotherton, M.P., Salford; Rev. J. Cheadle, A.M., Colne; Mr. John Cropper, Liverpool; Dr. R. B. Grindrod, Manchester; Mr. Samuel Thompson, Darlington. Treasurers, Mr. Thomas Harbottle and Mr. William Ellerby, Manchester. Secretaries, Rev. F. Beardsall, Manchester; Rev. Richard Fenney, Macclesfield; and Mr. J. Livesey, Preston. Committee, Rev. Joseph Barker, Chester, Rev. James Hawkes, Nantwich; Rev. J. B. Sheppard, Salford; Rev. Alexander Mackay, Antrim; Mr. Joseph Stutterd, Huddersfield; Mr. Joseph Andrew, Leeds; Mr. Edward Sayce, Stockport; Mr. John Thompson, Halifax; Rev. Mr. Stott, Donegall; Mr. R. S. Nichols, London; Mr. John Finch, Liverpool; Mr. W. C. Chapman, Birmingham; Mr. C. H. Clark, Nottingham; Mr. Henry Jones, Liverpool; Mr. Isaac Grundy, Preston; Mr. W. C. Beardsall, Sheffield; Mr. Joseph Eaton, Bristol; Mr. Thomas Ormerod, Bolton; Mr. W. S. Nichols, Wilsden; Mr. John Dean, Macclesfield; Mr. Peter Phillips, Warrington; Mr. A. B. Salmon, Ulverston; Mr. James Fielden, Todmorden; Mr. J. Neild, Oldham. Executive committee, Rev. J. B. Sheppard, Dr. Grindrod, Mr. W. Ellerby, Mr. Joseph Thompson; Mr. W. Kennedy, Mr. John Sparrow, Mr. Israel Levers, Mr. Joseph Martin, Mr. Edward Sayce, Mr. George Hesketh, Mr. Thomas Dewsnup, Mr. William Morris.

The first agent of this association was Mr. Ralph Holker, better known as the "Old Soldier of Oldham," who signed the teetotal pledge in 1834, and was an earnest, faithful friend of

the cause. His first colleague was Mr. Robert Winter, and the next or *third* agent of the association was Mr. Thomas Whittaker, of Blackburn. Mr. Thomas Whittaker claims to be the *first* agent of the British Temperance League, but on what grounds we have yet to learn.

In connection with this conference fourteen public meetings were held in and around Manchester. From the list of towns represented at this conference, and the names of the officials elected, it will be seen that by this time teetotalism, or total abstinence, had taken a deep hold of the country, and was rapidly becoming the popular principle of temperance societies.

Many of the delegates present were not only personal abstainers, but they represented *teetotal* organizations or societies; hence the facility with which the conference passed resolutions in favour of total abstinence, and made this the basis of the new organization. This united action on the part of the teetotalers dealt a strong blow at the old principle, and very much crippled the power of the British and Foreign Temperance Society, whose travelling secretary and agent, Rev. Owen Clarke, denounced the new association with great bitterness, and in some districts there were severe struggles between the contending parties, especially where the branch societies withdrew their pecuniary support from the old society, and affiliated themselves with the association.

MR. ROBERT GUEST WHITE, first president of the British Temperance Association, appeared before the Select Committee of the House of Commons to give evidence touching the "inquiry into the causes and remedies of intemperance," in accordance with the motion of Mr. J. S. Buckingham, M.P. While in London he met with Messrs. Joseph Livesey of Preston, and John Finch of Liverpool, who were there on the same errand, from whom he heard of the doings of the Lancashire societies, and resolved to visit Preston and Liverpool and see and hear for himself. He did so, and signed the total abstinence pledge, and became a warm friend of the cause. He, after a little time, removed to Liverpool, where he died on the 18th of April, 1839, and was interred in St. James Cemetery, Liverpool, his remains being followed to the grave by a number of the leading total abstainers of the town, by the members of the Howard Association, and

by the Church of England and Roman Catholic total abstinence musical bands, in their splendid uniforms, with their instruments bound in crape. On the following Monday evening a few of his total abstinence friends had the body removed to a private grave, which they had purchased for the purpose, and where they afterwards erected a monument to his memory. Mr. White was "a man of much simple-heartedness, benevolence, integrity, and zeal."

MR. JOSEPH BROTHERTON, M.P. for Salford, one of the vice-presidents of the association, was a consistent temperance reformer of nearly fifty years' standing, his temperance career commencing before the modern temperance reformation. He had a seat in the House of Commons for a goodly number of years, and died rather suddenly on the 7th of January, 1857.

REV. JOSEPH BARKER, joint-editor with Rev. Francis Beardsall of the *Star of Temperance* (Manchester, 1835), was then a Methodist New Connexion minister at Chester, and an ardent, laborious temperance worker, who did good service to the cause while stationed in the Chester circuit. He frequently did battle with the ministerial advocates of moderation, and suffered no small amount of persecution, even at the hands of some of his colleagues, for his advocacy of what seemed to him a Christian duty. There are good grounds for believing that this persecution was one of the causes of his retirement from the ministry, and his adoption of freethinking opinions. He became a Chartist lecturer and a sceptic, and both spoke and wrote against Christianity. After being some time in America he returned to his native land, and was led back to his early faith, and during the last few years of his life was an earnest lay preacher of the gospel. In all his changes he was ever true to the temperance cause, advocating its claims wherever he went.

JOSEPH ANDREW, a member of the first committee of the British Temperance Association, was born at Mottram, Cheshire, near the borders of Lancashire and Yorkshire, on the 29th of January, 1812. He became an abstainer in 1835, and took an active part in promulgating the principles of teetotalism. He contributed to the pages of the *National Temperance Advocate* when it was published in the Isle of Man, but he was best known and very popular as a speaker. A near



relative bore the following testimony to his abilities and power:—"He had considerable reasoning power, a vivid imagination, and an intense love of the beautiful and sublime in poetry and oratory. He was often humorous and witty, and always displayed great earnestness and energy on the platform. Generally his speeches were prepared with care. He hated everything mean and dishonourable, and he had great conscientiousness. He was a warm friend and helper of movements for the spread of education, international peace, anti-slavery principles, and religious liberty." Mr. Andrew died after a short illness from fever in July, 1847, at the early age of thirty-five years.

RALPH HOLKER, first agent of the British Temperance Association, was born in Manchester in 1797, and very early in life gave way to habits of intemperance. "When thirteen years old he was a public-house singer and a drunkard; at fifteen he became a soldier, and continued his drunken habits until he was of the age of twenty-six years, at which period, when confined in the Edinburgh barracks for drunkenness, through reading a book which had been placed in his hands he, for a time, became a sober and serious man. But at length he gradually fell into dissipated habits again, as he has often since said, because he thought moderation was right. In 1833 he was discharged from the army, and took up his abode in Manchester with his family, and commenced serving the soldiers in barracks with the articles required for cleaning their accoutrements. His drunken habits still continuing, however, he was at length forbidden admission to the barracks; and then sinking lower and lower in the social grade, he was in time compelled to apply for parish relief, and found employment as a street scavenger at the low wage of ten shillings per week. While thus employed he was induced one evening to attend a temperance meeting, and there he signed the temperance pledge—the old moderation form—determined that, with God's help, he would never drink again. This resolution he faithfully kept. His circumstances rapidly improved, as also did his shattered health. He became a most devoted and successful advocate of entire abstinence, for he could never believe in anything short of that for suppressing drunkenness." As an agent for the British Temperance Association and in other capacities he induced

thousands to become teetotallers, travelling over most parts of the United Kingdom for that purpose (*The Commonwealth*, February 4th, 1854).

After addressing a temperance meeting at Staleybridge on the evening of January 29th, 1854, he hurriedly ran to the station to catch a train to Manchester. After securing his ticket he went into the waiting-room, where he was found vomiting by the station-master, who assisted him to one of the carriages; but before the train had started he expired, and was carried back again to the temperance house which he had left only a few minutes previously in apparently his usual state of health. Over-exertion, combined with disease of the heart, were the causes of death, he being then in the fifty-sixth year of his age.

These brief sketches give the reader some idea of the character and talents of the men who were the first active official workers of the first national teetotal organization in the world, and now known as the British Temperance League.

On the 14th of December, 1835, the first anniversary of the Warrington Total Abstinence Society was commenced by Mr. Joseph Livesey of Preston delivering his "Malt Lecture" to a crowded audience. On the following day there was a procession through the streets, and then another crowded public meeting addressed by Mr. Thomas Swindlehurst of Preston. On Wednesday evening the concluding public meeting was addressed by Mr. Henry Anderton, the Preston poet and orator. The report of the proceedings given in the *Preston Temperance Advocate* for January, 1836, concludes with the following statement:—"The society here is exceedingly prosperous, and the proceedings of the week have operated much to promote its advancement."

In order to unite the various societies in and around Manchester into one general organization the Manchester and Salford Temperance Society was formed in 1835, with Dr. Grindrod as its first president. On the 10th of December, 1835, it was reorganized, when Mr. Joseph Brotherton, M.P., was elected vice-president, and the Rev. Francis Beardsall honorary secretary. It had at that time upwards of thirty weekly meetings or mission-stations and a membership of nearly 8000.

In the meantime the Miles Platting Total Abstinence Society had developed into a larger

organization, meeting in a chapel known as "The Tabernacle," in Oldham Street, Manchester, where, in the winter of 1835, a series of large and popular meetings were held under the auspices of Dr. Grindrod.

In January, 1836, while Dr. Grindrod was lying on his sofa, being exhausted and ill with overwork, and unable to attend the Tabernacle meeting, a messenger came to tell him of a terrible accident that had taken place while the Tabernacle was crowded. The floor of the building had given way, and some were killed and many injured. Dr. Grindrod forgot his own ailments and ran at once to the scene of the disaster. Two females were found to be dead, and numbers more or less injured. All that could be done to relieve the sufferers was willingly and promptly done, and soon after the event a meeting of sympathy was held in the Oak Street Chapel, Dr. Grindrod in the chair. It was prophesied by the enemies of the movement that the sad catastrophe would be fatal to the holding or success of future meetings; but it was not so. The following extracts from the speech of the chairman on this occasion are given from the *Manchester Times*:—

"As some of the wounded and others who had escaped were retiring home they were saluted by reproaches from the characters alluded to, such as, 'This is what you get by temperance,' 'A judgment is come upon you,' &c. One individual, I am sorry to say, who was near to the accident (and I speak it with feelings of pity—I pray for him), uttered words to the following effect: 'I only wish that Grindrod was under the ruins.' Such were some of the unfeeling observations uttered that evening. The crowds generally, be it spoken to their praise, were full of commiseration and offers of assistance. Now let us contrast this conduct with that of the sufferers and others. It was really interesting to hear their observations. I recollect passing through the crowd surrounding the Tabernacle on Wednesday and hearing the remarks of some females who were talking earnestly of the affair. In reply to the observations of someone a woman declared aloud the blessings she had got by temperance, and she would not only attend the meetings when the chapel was rebuilt, but would take all her family also. Another female declared the same, and their feelings appeared enthusiastic in the cause. I have met with many similar ob-

servations in the course of my professional rounds.

"But what say the sufferers? 'Better,' says one, 'have been at that meeting than drinking and cursing at a public-house.' I attended one female yesterday morning, who had received severe internal injuries, for which I had to bleed her until fainting was induced. Two females in the room who were looking on were speaking of the blessings temperance had conferred upon them, and declaring that although they were hurt also, they would attend meetings and show love to the cause. The fainting patient was just recovering, and had scarcely strength to speak, her eyes almost closed, yet in a half audible voice she said, 'And I would go too, this night if I were able.' From her house I visited another of my patients, and had to bleed her also. During the operation she was engaged, although weak and in great pain, in telling me how she had been defending temperance against the attacks of one of her visitors. In fact I might detain you an evening in detailing the observations of these heroic women. Several females, besides those alluded to, required the same operation performed, and all of them exhibited the same patience in affliction, the same love to the temperance cause, and thankfulness that they had escaped with their lives."

On the day of the funeral of the victims, January 21st, 1836, about a thousand teetotalers joined in the procession, although it was a wet, slushy day, and the money received by the teetotalers and their friends rendered help to the injured, met the cost of the funeral expenses, and restored the injured fabric.

Amongst the visitors was the secretary of the British and Foreign Temperance (*i.e.* Moderation) Society, who went with Dr. Grindrod from house to house, and talked with the sufferers at length. He also attended one or more of the teetotal meetings, and signed the pledge. Another visitor was the Rev. Edward Stanley, rector of Alderley—soon afterwards bishop of Norwich—who was deeply affected, even to tears, by the recitals of the sufferers. At a meeting he attended at Macclesfield some time afterwards, he stated that one of the females severely hurt said: "Sir, if I knew I should suffer ten times as much, I could endure it all for the great benefits I have received from the temperance cause."



The Tabernacle was thoroughly restored, and in August, 1836, the festival of the Oldham Road Temperance Society was held, when 400 persons sat down to tea, and great numbers could not find admittance to the after-meeting, which was so crowded that the people surrounded the doors and windows anxious for admission. There were no fears of a second accident (*Star of Temperance*, 1836; *Manchester Times*, 1836).

On Christmas-day, 1835, Dr. Grindrod gave a lecture to a crowded audience in the Exchange Rooms, Manchester, on the "Nature and Properties of Alcohol." The plan he adopted was to exhibit specimens of the component parts of various drinks, produced by means of a still, flasks, and lamps, which had been manufactured for the purpose, and were of remarkable beauty. The report in the *Star of Temperance* (1836, p. 15) observed:—"At the close of the lecture he burnt the spirit obtained from a variety of drinks in ordinary use. The effect produced was considerable." In this way half a dozen or more vessels were set on fire, showing the audience that each and all contained the same ingredient—alcohol. This was denominated "blue blazes," and had a powerful effect, and led many to become total abstainers.

The same lecture was afterwards delivered to a crowded audience in Grosvenor Street, Piccadilly, Manchester.

The following is a *verbatim et literatim* copy of a letter sent to the Rev. Mr. Beardsall by a reformed drunkard, and published in the *Star of Temperance*:—

"Reverent Sir,—I am a right down stiff totolar, and I wants Hevery boody hels to be so. Some folks calls tothers fools, but I noes wose biggest foos, and so dus my wife, for we both feels blessing of totalism. If it is a greeable to you, ile tell you something of my goings on affore I entrd your total society. You must know that I begun to be a drunkard when I was just turned fifteen year oud. Ide allways a notion for fiddle, and I yeust to fiddle for ale. Wone time some chaps toud me as fiddlers got more in london; so of I sit, and I nobor gotten to bullock smithy when I meets with some fellows as axt me to fiddle for them in the alehouse, so I goes in—so I did not want axin twiee. Well, after wede fiddled, and danced, and drunked for a long time, we began a fating and kicking up a row, and they sent th' bridge of fiddle into bally; so that stopped my fiddling, and I come back again, and I found my wife and children in the workhouse, and runers on the look out for me.

So I thought it was no use shaming Isac, so I went and gen myself up to the beaks for a month on Jacup. Naw, I want any mon to judge for unself wither there is not undreds in this ere town that are inth same misfortune is I were six months since. And now Measter Beardsall, tho I only been three mont a tetotoler, I've got a eomfortable room, a eaight days elock in it, and wi are welly as eomfortable as are measter, tho we annot so many carpets yet; nerly all up stars is earpeted execept underth beds, an I've got several suits of clothes, and three as pretty childer wot goes to infant school in ashley lane. So I av no more to say. If you are pleased with this ile send you more tielers how I am getting on like. I am your servant at command,  
W. J."

The great apostle of the Gentiles tells us that "if any provide not for his own, and specially for those of his own house, he . . . is worse than an infidel," and the natural instinct of the wildest animals, the most ravenous birds, and the tiniest insects leads them to adopt expedients for the due preservation, sustentation, and comfort of their young. So man, possessed with reason and reflection far beyond the highest and wisest of earth's creatures, has to resort to expedients for providing not only food, clothing, shelter, and mental culture, but for contingencies and calamities that occur in the lives of all—for sickness, accident, adversity, and death—hence the establishment of sick and burial clubs, insurance and provident societies, savings-banks, &c. Some few men are fortunate enough to escape accident, and be free from lingering illness or serious bodily affliction; but they are the exception—few indeed—and even these favoured few have no guarantee that they will always be so fortunate. "Man is born into trouble," and death is the common lot of all men. "It is appointed unto men once to die." Therefore, sooner or later, all must droop and die, or be suddenly cut off in the bloom of health and vigour, and as soon as life departs as tenderly and reverently as possible, we return to the earth the dust that came therefrom, and cherish with fond remembrance all the virtues and excellencies of the dear departed, casting a veil of charity over their weaknesses and frailties, and ever afterwards esteeming the spot where their earthly remains were laid as hallowed ground. In order to conform (more or less according to choice) to the customs of society, and to meet the special requirements of the case, or in

some measure to help the survivors in their grief and bereavement, funds must be provided; therefore, in the case of those whose means are limited, there is an absolute necessity for making some wise provision in the time of health and strength, for accident, sickness, and death. To accomplish this laudable and desirable object we have in our midst various societies of a provident character, known as friendly societies, burial clubs, and insurance societies. It is not our province to enter into any details respecting these societies, or attempt to set forth the special or peculiar advantages of any of them, nor shall we attempt to make invidious comparisons. Our object is to point out the evils arising from their connection with the drinking customs of society on the one hand, and the advantages of being conducted on temperance principles on the other. The history (and mystery) of friendly societies is of itself an interesting study, and with all their defects, take them as a whole, and more especially considering the grand object contemplated, they are a credit to the heads and hearts of the working-classes of this country, and some of them prove to a demonstration that the sober working-classes are peculiarly gifted with qualifications enabling them to manage vast and intricate machinery for the working out of such great and wonderfully-successful societies as some of our modern benefit societies have become.

But the friends and advocates of teetotalism were not long in perceiving that one great hindrance to the spread of their principles, and even to the success of benefit societies, was their close and intimate connection with the public-house and the drink sold therein. There are, however, several ways of accounting for this unhappy connection: (1) The positive difficulty experienced in finding suitable rooms in which the meetings of friendly societies could be held, apart from the public-house; (2) the peculiarly jealous eye that the law cast upon these societies for some time after their formation, they being looked upon as nothing more or less than secret political agencies; and therefore school-rooms and other places were closed against them. Much has been done of late years to remove these foolish prejudices by admitting gentlemen of social position and influence as honorary members, and thus enabling them to see and judge for themselves as to the nature and objects of such

societies. (3) The publican was not slow to perceive that by lending his countenance and support to the village club he would be able to make it subservient to his own interests, or, in other words, if he became a member, or, as was often the case, got up a sick and burial club himself through the medium of one or two of his well-known customers, he would be able to secure its meetings at his house; and if he allowed them the use of a room for an hour or two per week free of charge, it would bring grist to his mill; for he was shrewd enough to know that working men could not sit and do business together in a public-house without soon getting the idea that they were thirsty and must have something to drink. Until the late registrar, Mr. John Tidd Pratt, interfered, the rules of most clubs made a special provision for a certain proportion of the funds to be spent in drink for the good of the house in lieu of rent, but now it is presumed that a specific sum is paid for rent, and the drink is paid for by each individual member out of his own private funds. Thus it will be seen that, in any case, it *paid* the landlord. He often also appealed directly to the vanity of the members of the club by calling his house "The Odd Fellows' Arms," "The Druids' Home," "The Gardeners' Rest," or the "Foresters' Court House," as the case might be, and as a matter of course there must be jollifications over the naming of the house, at the opening of the club or lodge, the anniversary dinners, &c., all tending to the consumption of drink and its consequences.

The early teetotallers soon found out that these public-house clubs were frustrating their efforts, and that members of the temperance society were falling again into habits of intemperance through attending the friendly society meetings, for here temptations were put in the way which only a few men could successfully withstand. On these grounds, therefore, some of the friends of temperance began to consider the advisability of attempting to provide a special society for their own members. They had not the experience that we now have, nor could they produce statistics to prove that total abstinence from intoxicating liquors is conducive to health and advantageous in a monetary point of view; but they were shrewd enough to imagine that the amount of money spent in drink for the good of the house would more than pay the rent of



a good room, and leave a considerable balance for more legitimate purposes; besides, keeping the members from the drink they would be better able to transact the business of the society. On investigation it was found that many of the accidents that occasioned so great a drain upon the funds of the society were caused, directly or indirectly, by the drink consumed in these public-house clubs, and thus the society was seldom able to accumulate any large fund for funerals, &c. And further, the fact that a portion of the contributions paid by the members was regularly spent in drink was seen to be a source of annoyance and perplexity to even the most unsophisticated teetotallers who gave the matter any serious thought; for were they not (indirectly, if not directly) countenancing and supporting the causes and practices of intemperance in direct opposition to the words of the temperance pledge?

As already intimated, the committee of the Manchester and Salford Temperance Society, in their programme for 1835, suggested the formation of temperance friendly societies. As early as November, 1831, "A Member of a Temperance Society" wrote to the *Moral Reformer* (1831, p. 349), suggesting the removal of clubs and benefit societies to school-rooms, &c., and in June, 1832 (p. 191), another suggested the building of halls for benefit societies, &c.

In the summer of 1835 the friends of temperance in Manchester and Salford directed their attention to this subject, and, after mature consideration, a code of rules was drawn up, and a society established upon temperance principles, entitled "The Independent Order of Rechabites," which was instituted at Salford, August 25th, 1835.

In January, 1836, the following letter appeared in the *Preston Temperance Advocate*:—

"Sir,—I am directed to inform you that a secret order, on the principles of abstinence from all intoxicating liquors, is established at Mr. Meadowcroft's Temperance Hotel, Bolton Street, Salford, for the purpose of raising a sick and burial fund. The society is called 'The Independent Order of Rechabites' (see Jeremiah xxxv.), and though they have only met a few times, they have upwards of one hundred members. The executive council of the order are about to open another society in Salford and one in Manchester, and they intend, as soon as the general laws of the order are printed, to visit the surrounding towns to explain

the nature of the institution, for the purpose of opening other societies (meaning tents or local branches) in connection with the one established in Salford, and they flatter themselves that the order will in a short time be extended throughout the United Kingdom. The executive council intend to forward you a copy of the general laws as soon as possible.—I am, sir, yours, &c.

"JOSEPH THOMPSON.

"December 5th, 1835."

Tents, or branches, were opened in Salford, Manchester, Warrington, Liverpool, Bolton, and other towns throughout the country, and the order soon became a valuable auxiliary to the temperance reformation. It removed a serious impediment out of the way, and enabled the prudent teetotallers to make due provision for sickness, death, &c., without being exposed to the snares and temptations connected with public-house clubs. Some temperance societies had their own temperance sick and burial clubs on the tontine principle, and the experience of these and other institutions on the same lines have proved to a demonstration that teetotalism is conducive to health and long life, and that those who are wise and prudent will not identify themselves with societies which act as feeders to the liquor traffic. The subsequent history of the order of Rechabites will be given at a later stage, with statistical statements, &c.

Early in 1836 some of the most active friends of the cause in Liverpool began to press for an amalgamation of the societies, and the total abandonment of the old moderation pledge. They desired to see the interest centred in one large and general organization, to be denominated "The Liverpool Total Abstinence Society." The first decisive step was taken by the members of the "Philanthropic Society of Total Abstainers," otherwise David Jones's Society, who, on the 21st of February, 1836, marched in a body from their place of meeting to join and unite with the Pleasant Street Society. Mr. John Cropper, presided over the meeting, and David Jones and others were the speakers, when 53 persons signed the pledge. Arrangements were made for a still further extension, and on April 8th, 1836, a meeting was held in the Music Hall, Bold Street, under the presidency of Mr. George Hesketh, of Manchester. After addresses from Mr. Brownhill (of Manchester), Messrs. John Finch, Thomas Gleave, William Carter, Robert Kelly, and others, a series of

resolutions were passed, and a society formed under the title of the Liverpool Total Abstinence Society, and 113 members were enrolled. A meeting of the members was held in the Primitive Methodist Preaching Room, Mount Pleasant, on the 11th of April, when the officers were elected, and 44 names added to the roll. The following are copies of the resolutions passed at these meetings.

1. That this meeting, believing the pledge of total abstinence from all intoxicating drinks is the only correct principle on which a temperance society can be based, resolves—That a society be now formed, to be called the Liverpool Temperance Society, on the principle of total abstinence from all that can intoxicate.

2. That the following be the form of pledge: "I do hereby voluntarily promise to abstain from all intoxicating drinks, such as rum, brandy, gin, whisky, ale, porter, wine, cider, and spirit cordials, except used medicinally, or in religious ordinances, and to discountenance the causes and practices of intemperance."

3. That the affairs of the society be managed by a president, secretary, and a committee.

4. That the committee consist of the officers and thirteen persons elected from amongst the members of the society. The officers to remain in office six months; the secretary being subject to re-election; one-third of the remaining portion of the committee to retire quarterly, the senior members in office to retire in succession.

5. That the following persons be the officers and committee for the ensuing year: Dennis Sullivan, president; J. C. Robinson, secretary; W. Lockhart, vice-president; W. Carter, treasurer; John Carter, John Holden, James Law, Michael Sullivan, John Harrison, William Turton, John Jones, William Tomlinson, John Glennings, Richard Garner, Henry Graham, Thomas Parkes, and D. Roberts.

6. That the committee meet weekly, five of whom to form a quorum, and there be a general meeting of the members held once in three months, on the first Monday in the month, for the purpose of transacting the general business of the society.

7. That the town shall be divided into districts, and visitors appointed to each, for the purpose of visiting the members and reporting delinquencies to the secretary, who shall erase from the registry book all such as are deemed unworthy by the committee.

8. That in the publications and meetings of this society all sectarian opinions in religion or politics be strictly avoided. (*Liverpool Mercury*, April 17th, 1836; *Star of Temperance*, Manchester, April 30th, 1836.)

It will be observed that this constitution was broad, unsectarian, non-political, and eminently practicable, giving all who had a "mind to work" something to do. With a prospect of official position and honours, the term of office being short, and the retiring official not being eligible for immediate re-election, the committee received a continuous influx of new blood. The reason for the eighth resolution is given in a few words in the *Mercury* of March 8, 1836: "A correspondent complains that the meetings in Pleasant Street were occupied by theology rather than temperance."

The new society engaged the room of the Primitive Methodists in Mount Pleasant for a weekly meeting, also a chapel in Brick Street, and another room in Burroughs Gardens, Bevington Hill, and proposed to secure others so as to have meetings for every night of the week. Shortly afterwards they commenced meetings on Thursday evenings in the school-room, Mann Street, and on Friday in Roe Street, also out-door meetings on Sunday mornings in various parts of the town, and camp-meetings on Sunday afternoons, in addition to cottage-meetings during the week, so that they reached almost all classes of people, and kept the fire continually burning; hence the remarkable success that attended their efforts.

The open-air meetings were commenced by a seven o'clock Sunday morning meeting in Pownall Square (off Vauxhall Road) by Mr. John Carter and Mr. Robert Kelly, and were afterwards continued by the committee of the Liverpool Total Abstinence Society.

Mr. Carter next directed his attention to the south end of the town, and commenced open-air meetings at the weigh-machine opposite Saint James's Market, Great George Place, and this, also, became a regular meeting-place. At one of these open-air meetings Mr. Carter had a narrow escape, being assailed by a drunken rowdy, who threw a large brickbat at his head. Fortunately it simply grazed his head and face, or the consequences might have been fatal. One of the fellow's companions was so exasperated at this dastardly conduct that he took the law into his own



hands, and deliberately administered a sound thrashing to the rascal who dared to attempt to injure a man trying to do good to his fellow-men, as they all felt Mr. Carter was actuated by the purest and best motives. From this time the teetotallers were free from molestation.

By these and other means teetotalism spread to such an extent that the friends determined to hold a six days' festival, which commenced on Monday, July 4th, 1836, with a large public meeting. On Wednesday the members assembled in Lime Street, near the Old Infirmary, and also at the Rev. Robert Aitkin's preaching room, and formed a procession, which moved from Queen Square at one o'clock in the following order:—

The Youths' Society, with various banners; the Warrington Teetotal Band, which, from the superiority of the music, did very great credit to teetotalism. Then followed the gentlemen of the town and neighbourhood, among whom were Messrs. John Cropper, junr., W. Kay, T. Sands, J. S. Spence, George Miller, T. B. Hayward, Rev. Francis Beardsall of Manchester, Rev. J. Hawkes of Nantwich, Rev. Mr. Aikens of Prescott, Rev. Joseph Barker of Chester, Mr. William Pollard (Manchester), Mr. R. Holker (Oldham), and others. These were followed by the committee of management, then the members, three abreast. After these came another branch of the society, preceded by a band and headed by Messrs. John Finch, Cowper, Mutchel, Cole, and other gentlemen, afterwards the members. Then followed the Club of Rechabites in uniform, with badges and wands. A great variety of banners, bearing various devices and mottoes, waved in the air, and the whole procession assumed one of the most interesting and imposing sights which the inhabitants of Liverpool ever witnessed.

After the procession the friends assembled in a long room in Lord Nelson Street, kindly lent for the occasion by the Liverpool and Manchester Railway Company, through the influence of Mr. John Cropper, junr. Describing the scene, the *Preston Temperance Advocate* for September, 1836, remarked:—

"The great room where tea was provided was fitted up in a style of elegance surpassing anything we could have imagined. The platform and the orchestra for the band were most tastefully decorated, and did great credit to the conception of Mr. Metcalf, upholsterer,

London Road. The beams and walls of the building were richly ornamented with evergreens and appropriate mottoes. The tables were laid out with tea equipages, interspersed with flower-pots filled with roses, &c. These, with the evergreens, were given by our highly-esteemed friends, John Cropper, junr., Esq., and James Spence, Esq. The tables were arranged by Mesdames Jones, Stanley, Booth, and fifty other ladies, who presided at the tea tables in a most praiseworthy manner. When the parties sat down, in number about 2500, a most imposing sight presented itself. Wealth, beauty, and intelligence were present; and a great number of reformed characters, respectably clad, with their smiling partners by their side, added no little interest to the scene, which was beyond the power of language to describe.

"The room being cleared for the public meeting, and the crowd being so great, it was soon found impossible for all to hear, so it was arranged to divide the assembly into three parts, with chairman and speakers for each. John Cropper, Esq., the original chairman, took the central division, and two vice-chairmen were appointed for meetings held at each end of the room. Thus three meetings were held in the one room at the same time.

"At one time during the course of this triple meeting it was observed that an Englishman, a Welshman, and a Scotchman, were addressing the meeting at the same moment. Once or twice a little interruption took place, but it was merely the effect of sympathy and good feeling. The cheering in one part of the room was extraordinary; it seemed to electrify the assembly, and, as if all had received the shock, they united in giving utterance to their unbounded joy.

"On Thursday and Friday meetings were held in the Music Hall, Bold Street, addressed by the Rev. F. Beardsall, William Pollard, and others, Mr. W. Kay presiding. On Saturday evening the meeting was held in the large room belonging to the railway company, and brought the proceedings to a happy termination. During this week's festival 500 persons were added to the ranks of the total abstainers."

JOHN CARTER, the founder of the Liverpool open-air mission in 1836, was a hairdresser, and by temperance, industry, and frugality was enabled to save sufficient to maintain him in comparative comfort in his old age, and to live in his own house, which bears an inscription on the front denoting the principles

of its builder and owner—"Temperance Cottage," 1 Priory Terrace, Everton; the next one, "Livesey Cottage," being his also.

Up to the allotted years of man—threescore and ten—John Carter was an inveterate smoker, but he then abandoned the habit from a firm conviction that it was his duty as a Christian and temperance reformer so to do, and instead of suffering thereby he seemed to have secured a new lease of life, and in his seventy-sixth year celebrated his temperance jubilee, and delivered an address, with much of the vigour and animation of his early manhood. Mr. Carter was born in 1810, and looks likely to become a centenarian.

At the time the temperance reformation was making a move in Liverpool, and efforts were made to secure the sympathy and aid of all who were likely to have any influence upon the people, there was a prominent man about the docks, known as GEORGE NOSCOE, the "Norwegian Sailor." He had been a wild, drunken character, but coming under the influence of religion had become a truly useful Christian man. He had been frequently asked to join the temperance society, but declined, because he considered himself better than many of the members of such societies, some of whom he had often seen staggering about under the influence of beer, &c., allowed by their pledge.

The temperance societies permitted ale, porter, and wine in moderation, but to many "moderation" had a very elastic signification. In August, 1835, George was invited to a total abstinence meeting, over which Mr. Cropper presided, and there he heard with wonder the experiences of reformed drunkards, the distresses from which they had escaped, and the comfortable circumstances which they had attained. He resolved to try total abstinence, at least until the next fortnightly meeting. His health was improved, his mind better prepared for his duties, and he enjoyed them more; and he now saw clearly that it was a sin to take what he could do without. At this period it was customary to allow persons to sign the pledge for a specified time—a month, or a year or so; but George was prompt and thorough, therefore he signed for life. He immediately discovered that he had gained a greater influence over the victims of drink than when he was a mere theoretical temperance reformer.

He became a temperance or teetotal advocate as well as a preacher, and occasionally

was sent into the country to recommend total abstinence and to preach—two things which, with George Noscoe, always went together. But the principal scenes of his labours were the Liverpool dock quays, where he was always at home. Often, choosing a favourable time and place, he would stand up, begin a hymn, and gather a sailor crowd, and then, with his foreign accent and homely language, he would reason of righteousness, temperance, and judgment to come. He was not anxious for controversy, but had great tact in meeting objectors. On one occasion a gentleman told him that he had no right to preach. George answered by a parable coming very naturally from his lips. "Suppose, sir, that you had two ships standing for this port in a gale of wind with no pilots on board. The first is hailed by a fishing-boat and advised to stand off. The captain, too proud to take advice from such a quarter, keeps his course, gets aground, and is lost. The second takes the advice, follows the poor man into deep water, gets a pilot, and reaches the port safe. Which did best? I pretend to be nothing but that fishing-boat; I have been among the breakers; I know the shoals; I can warn my fellow-sinners to stand off; and when they find themselves safe let them choose a pilot according to their pleasure."

George Noscoe died of cholera during the visitation of 1849. The day previous (August 1st) he had addressed the sailors on board the Floating Chapel, King's Dock, upon the solemnity of the time and upon preparation for death. On the second Sunday evening following the ship was crowded while the chaplain preached the funeral sermon from the words, "The dead which die in the Lord" (*Liverpool Mercury*, March, 1887).

One of the first and truest friends of the movement in Liverpool was the late Mr. LAWRENCE HEYWORTH, who was a zealous worker, a liberal supporter, and a faithful advocate of true temperance principles. He was for many years a vice-president of the British Temperance League, and of the United Kingdom Alliance, &c. &c. The thirty-eighth annual report of the League, speaking of his demise, says: "Few are called to occupy so prominent a position as Mr. Heyworth did, and none ever did so with a firmer determination to do right. With him it was the voice of conscience, not custom, that guided his actions. To the close of a long life of eighty-six years he refused, even as a medicine, to take



these body and soul destroying drinks." Mr. Heyworth departed this life on the 19th of April, 1872, at the age of eighty-six years, and his remains were followed to the grave by a large number of those who had long followed his lead in the great temperance reformation. The coffin was borne by Messrs. Henry Porter, John Goldie, J. W. Harrison, William Robertson, W. L. Stephenson, Thomas Flemming, Benjamin Hunt, and Samuel Edwards, all members of the Liverpool Temperance Union. The pall-bearers also were members of the Union, each of whom had been total abstainers for twenty-five years or more, the average being thirty-five years of total abstinence. Their names, ages, &c., were as follows:—

Dr. John Burrows, aged 72 yrs., 36 yrs. an abstainer.				
Mr. John Stubbs, „ 67 „ 25 „ „	67	25	„	„
„ Joseph Thomas, „ 53 „ 37 „ „	53	37	„	„
„ Samuel Quilliam, „ 62 „ 37 „ „	62	37	„	„
„ John Taylor, „ 74 „ 36 „ „	74	36	„	„
„ John Carter, „ 63 „ 37 „ „	63	37	„	„
„ Thomas Ollis, „ 72 „ 36 „ „	72	36	„	„
„ John Corf, „ 63 „ 36 „ „	63	36	„	„

Dr. JOHN BURROWS, one of the pall-bearers at the funeral of Mr. Heyworth, continued to take an interest in the various phases of the temperance movement to the last, and died at Liverpool, July, 1882, at the age of eighty-three years.

On the 10th June, 1836, the Warrington teetotallers held a demonstration as a counter attraction to the Newton Races. The proceedings included a procession through the streets, headed by the splendid brass band of the society, after which a tea-party was held, when about 400 persons sat down to tea. The public meeting was presided over by Mr. Robert Guest White, president of the British Temperance Association, and addressed by Henry Anderton, Mr. J. Holt, and Mr. William Pollard, of Manchester. By this time Mr. Peter Phillips, the apostle of the Independent Methodists, having been fully convinced, by the experience of the Warrington reformed drunkards, that his fears about men being able to survive the shock to the system by total and immediate abstinence from beer, &c., were altogether groundless, and that it was his duty to identify himself with the movement, he and the whole of his amiable and gifted family joined the society, and warmly devoted themselves to the furtherance of the cause. They were skilful musicians, and on one occasion

they electrified their friend Henry Anderton by unexpectedly treating him to his own "Pius a Picce," set to music. "Till this time," said Mr. Anderton, "I had no idea, or ever fully comprehended, that humour and pathos belonged to musical sounds."

We are told that Anderton's relatives were opposed to his going out so far from home on temperance work, because his business as a saddler suffered thereby, so they tried all they could to prevent him, even going so far as to hide his clothes, and upon this occasion Anderton had to leave home in a pair of boots not at all suitable for travelling on foot from Preston to Warrington, some thirty-five miles; but he was determined to keep his appointment, and on arriving at Warrington his shoes had given way, and he presented a somewhat dilapidated appearance. But as Messrs. Thomas Gandy, Richard and William Mee, and others, were practical shoemakers and warm friends of the poet's, there was little difficulty in remedying this defect, and their esteemed friend was made all right in this respect before the meeting commenced. "Next to the Cockpit at Preston," says Mr. E. Grubb in his *Memoir of Anderton* (p. 22), "the old Friar's Green Chapel in Warrington deserves to be associated with his (Henry Anderton's) name as one of the places where he displayed that mighty eloquence that touched all hearts and filled every eye." To friends in Warrington many of Anderton's poetic effusions were addressed, and some of them were cherished by their holders as precious treasures years after his death.

Mr. John Monks, secretary to the Warrington Total Abstinence Society, writing to the *Preston Temperance Advocate*, July 5th, says: "We are constantly receiving accessions to our numbers. We have lately had several of the most notorious drunken characters added to our list, and they are to this hour consistent abstainers, and likely to remain so. One of them (Francis Webster) is an indefatigable, zealous, and really clever advocate. He is to be crowned king of the reformed drunkards, an honour to which he is eminently entitled. Out-door meetings are held every Sunday, sometimes as many as three at a time, in different parts of the town. We thus 'compel them to come in.'"

After making comments upon this kind of work, Mr. Monks concludes thus:

"The members of this society have entered

into a subscription to employ an agent (Mr. J. Holt) to visit the various societies we have been instrumental in forming in Lancashire and Cheshire particularly, and to advocate teetotalism and establish societies wherever practicable. On the whole, our society never was so prosperous as at present" (*Preston Temperance Advocate*, 1836, p. 62).

This conclusively proves that the Warrington society was a working missionary society, and that it did good service in other parts of the country.

Amongst the places missioned by the Warrington teetotallers was Leigh, Lancashire, where a family of the name of Okell took up the question most heartily.

GEORGE OKELL was known far and wide as the "Rector o' th' Obelisk," a monument in Leigh Market, where from 1834 he had held his temperance meetings, the steps of the obelisk being his platform. In temperance processions George always carried a large well-polished axe as an indication of his particular calling, a wood-cutter, ready and willing to lay the axe to the root of the upas-tree of intemperance. He was an earnest, laborious worker, and warmly attached to the early advocates of the cause residing in Warrington and district. He had a special desire to depart this life on his seventy-sixth birthday, and died as he wished, on the 10th of March, 1885, just after completing his seventy-fifth year.

The teetotal movement found earnest friends at Bacup in Dr. J. H. WORRALL and Thomas Aitken, who were co-workers together in connection with the public affairs of the town, and in works of charity, benevolence, and philanthropy. Dr. Worrall died in January, 1889.

MR. THOMAS AITKEN was a member of the Local Board, and when the town was incorporated was elected a member of the Town Council, and in 1869 was appointed a magistrate. He was an earnest student of nature, and had an extensive reputation as a botanist. He was president of the Natural History Society of Bacup for many years, and as a teetotaler of many years' standing rendered valuable service to the cause in Bacup and elsewhere. He was a subscriber to the British Temperance League and other organizations. He died in January, 1890, in his seventy-second year.

In March, 1836, a public discussion took place in the Manor Court Room, Brown Street,

Manchester. The meeting was convened by the advocates of drink, who announced the objects as that of "discussing the merits and demerits of teetotalism." It created great excitement, the room being densely crowded with a tumultuous audience, some of whom did serious damage to the doors and windows. Two chairmen were appointed, one to represent the moderate drinkers, and one the teetotallers. Fifteen minutes was the time allowed to each speaker, and eight or more took part in the debate. The teetotal advocates were Mr. Ralph Barnes Grindrod, surgeon; Mr. William Pollard, tailor and draper, temperance agent, &c.; and Messrs. Robinson, Booth, and Rigby.

At the conclusion of the debate, Dr. Grindrod proposed a resolution "expressive of the opinion of the meeting as to the principles of teetotalism, and their being most adapted to further the cause of temperance and to advance the happiness of mankind."

A contrary resolution was proposed and put to the meeting, but the motion in favour of teetotalism was carried by an overwhelming show of hands, and with tremendous applause. Not more than fifty hands were held up in favour of moderation. "The moderation men appeared completely disappointed and dismayed at the result of the meeting" (*Star of Temperance*, March 26th, 1836, pp. 96-98).

In giving a summary report of the proceedings, the Rev. F. Beardsall, one of the editors of the *Star*, says: "Mr. Grindrod gave his medical opinion as to the inconsistency of the moderation scheme. He said that where he attended *one drunkard, ten moderation men* applied to him for professional assistance. It was a false notion, although a prevalent one, that persons must indulge freely in intoxicating liquors to produce disorder of the system. The experience of other medical men would, he was convinced, tend to the same point. There was no action of the human system to which alcohol, in any quantity, would be beneficial, provided persons making the experiment were in a good state of health. Otherwise its use was directly medicinal. Mr. Grindrod then appealed to the audience as to whether many of those present had not experienced much benefit in consequence of adopting the principles of total abstinence. Were they not better clothed and fed? Had not many of them peace of mind, where before they were wretched and miserable? Happy families,



where penury and distress had previously existed? Health of body, where formerly they were diseased? To these questions the most enthusiastic and affecting responses were given. Hundreds shouted in the affirmative, their faces depicting eagerness in behalf of, and gratitude to, a cause which had done them so much good" (*Star of Temperance*, 1836, p. 98).

One of the early friends and supporters of the cause in Manchester, Mr. JOSEPH NETTLETON, was for years vice-chairman of the Manchester and Salford Temperance Union, and at the time of his death was the oldest member of the executive. He was an earnest, faithful friend of the cause, and died, April 14th, 1888, aged seventy-three years.

Alderman GEORGE BOOTH, of Manchester, was an ardent total abstainer of long standing, and took a deep interest in the movement. He was no mean poet and a thorough prohibitionist, being one of the executive of the United Kingdom Alliance, and a supporter of kindred movements. He died on the 2d of July, 1886, at the age of eighty years.

JAMES CHEETHAM, of Chorlton-on-Medlock, was another of the Manchester veterans, who for over forty years was an earnest, acting working teetotaler. Died May 3d, 1886, aged eighty years.

At a meeting held in Peter Street, Manchester, about the year 1840, a number of working men went specially to create a disturbance. Amongst them was a man named

JAMES LEACH, who was so attracted by the plain homely address of a working man whom he knew, that he went forward and signed the pledge, remaining true thereto to the end of his days. For twenty years he was constantly engaged, after his day's toil was over, almost every night, advocating the claims of the temperance reformation in Manchester and vicinity. He was always acceptable, and his simple experience told wherever he went. He addressed a large meeting on the evening of the 19th October, 1858, and died suddenly at his work on the following afternoon. "Such was the respect in which he was held that it was determined to give him a public funeral, and about 1000 persons followed, while the whole route to the cemetery, a distance of about four miles, was crowded with spectators, the numbers of which were estimated at from 60,000 to 70,000 persons."

THOMAS NORCLIFFE was for more than a quarter of a century a well-known temperance advocate in Manchester, speaking almost nightly. He filled at different times the office of secretary of the Advocates' Society, of several local societies, of the Salford Temperance Hall, &c. The day previous to his death he attended a meeting of the mission board, and was advertised to address a temperance meeting on the following evening, but died suddenly within the precincts of the Manchester Borough Court, where he had been transacting some business, in the month of November, 1859.

## CHAPTER XI.

### TEETOTALISM IN YORKSHIRE.

1834-1836.

Bradford—J. C. Booth as a Youth—Reuben Warsnop—Formation of Wilsden Temperance Society—Branches—Festivals—Rev. J. Barber, M.A.—W. S. Nichols—R. S. Nichols—Varied Experiences—Thomas Baines—Jonas Wilkinson—W. Leach—Thomas Bartle—Joseph Wilkinson—John Nicholson, Airedale Poet—James Hird—Teetotalism Introduced—Great Festival—Mr. J. Livesey Lecturing in a Church—Moderation Abandoned—Letter from Henry Anderton—Letter from Thomas Swindlehurst—Resolutions Passed—Wilsden Teetotal Apostles—W. Dawson—John Andrew, Junr., Leeds—Total Abstinence as Second Pledge of Leeds Society—Leeds Festival—Presentation to J. Andrew, Junr.—Leeds Teetotal Discussion—F. R. Lees turns the Tables on Dr. Williamson, and Wins a Great Victory—Life of Dr. Lees—J. Andrew, Senr.—J. Andrew, Junr.—Presentation to, Death, &c.—Barnabas Crossley—W. A. Pallister—Discussion in a Farm-yard—Joshua Pollard—*Leeds Temperance Herald*—*British Temperance Almanack*—Spirit and Attitude of the *Herald*—James Gaunt of Leeds—E. Baines and Teetotalism—J. D. Woodcock, or a Life of Useful Lessons—Thomas E. Plint, Leeds.

Although Bradford (Yorkshire) was the first town in England to adopt the moderation scheme, and organize the first temperance society, the society was slow to adopt the more advanced principle. It did much through its advocates and its agent, the Rev. John Jackson, to till the soil and prepare it for the reception of "the good seed," but teetotalism made little progress until the Preston and Leeds pioneers of total and entire abstinence visited the town, and roused its inhabitants by their more advanced doctrine. Joseph Livesey, Henry Anderton, Thomas Swindlehurst, and others from Preston, backed by John Andrew, junr., and his co-workers at Leeds, laboured zealously to push their principles to the front at Bradford.

In 1835 Mr. Joseph Livesey gave his malt lecture to a large audience in the Friends' Meeting-house, Bradford, at the close of which John Clegg Booth, then a youth of sixteen years of age, signed the teetotal pledge along with several others. Shortly afterwards young Booth joined in the formation of a youths' temperance society in that town, and took a very active part in its meetings, thus beginning the preparation of a career of usefulness which characterized the whole of his after-life.

Once the promoters of the Bradford parent society saw the value and importance of entire abstinence, they became warm friends and supporters of it; and, as will be seen in the

course of this work, some of its active members were valiant champions of the new doctrine. At first, as at Preston and many other places, the two pledges were used, and the society was in connection with the British and Foreign Temperance Society, as one of its auxiliaries; but that society did not favour what they termed "the doctrine of the Lancashire fanatics," who had adopted an absurd and ridiculous name for their pledge—teetotal.

One of the first teetotallers in Bradford was MR. REUBEN WARSNOP, who signed the pledge in 1831 or 1832, and kept it for close upon half a century. He was a class-leader and local preacher amongst the Methodist New Connexion, and was never backward in acknowledging his attachment to temperance principles. He died March 5th, 1880, at the ripe age of eighty-eight years.

About five miles from Bradford, and nearly three miles from Bingley, standing in the "hill country," and overlooking a diversified and interesting part of Yorkshire, stood the unpretentious village of Wilsden, generally spoken of as Wilsden near Bradford. Here, in the autumn of 1832, a few earnest-minded friends of humanity determined to try to form a temperance society—that is, a moderation pledge society, altogether discarding ardent spirits, and only taking wine, beer, &c., in moderation.

On the 28th of September, 1832, the Rev. John Jackson of Hebden Bridge, agent of



the Bradford Temperance Society, delivered a forcible and eloquent lecture to a large and attentive audience. The Vicar of Wilsden, the Rev. J. Barber, not only lent his school for the next meeting, but presided over it, when the Rev. J. Laycock, Mr. W. S. Nichols, and others took part, and several resolutions were passed; the Rev. J. Barber, and Messrs. James Bardsley and W. S. Nichols were appointed a provisional committee for arranging future proceedings. On the 19th of March, 1833, a constitution was presented to, and adopted by, the members of the society, and the following were appointed as officers and committee: Rev. J. Barber, M.A., *president*; Mr. W. S. Nichols, *treasurer*; Messrs. W. S. Nichols and T. Baines, *secretaries*; Messrs. James Emmott, William Knowles, Jonas Wilkinson, William Leach, James Chapman, Thomas Bartle, and James Bardsley, *committee*. The last-named was afterwards well known as the Rev. Canon James Bardsley of Manchester, father of the present Bishop of Sodor and Man.

In accordance with the constitution, the parish was divided into eight districts, and visitors appointed to each. The committee were men in earnest, and after getting fairly to work began to attend to missionary work in the neighbouring villages, and on the 24th of May, 1833, after a public meeting held in the Wesleyan Chapel, Harden, Rev. J. Barber in the chair, and addresses by Messrs. Bardsley, Taylor, Bannister, Butterfield, and R. S. Nichols, "the Harden Association of the Wilsden Temperance Society" was formed. Through the exertions of Mr. G. J. Benton of Edmonton, then on a visit to Wilsden, thirty members were enrolled. After he left he succeeded in forming a society at Waterhead Mill, Saddleworth. In the same year Mr. Simpson (another member) left the village and carried the "sacred fire" to Slaithwaite. Branches were also formed in Keighley, Bradford, Bingley, Thornton, Baildon, Cullingworth, Northowram, Shipley, Manningham, Menstone, Queenshead, Hallas Bridge, Denholme, Frizinghall, Cottingley, Denholme Clough, Morton, and Clayton.

Plans were drawn up and printed, the following explanation being printed on each plan:—"The leaders are solely actuated in these arrangements by a sense of the immense importance of extending the temperance reformation by *self-denial and love to their*

*neighbours*, and they are anxiously desirous that the societies which they may successfully originate and assist by their zeal and experience, may, after a few meetings, be able to carry on efficient operations without their aid."

In order to ensure the proper announcement of their meetings, the Wilsden friends purchased a bell, and appointed Francis Butterfield to the important position of temperance crier or bellman. At their second festival, held March 3d, 1834, the office-bearers for the year were elected as follows:—Rev. J. Barber, M.A., *president*; Mr. W. Knowles, *treasurer*; Messrs. W. S. Nichols, Thomas Baines, and James Clapham, *secretaries*; Messrs. James Emmott, Jonas Wilkinson, J. Wilkinson, J. Scott, J. Brookshank, Thomas Abbott, William Pickles, William Clapham, W. B. Marsden, Tom Foster, D. Emmott, and J. Jennings as *committee*.

On October 2d, 1834, Mr. W. Cruikshanks, who was then staying with the Rev. James Bardsley, gave a lecture which was the means of giving the movement a still greater impetus. Juvenile temperance societies were formed, and the agitation kept up by a capital band of local speakers, who did noble service to the cause. Amongst these were Mr. Sykes, Mr. Thomas Thornton (afterwards in partnership with Mr. Thomas Baines at Cottingley Mills), Mr. Joseph Hartley (formerly woolstapler in Bradford, and farmer, Allerton), Mr. J. Robinson (who afterwards went out to America), and Messrs. John and Joseph Wilkinson.

Before giving particulars of the third annual festival of the Wilsden society and its branches, we will pause and give a few particulars of some of the most active workers in connection with this society, men who for many years valiantly upheld the standard, and helped to make the movement what it is.

The REV. J. BARBER, M.A., was a native of Lancashire; was appointed Vicar of Wilsden in 1826, the church being consecrated, November 26th, that year. He signed the moderation temperance pledge, October 29th, 1832, and was unanimously elected the first president of the Wilsden Temperance Society. He was a good speaker, a polished writer, and a poet of considerable ability. He was also a pious, hard-working, and faithful pastor, one who visited his flock in all weathers, and at all seasons. From Wilsden he removed to Bierley, where he ministered for twenty-eight years,

and died April 21st, 1868, aged sixty-seven years.

W. S. NICHOLS was born at Hallas, near Cullingworth, in 1810, and from 1812 to 1827 lived with his parents in London, whither they removed in 1812. His father was a personal friend of Dr. Birkbeck, the originator of the London mechanics' institute. While a youth Mr. Nichols attended many of the lectures delivered in the institute by Dr. Birkbeck, and prepared many of his diagrams, thus enlarging his mind and adding to his stores of knowledge. From London he removed to Hewnden Mills, and was instrumental in the formation of the Wilsden Temperance Society on the 28th of September, 1832. He signed the total abstinence pledge in his own house at Hewnden Mills, along with Mr. Thomas Baines, November 18th, 1834, and this is believed to have been the first total abstinence pledge signed on the Yorkshire side of the Lancashire border. This pledge was afterwards adopted by the Wilsden society as an additional pledge, and gradually superseded the original moderation pledge.

In 1839 Mr. Nichols removed to Bradford, and became secretary to the Bradford Temperance Society, in union with Mr. Edward Kenion, and afterwards with Mr. James Hanson, till 1842, when he went to reside in Glasgow, where he became a member of the committee of the Scottish Temperance Union—now League. In 1849 he returned to Bradford, and was again placed on the executive of the temperance society, and eventually became secretary of the Bradford Sunday Closing Association. In consequence of a severe accident Mr. Nichols was obliged to avoid evening meetings and excitement; and though in his later years he suffered reverses and afflictions, he ever remained a true friend of temperance principles, contributing his money and exerting his influence for the good of the cause. In his seventy-seventh year he wrote, saying that he “hoped to witness the result of the direct local veto.”

R. S. NICHOLS, brother of the above, was for some time a member of the British and Foreign Temperance Society in London. In 1834-35 he was an active and able worker in the Wilsden society, and was one of its best speakers. On his settlement in London again he became identified with the group who formed the first London teetotal society, and was secretary of the British Teetotal Society. He

afterwards went out to Geelong, Victoria, where, in February, 1875, he wrote a most interesting letter to Mr. Joseph Livesey of Preston, in the course of which he reviewed his past life, and spoke of the value of total abstinence principles. He says:

“Age and infirmities are creeping on me apace. It has been one of the greatest blessings of my life that my married life began, and has continued, on strict teetotal principles. My children have been reared upon it, and now eleven grandchildren are being reared upon it. And what have we lost by it?—rather, what have we not gained? Goodness and mercy have followed us all our days, and now we—that is, myself and teetotal partner in life—can say we are on the bright, not the shady, side of sixty; and as a criterion of many other healthful influences and effects of teetotalism, I can personally say that through all these years I have rarely wanted for a dinner nor an appetite to enjoy it, and yet I have passed through vicissitudes and changes. I have been round the Horn in winter when the rigging has been frozen. I have been in the tropics, in sickly regions, when the deck has been strewn with men sick of fever. I have, as a settler in a new country, had harassing journeys and walks—have walked sixty miles in a day, sometimes all night long, and have left younger men behind me who sought refreshment from intoxicating drinks. I have had lonely walks in snow-clad mountains, have camped out in the bush a fortnight at a stretch, with the sky for a canopy; have swam rivers on horseback; once carried down by a torrent sweeping over slippery granite rocks, and had to swim out, booted and spurred, and with a pilot cloth coat on, and walk ten miles.

“Moreover, in the way of business engagements, in connection with mail-coach management, and in charge of insolvent estates, I have been brought in contact with publicans and drinks, so as to have been surrounded with temptations; and as a store-keeper on the gold-fields, when grog-selling was supposed to be the certain way to get rich, my stores were almost unique, because not a drop of intoxicating liquor could be found in them. And after all these varied experiences, and more which might be related, as, for example, when I was a farmer, I was about to reap my first crop (upwards of 2000 bushels of wheat), I was told by my neighbours I should never



get it harvested unless I supplied grog. I substituted tea and coffee, and had mine all harvested before any of my neighbours. What is the testimony I have to give? Just this: that to one who steadfastly adheres to the plain, easy-to-be-understood, and easy-to-be-practised principle of total abstinence from intoxicating drinks, rough places are made plain, and crooked, straight; stumbling-blocks are taken out of the way; and half the ills, or more, of life are removed which flesh is not heir to, but which are most gratuitously incurred. Moreover, that while the practice of drinking moderately is perpetually that of difficulty and danger, that of abstinence is satisfactory and safe; and I may add, that though I expected to meet with persecution and obloquy, more or less, on account of rigid adherence to teetotal principles, yet I do not remember ever to have met even with an incivility on account of it, although I have so often been unavoidably brought in contact with those whose likings and pecuniary interest made them most hostile to the principle. Those who take up the cause half-heartedly, and hold it only in a vacillating way, will, no doubt, find themselves beset with difficulties; but they who take it up and follow it out consistently and perseveringly will find a plain path before them, for the truth thus exemplified commands respect from all men. I cannot close without saying that, many and great as are the advantages of teetotalism in regard to this life, I value it most highly as conducive to the happiness of that which is to come. It takes out of the way one of the worst stumbling-blocks which lie in the way of sinners coming to Christ, and of professed Christians walking worthy of their high calling of God in Christ Jesus" (*A Village Cause*, by Jonathan Smith, Leeds).

A sketch of the life of the Rev. Canon James Bardsley will be given in a subsequent chapter.

THOMAS BAINES, co-secretary with W. S. Nichols, was the son of the Rev. S. Baines, for some time Independent minister of Wilsden. He took a very active part in the early temperance movement in the village, but business engagements compelled him to withdraw from prominent action. He sometimes, however, presided at temperance meetings, and faithfully practised in daily life what he taught in public. In a letter, some few years ago, he said: "It is little that I have done for the

temperance cause, but that little has been my best, and if I know my own heart, I know that I have wished mankind well."

MR. JOHN WILKINSON was a poor working lad, but he rose to be a commercial traveller in Bradford, where he died, and left a record behind him that "he was a good honest Christian."

WILLIAM LEACH, yeoman, Honeypot, was one of the first Wesleyan Methodists in Wilsden, a true and consistent man.

THOMAS BARTLE was master of the National School in Wilsden; he signed the (moderation) pledge October 29th, 1832, and became an able and cultured speaker. He was both a leader and a visitor, and was never weary of well-doing. He left Wilsden with the Rev. J. Barber, and after some time spent at Bierley, went to London as a Scripture-reader, where he spent fourteen years among the poor, striving to do good, and was eminently successful. His last lecture was delivered in the Rev. Robert Maguire's schools on "The Wines of the Bible."

JOSEPH WILKINSON did *not* remain faithful, but opened a beer-shop, and afterwards became landlord of the Royal Oak Inn, Shipley, and died suddenly in September, 1877, at the age of sixty years. He was said to have been "a model landlord, and in all respects a thoroughly straightforward man. During his residence at Shipley, Mr. Wilkinson took an active part in the politics of the place, and he was three times returned as a member of the Local Board" (*Bradford Observer*, 1877).

JOHN NICHOLSON (the Airedale poet) was for some time one of the active members of the Wilsden Temperance Society, and signed the pledge at a meeting held in the Independent Chapel, February 14th, 1835. He said "he had been one of the most dreadful characters, and that perhaps he had drunk more liquor than any person present." He earnestly sought for the prayers of the audience that he would be able to remain steadfast to the pledge. During his connection with the society he wrote *Genius and Intemperance*, and some of his finest poems and songs; but, alas! his own poor faith failed him, the drink craving was too firmly planted in his system, and the temptations to which he was exposed stronger than he could bear, and he fell into the vortex.

JAMES HIRD, another humble poet, was a poor fatherless factory lad at six years of age.

and worked twelve hours a day for fourteen years. Through the medium of the Sunday-school and the kindly assistance of his teacher, backed by his own personal application, he acquired a little learning and a love for books. He signed the pledge May 18th, 1833, and with his mother removed to Wilsden from Harden. Here he attracted the attention of the Rev. J. Barber, who was ever a friend to the poor and helpless. In December, 1834, he published *The Harp on the Willows*. He was at the first temperance meeting at Cullingworth, and had the mortification to break down in the recital of his own poem, "He that is not with us is against us." It is said that he never forgot this circumstance, and that it was a lesson to him in after life. Another piece he wrote soon after this was as follows:

"Thousands now intemperance dreading,  
Bane of health, of joy, and peace,  
Better principles are spreading;  
See how temperance men increase.

"All with zeal their powers employing  
In their country's noble cause;  
By degrees the fiend destroying,  
Author of unuttered woes.

"Everywhere the work is gaining,  
In this highly favour'd land;  
Drunkards now, from drink abstaining,  
Join the cause with heart and hand.

"Now unnumbered habitations  
(Once the scenes of want and woe)  
Ring with psalms, divine omissions,  
O, what joys from temperance flow!

"Then let temperance ever flourish,  
May it spread from shore to shore;  
Drinking customs wholly perish,  
England's curse defame no more."

Mr. Hird became schoolmaster at Wilsden, and left it for a like situation at Bierley, with the Rev. J. Barber. Shortly after leaving he wrote "The Prophetie Bard," and other poems.

By a strange twist of human nature, the quondam temperance poet and teetotal advocate became bookkeeper at the "Old Brewery," Bradford, was next keeper of a public-house in Bowling Back Lane, Bradford, and then a retired publican living at Ilkley.

Mr. Jonathan Smith (from whose pamphlet many of these particulars are taken) tells us that he once met Mr. Hird in Market Street, Bradford, and after talking over old times, he looked up with moistened eyes and said solemnly to Mr. Smith, "Friend, these were

my happiest days." Mr. Smith adds. "We know that James Hird performed many a delicate deed of kindness, and spoke gentle and kindly words of warning to many a drink-sodden wretch at the very time he was vending the poison. We regarded him as one whose best qualities were hidden away out of sight, and whose heart ever held within it much that was noble, grand, and lovable."

From another source we learn that on the 18th of November, 1834, Mr. William Pollard, of Manchester, visited Mr. W. S. Nichols at his residence, Wilsden, and in the course of conversation spoke of and explained the new doctrine of teetotalism with such effect as to lead Mr. Nichols to sign the teetotal pledge there and then. His brother, R. S. Nichols, and several others soon joined him, and the new pledge was made the second pledge of the Wilsden society. Early in 1835 Mr. Pollard held meetings at Wilsden, and rendered good service to the cause there.

As the time approached for holding the annual festival of the Wilsden societies, the committee and active workers determined to make it something far exceeding any previous effort in this direction, and arrangements were made for a temperance demonstration on a large scale.

This *monstre* festival was held on the 20th and 21st of April, 1835, a full report of which was given in the *Bradford Observer* of April 25th, 1835. The parish church had been kindly placed at the disposal of the committee for the public meetings, and extensive preparations had been made for the accommodation of visitors. A large tent for refreshments had been erected in an adjoining field, the decorations being unique, and best described in the words of the *Observer*:—

"On Monday the proceedings commenced with a grand procession of the following societies, each being headed with a small white banner: Wilsden, Bradford, Keighley, Bingley, Thornton, Baildon, Cullingworth, Northowram, Shipley, Manningham, Hallas Bridge, Denholme, Clayton, Morton, Frizinghall, Cottingley, Allerton, and Harden.

"Although these societies were mostly connected with the British and Foreign Temperance Society, and as yet only adopted teetotalism as an additional pledge, yet it is remarkable that almost the whole of the advocates present were very prominent total abstainers, and included J. S. Buckingham, M.P., Messrs.



Edward Parsons, William Pollard, agent of the Yorkshire Union, Joseph Livesey, Henry Anderton, the Preston poet and orator, Thomas Swindlehurst, king of the Preston reformed drunkards, R. Broughton, the brothers Nichols, and others. In a field adjoining the church a splendid booth had been erected, which was forty-five yards in length, eighteen yards wide, and supported by three rows of pillars, eight in a row, adorned with branches of evergreens, natural and artificial flowers, arranged so tastefully as to cheat the beholder into a belief that they were real trees. Along the length of the booths were seven large tables, parallel to each other, for the accommodation of the members of the various societies; an aisle was left across the middle, intersecting the long straight aisles between the tables. On each side of this aisle stood a row of pillars decorated as before described, and between every two pillars an immense bouquet of artificial flowers. At the upper end of the booth an elevated table was placed, at which sat the chairman (the Rev. J. Barber, vicar of Wilsden), the speakers, and other invited guests. The chair was covered with pink, and overhung by a profusion of artificial flowers, shrubs, and trees, arranged with so much skill and elegance as to form a delightful alcove, having all the appearance of a natural bower, which was much assisted by the artifice of placing a number of stuffed birds amongst the branches. The interior of the booth was hung with blue and crimson, decorated with garlands of artificial flowers, imitating nature in every possible variety of form and hue.

"At the bottom of the booth, opposite to the chair, was an artificial column tastefully painted and decorated, and having on its various compartments the inscriptions 'Loyalty,' 'Philanthropy,' 'Morality,' 'Christianity,' on each side of which hung hieroglyphic paintings, tending to exhibit the baneful consequences of intemperance.

"One thousand four hundred cups and saucers, with all other necessary appendages, were distributed upon the tables. About five o'clock the sober but exhilarating liquor began to circulate; each seat found a ready occupant; every cup was in request; mirth, cheerfulness, and hilarity pervaded the vast assembly; and 1400 persons might be seen at once revelling in the sweets of temperate pleasure, and enjoying without admixture or alloy 'the feast of reason and the flow of soul.' No

sooner had this goodly company received a sufficiency of the good things of this life for their present satisfaction, than with an orderly and simultaneous movement they made way for 1400 others, who had been patiently waiting without, after the departure of whom, the conductors, waiters, servants, stragglers, and others, numbering 200, regaled themselves after the fatigues of the day at the principal table."

About 1000 persons took tea in the booth on the second day. Four meetings were held in the church, capable of holding 2000 persons, at which a deep impression was made.

Mr. Livesey tells us (*Reminiscences*, pp. 32, 33) that up to the year 1860 he had only twice had the privilege of speaking in a church on the temperance question, viz. on this occasion, and once at Hayworth, near Wilsden.

The annual report read at the meeting showed the society to be in a capital condition; from it we gather the following particulars:—

"The Wilsden Society numbered 399 members, and the Harden branch, 335; 44 drunkards had been reformed, and only 8 had been expelled for breaking their pledges, and 4 had withdrawn their names. There were 43 speakers."

"At Keighley there were 1044 members, at least 50 of whom had been reclaimed from the drink curse. Since the commencement of 1835 (says the report) the Wilsden leaders have originated 15 other societies, viz.:—

Thornton .....	319 members.
Allerton.....	185   "
Cullingworth..	103   "
Denholme.....	99   "
Bingley.....	225   "
Frizinghall .....	80   "
Denholme Clough.....	17   "
Queenshead .....	93   "
Shipley.....	132   "
Baildon.....	41   "
Menstone.....	29   "
Hallas Bridge .....	63   "
Cottingley .....	62   "
Morton.....	80   "
Clayton Dolphin .....	56   "

Total.....1584

To which add—Keighley..1044

Harden... 339

Wilsden... 399

Total membership.....3366

The Rev. J. Barber, president, occupied the chair at the meetings before and after tea on

Monday, and addresses were delivered by Mr. Thompson, of *Halifax*; W. Pollard, *Manchester*; E. Parsons, *Leeds*; Rev. G. S. Bull, known as "the friend of the factory child;" Thomas Swindlehurst; and Henry Anderton, of Preston. With such speakers as these there can be no question as to the principles inculcated at the meetings that day, for all of them were earnest, consistent teetotallers.

On Tuesday morning a special prayer-meeting was held in the Methodist Chapel at ten o'clock to supplicate the divine blessing on the society's labours and labourers, after which large crowds again assembled in church. At half-past one the president took the chair, and Mr. Joseph Livcsey of Preston delivered his "Malt Lecture." He was followed by Mr. J. S. Buckingham, M.P., and a petition was introduced into the meeting to support Mr. Buckingham's efforts in parliament to promote legislation for checking the evils and prevalence of intemperance. The petition received upwards of 3000 signatures. At half-past six o'clock the church was again crowded, the speakers of the evening being the Rev. James Cheadle, B.A. (Colne), Messrs. W. Haigh (Quarmby), F. Schwann (Huddersfield), J. Broughton (Preston), W. S. Nichols (Wilsden), and T. Swindlehurst (Preston).

Thus ended one of the largest and most enthusiastic series of temperance meetings that had as yet ever been held, and the good resulting therefrom can never be fully known on this side of eternity. They were the first series of large meetings at which the principles of total abstinence were boldly and fearlessly advocated in public, and many would carry the remembrance of that festival to the end of life.

The materials and decorations named were principally furnished by Mr. W. S. Nichols and a few friends. Mr. Thomas Baines superintended the commissariat, and the arranging of speakers, issuing tickets, advertising, &c., were in the able hands of Mr. W. S. Nichols.

One of the active promoters of the festival thus wrote on the subject:—

"Having had opportunity, in the time which has elapsed, to observe the results of that extraordinary festival, it may be asserted that, although the labour required was almost overwhelming to those who had the management, they have been amply repaid in the satisfactory evidence of its utility, and the abundant

fruits that have followed. The benefits have perhaps been greater to the cause of temperance in surrounding parts, and throughout the nation, than at Wilsden itself. The full report, given in the *Bradford Observer*, by the kindness of its editors and their reporter, was copied into all the newspapers in the land, and into many foreign papers, and thus, from the magnificence of the scale on which the festival was conducted, the cause of temperance was exalted among the people. The influence, numbers, and respectability of its supporters imposingly displayed, and the arguments on which it is founded, the wonders which have been wrought by it, convincingly introduced to the consideration of multitudes of persons who would otherwise have remained in ignorance or scepticism. Many persons who attended from a distance, carried away with them the leaven of teetotalism, and became zealous and successful in its advocacy in their several neighbourhoods and connections.

"The kind providence of God cannot fail to be recognized on the occasion; from the commencement to the termination all was peace, order, and attention, although the church on Monday night was excessively crowded, especially in the aisles, and an equal number were unable to obtain admittance, so that there must have been not fewer than 8000 persons in attendance on this day, and not the slightest accident occurred. Upwards of 3000 persons took tea. Forty or fifty individuals, as the time drew near, were most industriously employed in erecting the tent and its decorations; the wind was boisterous and the labour difficult, yet no accident occurred; but by the dauntless zeal and unwearied perseverance of the Wilsden and Harden societies, and by the kind assistance of other friends, it was transformed by the time appointed into the paradise before described, and was prepared for the reception of the joyous multitude."

In January, 1836, the committee of the Wilsden Temperance Society decided to sever their connection with the British and Foreign Temperance Society, after vain efforts had been made to induce the executive at London to adopt the teetotal pledge. Having become thoroughly convinced that total abstinence was the only effective principle, the Wilsden friends determined to work their society on purely total abstinence principles (*Preston Temperance Advocate*, 1836, p. 40).

The fourth annual festival of the society



was commenced on Sunday, April 3d, 1836, when special sermons were preached by the Rev. J. Cheadle, of Colne, and the Rev. J. Barber, president of the Wilsden Temperance Society. Meetings were held during the following week under the presidency of the Rev. J. Barber. On Monday afternoon a public meeting was held in St. Matthew's Church, when, after the reading of a very able and satisfactory report, the following characteristic letters were read, the one from Mr. Henry Anderton of Preston, being possibly the last he ever wrote to the Wilsden Society:—

“WALTON, near PRESTON, *March 23d*, 1836.

“DEAR SIR,—I regret to say ‘No’ to your kind invitation. In my bygone temperance excursions my time was generally my own. I had a father, who, being a zealous teetotaler, was willing, nay, anxious, that as much of my time as could be spared should be devoted to our blessed cause, and consequently a day or two's absence from home was a matter of slight import. But the case is reversed now. My father's mortal remains are now pressing the couch of his ‘last long rest,’ and as there is no person but myself at home who can follow the business which must support the family, I am under the necessity of confining my future temperance exertions to Preston and its vicinity. My late beloved father was only gathered to his fathers a week or two ago, and the greatness and bitterness of his loss to every member of his family must be my apology for not sooner replying to your esteemed communication. I wish, sir, some of your moderate-drinking professors could have witnessed the happiness of my father in the ‘trying hour;’ I wish they could have listened to his dying ejaculations to heaven in favour of that cause which had been instrumental in rescuing him from ‘the horrible pit of drunkenness,’ and of leading him to the

‘fountain filled with blood,  
Drawn from Immanuel's veins.’

I wish they could have heard his earnest entreaties to his family and friends not to forget, but to spread those principles of truth which we have advocated, and which proved to him the ‘savour of life unto life.’ I wish they could have seen the fervour with which he told us, a day or two before he died, to put his name afresh to the teetotal list; and when I told him that it was my intention to preach abstinence and Jesus as long as God spared me, I wish they could have seen him—unable to speak—waving his thin arm round his head three times in token of encouragement and triumph. I say I wish your moderate-drinking professors could have seen and heard how, as it respects my poor father, it might be said:

‘His God sustained him in his final hour,  
His final hour brought glory to his God.’

For I am fully persuaded that, with such a dying testimony to the merits of our cause before their bodily eyes, no child of God, no ‘joint heir with Christ,’ could turn away without a resolve to ‘come over and help us.’ Perchance, sir, you may think me tedious, but I thought it would please you to hear that the cause we have espoused has, under God, led another drunkard of forty years to Zion. May your coming festival be attended with results as glorious as your most enthusiastic zeal can anticipate; and that you may live to see drunkenness utterly exterminated, ‘Jerusalem in peace and Zion in great prosperity,’ is the prayer of yours, with a loyal heart,  
HENRY ANDERTON.”

The other was a unique letter from Mr. Thomas Swindlehurst of Preston, king of the reformed drunkards:—

*“To our trusty and well-beloved subject and servant, General W. S. Nichols, residing in that part of our dominions called Wilsden,*

“Greeting,—Our heart is overjoyed to hear that our loving subjects in Wilsden, and their neighbouring allies are combining their efforts for the extension of our dominions, and for the extirpation of our mortal foe. Not only has it given us unfeigned satisfaction to hear of their continued faithfulness to our interests, but gratitude swells our heart when we think on the love they bear the person and government of us, the lawful and father-like king. Such a union of feeling, and such a concentration of strength can only be ascribed to and as resulting from the vigilance and military tact of the several commanders in their several districts, and we depute you, our beloved General Nichols, to convey our thanks and approval to those commissioned and non-commissioned officers in your teetotal regiments for their care in dispensing, and to the privates for their willingness in obeying, the rules of discipline. Our heart is glad to be informed that *Mr. Parsons* has deserted the service in which he was engaged and enlisted under our spotless banner. Tell him it is his sovereign's pleasure that he be promoted to the rank of field-marshal in our first Leeds company, who, we are sure, will fight with redoubled energy and success under so distinguished a leader. We should have been happy to have witnessed your zeal in person at your coming festival, but as the barbarians of the north (Kendal) are committing devastation in that part of our realm, and disquieting our subjects there, we are going there ourselves, as it is thought that nothing but the presence of majesty can quell the rioters and restore tranquillity, good government, and peace.

“Ourself, prime-minister Broughton, and poet-

laureate Anderton have not been resting on our lees lately, as the enemy's condition and riotousness in Bolton, Chorley, Southport, Bury, Ormskirk, Liverpool, Manchester, Warrington, and all the isles of the *sea*, even beyond Jordan (the British Channel), the Isle of Man *can tell*. 'Prosperity is within our walls and plenteousness in our palaces.' Success attends our truthful cause in our senate and our camps. And we direct to inform our subjects in Wilsden that the present prosperity of our affairs forms a Mount Pisgah, from the top of which their sovereign can desery the day when drunkenness shall be annihilated and the drunkard shall be free. 'Be thou faithful unto death, and thou shalt receive a crown of life.'

"God save the king. Done at our teetotal metropolis, from our Palace, in Great Show Street, Preston, dated this 19th March, 1836.

"THOMAS REX."

After the reading of these letters, addresses were delivered by W. Biscoe, a reformed drunkard from Halifax, Mr. Thompson of Halifax, the Rev. M. Saunders, Baptist minister, Haworth, and Mr. Mimpris, author of the *Chart of Gospel History*. The meeting then adjourned to the tea tent, where 600 persons partook of "the cup that cheers and not inebriates." After tea the meeting was resumed, the speakers being Messrs. John Andrew, jun. (Leeds), John Smith (Morton), and Dr. Thomas Beaumont (Bradford).

During the course of the afternoon and evening the following, with other resolutions, were spoken to and carried:—

"That vast numbers of young men are led into habits of intemperance and crime, notwithstanding the previous cultivation of Sunday-schools, by the prevalent system of footings and fines spent in revelling and drunkenness; and that no employer discharges his duty to his country who allows, or does not put an end to, all such practices among those under his influence."

"That *infidelity* is found to be produced and supported in this country by *intemperance*."

"That the Temperance Society is proved to be a *most effectual means of destroying infidelity*, and bringing its professors under the influence of the means of grace."

"That the manufacture and sale of intoxicating liquors is the baneful source of the greater part of the vice and distress of the nation, and ought to be actively discountenanced by every friend of virtue and piety."

"That this meeting deeply laments the indifference of the legislature to the destructive

influence of beer-shops, and anxiously desires that the country may be freed from these universally disgraceful nuisances."

These resolutions clearly prove that gospel temperance is not a new phase of the movement, unknown until these later days, when sensationalism is more acceptable than sober reason, but was essentially the basis of the movement from the very beginning. The early advocates saw clearly that the *infidelity* of professing Christians was the cause of much of the drunkenness and misery they deplored, and that the temperance reformation, rightly conducted, would tend to further true religion and drive away scepticism.

The last two resolutions also prove that the pioneers of temperance were sound reasoners, and saw the philosophy of the whole movement; that strong drink was the cause of intemperance, and that the traffic therein, being "the baneful source of the greater part of the vice and distress of the nation, ought to be actively discountenanced by every friend of virtue and piety," or in other words, that wise legislation was necessary to complete the work of social, moral, and religious progress.

On Tuesday, April 5th, a meeting was held in the Methodist Chapel, Wilsden, for the purpose of forming a temperance benefit society. The Rev. J. Cheadle, B.A., Colne, afterwards vicar of Bingley, was one of the speakers, along with friends from Halifax, Wilsden, Harden, &c. It was resolved "That a Temperance Benefit Society be established on the principle of abstinence from all intoxicating liquors."

In the afternoon a public meeting was held in St. Matthew's Church, Wilsden, when addresses were delivered by William Gath, a reformed drunkard, Thomas Baines, W. S. Nichols, Rev. J. Cheadle, B.A., Rev. J. White, Independent minister, Northowram, and J. Clapham. The evening meeting was addressed by the Rev. Theodore Drury, M.A., Keighley; Rev. J. Garrett, Wesleyan minister; Messrs. R. S. Nichols, of London; Mitchell, of Haworth; and Corporal Hewitson. Another meeting was held on Wednesday afternoon, addressed by Messrs. W. A. Pallister, Leeds; Dean, Barnoldswick; Redman, Pateley Bridge; Elijah Clapham and W. Atkinson, Denholme. The meeting in the evening was addressed by the Rev. James Bardsley, curate of Keighley; Messrs. John Ogden, Haworth; Timothy Bottoms, Harden; and W. S. Nichols.



Thus terminated the fourth festival of this society, kept up for several days with unflagging zeal and energy.

Mr. Elijah Clapham, "a man of kind-heartedness," and of "a generous and sympathetic nature," thus spoke of himself:—

"Teetotalism sweeps away not only the practices but the causes of intemperance. Till twelve years of age I disliked intoxicating liquors. My parents taught me the fear of God. How happy I was then! At that age I removed to another place. I took a little home-brewed beer until I liked it. This wolf in sheep's clothing deceived me. At about sixteen years of age I was seriously impressed, joined the Methodist Society, but deceitful friends enticed me to the beer-shops, and I became a drunkard. Thanks be to God for sending a temperance society to Wilsden! With unwearied labour the temperance tract distributors called on me on the Sabbath morning—the only time to find a drunkard at home—they left me Beecher's *Sermons on Intemperance*. These affected my heart and kindled my hopes."

This rather lengthy notice of a village, or rather a group of village societies shows: 1st. What can be done, and has been done by a truly devoted country clergyman, backed by a band of able, vigorous, and influential supporters. 2d. The missionary zeal and active exertions of the pioneers of the movement in this district were of immense value to the temperance reformation; many being led to "hear, receive, and believe the word," carried it far and wide, and became sowers of the seed, voluntary missionaries in the work in their own immediate localities. 3d. Some of the ablest, most consistent, and laborious workers in the movement were trained in this country temperance college for the great work in which they were afterwards engaged in various parts of the country, and even in distant lands.

The Wilsden Society sent out from its ranks seven clergymen and five Nonconformist ministers, viz., Revs. J. Barber, M.A., Canon James Bardsley, — Hodgson, W. B. Marsden, J. Laycock, W. Muston, and F. Hunt; J. Clapham (Wesleyan), J. Wilkinson and T. Robertshaw (Independent), S. Neal and H. Atkinson (Baptist). It also sent out two home missionaries to London—Messrs. T. Bartle and H. Bentley, and several schoolmasters, who laboured successfully in different parts of England.

Like Peter O'Donoghue, the grateful tailor of Skibbereen, one of the members of this society sought a home in distant lands, and in his prosperity remembered where the starting-point had been made. William Dawson, weaver, Causeway Top, signed the pledge, April 23d, 1835, and joined the Bradshaw Temperance Society, April 15th, 1837. He afterwards emigrated to Australia, and was highly successful in business. He never forgot the village temperance society, but sent the sum of £20 towards its funds as a thank-offering for mercies received.

In the beginning of the year 1834 Mr. John Andrew, junr., of Leeds, who was for some time minute secretary of the Leeds Temperance Society, and afterwards secretary of the Yorkshire Union of Temperance Societies (*i.e.* ardent spirits pledge societies), determined to try teetotalism, and in April or May of that year he, with a few others, signed the total abstinence pledge as an addition to the old one. On the 21st of May, 1834, he sent Mr. Livesey a report of the doings of the Leylands branch of the Leeds Temperance Society, in the course of which he remarks: "At the latter meeting it was announced that the committee of this branch had determined, in addition to the present pledge, to adopt an abstinence pledge similar to the Preston one. This resolution has not been hastily adopted, but after much deliberation. Convinced that the great consumption of malt liquors is chiefly to be ascribed to the erroneous opinions entertained respecting its nutritious properties, they think they are called upon to diffuse information on the subject which challenges examination and scrutiny" (*Preston Temperance Advocate*, 1834, p. 45).

In November of the same year he writes again: "One word on the teetotal plan. I hope it will ere long be adopted by all the societies. It does appear to me to be the only plan to reach the masses of society. Whatever may be the propriety of its immediate adoption, where the evil of ale-drinking extensively prevails I cannot but regard it as the measure for effecting the most good in the shortest time" (*Preston Temperance Advocate*, 1834, p. 93).

During the year 1835 vigorous efforts were made by the Leeds committee, and branch societies were formed in all the surrounding villages, in which the teetotal pledge was introduced as a supplemental pledge. Valuable

assistance was rendered by the agent of the Yorkshire Union of Temperance Societies, Mr. William Pollard, and by Messrs. Joseph Livesey, Henry Anderton, James Teare, Edward Grubb, and others, the result being the adoption of the teetotal pledge by the Leeds society in March, 1835.

In August, 1835, Mr. John Andrew, junr., thus writes: "We do not refuse a signature to the moderation pledge if offered, but all our reformed drunkards and other speakers are determined to advocate the teetotal principle. We impugn not the motives of those who will not sign our pledge, but endeavour to show its absolute necessity to the completion of the reformation so auspiciously commenced" (*Preston Temperance Advocate*, 1835, p. 69).

On May 23d, 1836, the annual festival of the Leeds Temperance Society was held in Albion Chapel, and on the following day a public demonstration, with flags, banners, &c. After tea a public meeting was held in Albion Chapel, over which Mr. E. Johnson presided. Addresses were delivered by Mr. Kenyon of Yeadon, the Rev. J. Brayshaw, rector of Ad- dingham, Mr. F. Schwann of Huddersfield, Mr. Joseph Andrew, and others, when a silver medal was presented to Mr. John Andrew, junr., by the members of the society. The medal bore the following inscription:—"Presented at a public meeting on Whit-Tuesday, May 24th, 1836, by the teetotallers of Leeds, to John Andrew, junr., as a mark of the high esteem in which they hold his character and the services which he has rendered to the cause of total abstinence from all intoxicating liquors" (*Preston Temperance Advocate*, 1836, p. 52).

From this time the Leeds society was virtually a teetotal society, although the total abandonment of the old pledge was not thoroughly accomplished until the 21st of June, 1836, when a public debate was held in the Music Hall for the purpose of deciding the question. The advocates of the moderation pledge were Dr. Williamson (the leading physician of the town, and afterwards mayor of Leeds), Rev. William Hudswell, Mr. Edward Baines, and Mr. Thomas Plint, the notorious free-trade agitator.

On the side of teetotalism were Mr. John Andrew, junr., the Rev. Francis Beardsall of Manchester, and Mr. Barnabas Crossley (afterwards editor of the *Leeds Temperance Herald*), Mr. Edward Johnson, and others.

Dr. Williamson made a long and very powerful speech, the object of which was to prove that we lived in an artificial state of society and required an artificial stimulus to preserve the equilibrium. This argument was so ingeniously put and so eloquently enforced that few saw the fallacy lurking beneath, and Mr. Edward Johnson, the person appointed to answer the doctor, declined the task he had undertaken. This was the signal for great applause among the publicans and the consumers of wine and beer, but their triumph was short-lived. At this moment a young man was discovered in the crowded orchestra, who was at once literally dragged forward by the abstainers to the platform and compelled to combat the arguments of Dr. Williamson. This young man was Frederick Richard Lees (now known the world over as Dr. F. R. Lees, the most able, earnest, and consistent advocate and champion of true temperance principles). With becoming modesty he undertook the task imposed upon him, and fully exposed the fallacy involved in Dr. Williamson's argument in proposing to cure the disease of excitement by a remedy of additional excitement; in other words, to spur the horse as a remedy for its fatigue. His reply was so powerful and convincing that even the drink-sellers themselves confessed that their party was vanquished; and on the motion being put to the meeting "that the principle of the society should henceforth be that of abstinence from all intoxicating liquors," it was carried by a large majority. This discussion was afterwards published in pamphlet form, with notes, and brought Mr. Lees prominently before the public. A brief report of the discussion was given in the *Star of Temperance* (1836, pp. 235-237). Dr. Lees is now the sole survivor of those who took part in that memorable debate.

FREDERICK RICHARD LEES is of Scottish descent, and was born at Meanwood, Leeds, March 15th, 1815. When only a few months old he was left without a mother. He never was a strong man physically, being from his youth subject to periodical attacks of illness, yet, despite his laborious undertakings, his herculean efforts for the promotion of temperance principles on the soundest possible basis, he has lived to see the grave close upon many who were apparently stronger and more likely to live than he. God chooses his own instruments, and gives them strength, power, and wisdom to do His work so long as they are



guided by His counsel, and that Dr. Lees was "a chosen vessel" is proved by his life and the great work accomplished and yet in hand. Right nobly has he fulfilled his mission as the champion of true temperance. In 1832 Mr. Lees signed the moderation pledge, "and," says Mr. W. A. Pallister, "he signed the teetotal pledge with me in March, 1835, after the first and famous visit of Messrs. Joseph Livesey and Henry Anderton in our Music Hall, Leeds.

"He made his first attempt to speak on the question in the same year in a small school-room at the top of St. Peter's Square, Leeds, when he fainted, and had to be led home. The spirit was willing, but the flesh was weak. Indeed, this might be truly said of the most prominent public advocates of the cause. John Andrew, thin and pale; Joshua Pollard, pale and thin; the present writer ill looking, and looking as if ill fed; as for Mr. Lees, had he been put on a white horse (but for his rich blue eyes and bright brown hair) he might have passed for Death in the Revelations. This will surprise those who have known the doctor only during the last ten or twelve years; but it represents the fact; and indeed he was advised by his physician to go and reside in Madeira to preserve his health and life. When, in those early days, a big man like Thomas Swindlehurst, or "Slender Billy" (real name William Howarth), or Frank Twistleton, the Settle giant, appeared on our platform, didn't we exult and crow? Now all this silly but once potent prejudice about personal appearance has passed away and lost its point. Teetotalers can show as many men, at least, who are stout, robust, and healthy as any section of the community, and form indeed a striking contrast to the great bulk of the devotees of Bacchus. But the original teetotalers, as a rule, were "a dainty dish to set before King Mob" (Pallister's "Reminiscences," *British Temperance Advocate*, 1890, p. 26).

It is rather remarkable that these pale and thin men—these poor half-dying samples of teetotalism should have attained the ages of men beyond the threescore-and-ten limit.

"If by reason of strength," as says the Psalmist, from whence did these frail ones derive their strength? Teetotalism certainly did not weaken or destroy them. Joshua Pollard lived to be seventy-one years of age, over fifty of them as a teetotaller. Dr. Lees has been a teetotaller for fifty-five years, and is now in

his seventy-sixth year. W. A. Pallister, a teetotaller for the same period, is in or just about completing his seventy-seventh year. John Andrew, nearly fifty-five years a teetotaller, lived to be seventy-eight, and Sir Edward Baines of Leeds, a teetotaller of fifty-three years' standing, died in 1890, at the age of ninety years; while John Andrew, senior, lived to the age of ninety-six years. Surely the mists and shadows are being dispersed, and the "Great Delusion" is becoming more and more apparent.

Reasoning men see clearly that while strong drink shortens life, teetotalism tends to prolong it, and make it more endurable. The names of John Andrew, Barnabas Crossley, F. R. Lees, W. A. Pallister, Joshua Pollard, and Sir Edward Baines, and others, will live in the annals of the nation when thousands of its so-called worthies will be forgotten.

JOHN ANDREW, SENR., was an early member of the Leeds Temperance Committee, who, on embracing the purer principle, was a corn-miller and maltster in Leeds, doing a profitable business; but, yielding to the appeals of conscience, he immediately gave up the malting portion of his business, even at great pecuniary loss. He presided over the first great temperance festival in Leeds, on Christmas-day, 1835, and took an active interest in the cause to the last. Mr. Andrew was born August 11th, 1764, and died March 25th, 1860, thus living to be nearly ninety-six years of age.

JOHN ANDREW, JUNR., was born at Staley-bridge, May 25th, 1810, and early in life went to Leeds. For some time he was engaged in partnership with his father in the corn-milling business. As has been shown, he was one of the first in Leeds to sign the total abstinence pledge (January 1st, 1834), and to advocate its general adoption. He was honorary secretary to the Yorkshire Temperance Union as long as it existed, and for some time held a similar position in the British Temperance League, and eventually devoted all his time and energies to the duties of acting secretary to that organization, for which he made many sacrifices. On the 1st January, 1884, a meeting was held in St. James's Hall, Leeds, to celebrate Mr. Andrew's teetotal jubilee, when he was presented with an address, and a purse containing £165. Mr. Thomas Harvey presented the address (an illuminated address in book form, containing about 200 signatures), and was supported by Mr. W. A. Pallister.

The purse was presented by Mr. John Whiting, supported by Mr. T. Baines (Bingley) and Dr. F. R. Lees. Mr. Andrew responded in an interesting address. W. J. Armitage, president of the Leeds Temperance Society, presided, and on the platform and among the large audience were many of the oldest friends of the cause in Leeds.

In August, 1887, Mr. Andrew met with an accident whilst getting into a tramcar at Carrickfergus in Ireland, and never fully recovered from the shock. Later on he caught chills while travelling in severe weather, and these accelerated his disease, and death came on Thursday, January 5th, 1888, Mr. Andrew being in his seventy-eighth year.

BARNABAS CROSSLEY was a native of Wakefield (born about 1810 or 1812), and as a journeymau printer removed to Leeds, where he was employed upon the *Leeds Mercury*. He was one of the early members of the Debating Society commenced at the house of Mr. Thomas Morgan of Leeds, where Dr. F. R. Lees, W. A. Pallister, John Andrew, and others received their early training for the part they afterwards took in the public debates on the temperance question. Soon after joining the Moderation Society, Mr. W. A. Pallister introduced the subject of temperance for discussion in the debating society, and both Mr. Crossley and F. R. Lees put the same curious question: "Whether the members of the Temperance Society were or were not allowed to go further and abstain from *all* intoxicating liquors if they so pleased?"

Mr. Crossley became associated with his friends in temperance work, and was the principal editor of the *Leeds Temperance Herald*, in which he was joined by Messrs. Pallister, Lees, and Andrew. After its amalgamation with the *British Temperance Advocate*, and transference to the Isle of Man, Mr. Crossley was the first editor. He was a cousin to Miss Jowett, afterwards Mrs. F. R. Lees. He wrote some interesting letters on theological questions, which were addressed to Dr. Lees. He died early, but some years after his marriage.

MR. W. A. PALLISTER was born in the year 1813, and signed the moderation pledge in the winter of 1832, after an address in the Friends' Meeting House, Leeds, by the Rev. John Edgar, D.D., of Belfast. Mr. Pallister became a warm admirer of Mr. William Pollard of Manchester, hearing him for the first time in

the "Old Boggard House," the *first* Methodist Chapel in Leeds, and he was his constant companion at meetings in Leeds and district. On the 1st of January, 1835, he with six others signed the total abstinence pledge at the close of a meeting over which Mr. John Andrew, junr., presided. In his *Reminiscences (British Temperance Advocate, 1884)*, Mr. Pallister says that he read the life of Dr. Franklin, and as one consequence had been a teetotaller two years before signing the pledge. He soon became an active, laborious advocate, and a keen controversialist, being often in request when opposition was threatened. On one occasion he met a man named Dawson at Farnley, near Leeds, who was deemed "learned in the Scriptures," and who denounced teetotalism as antisciptural. The meeting was held in Dawson's farmyard, and a large wagon was used as platform. Dawson, as challenging party, opened the discussion by "slowly stringing together—like beads upon a string—numerous passages in which wine is referred to in the Bible, and said as teetotalism is opposed to wine, teetotalism is opposed to the Bible, and the Bible to teetotalism." Thus he occupied about twenty minutes, and on being called upon to reply, Mr. Pallister remarked that his good friend had taken for granted (1) that all the wines of Scripture were alike; and (2) that they were like *our* wines; (3) that teetotallers were opposed to all wines; and (4) that to abstain from wine was of itself unscriptural. He had quietly *assumed* all this; and until he had tried to prove it he (Mr. Pallister) would sit down.

This was well received by the audience as the breaking-in of a new light, but it bothered Dawson, who after a few incoherent words sat down embarrassed and confused. Mr. Pallister then took up the subject upon the lines indicated, and a vote was taken in favour of teetotalism. Dawson quietly crept away, and never ventured to meet the teetotallers again. Mr. Pallister's "Reminiscences," given at intervals in the *British Temperance Advocate*, are full of interesting details, some of which we may notice as we have occasion, but there is one incident in connection with the first Christmas festival breakfast in Leeds, in 1835, which we cannot pass over. After breakfast, Mr. Pallister and two others, mounted on a dog-cart lent for the occasion, went into the public streets to announce the evening meeting, and "startled the air of that quiet Christmas morning by spring-



ing a rattle (ante-Whittaker), borrowed of a maltster, a friend of mine," says Mr. Pallister. The result was a crowded meeting, and a great impression in favour of the new crusade.

JOSHUA POLLARD was born in Leeds about midsummer, 1815, or, as he himself said, "a few days after the battle of Waterloo." Early in life he became a factory boy. At the age of twelve years he entered a mercantile warehouse, and availed himself of every opportunity to improve his education and position. When yet a youth he was chosen secretary to the Leylands branch of the Leeds Temperance Society, and is said to have been the second person who signed the teetotal pledge in that town. In 1836, when only about twenty-one years of age, Mr. Pollard was elected a representative of the Leeds Temperance Society to the Conference of the British Temperance Association, held at Preston, and there he for the first time entered a theatre, and trod the boards as a temperance reformer. He was not a brilliant speaker, like some of his associates, but he was an earnest active worker, ever ready and willing to promote the interests of the cause he truly loved. Mr. Pollard afterwards removed to Bradford, Yorkshire, where he was well known as a leading temperance reformer. He was an active official Rechabite, and held the highest office in that order. He was also an active Sunday-school worker, and a very prominent member of the Methodist New Connexion Church. He died December 16th, 1886, in the seventy-second year of his age.

This band of five heroic and able temperance workers were all members of a debating class in Leeds, where they had opportunities for study and mental culture, which proved of immense value to them in after-life. This training was of advantage to them in the great work in which they each became actively and successfully engaged, viz. the promulgation of the principles of total and entire abstinence from all intoxicating liquors, and an untiring warfare against the iniquitous traffic therein.

After the great discussion in the Music Hall, Leeds, Messrs. F. R. Lees, John Andrew, and W. A. Pallister, with Mr. B. Crossley as editor, thought there was room for a temperance periodical to be published in Leeds, for the Yorkshire district, and they established the *Leeds Temperance Herald*.

Mr. Pallister went out to secure an interest for the new publication, his first place being Pateley Bridge, where he had previously made the acquaintance of a young surgeon—Dr. John Snow, brother of the Rev. Thomas Snow, who became an abstainer at one of Mr. Andrew's meetings. This young surgeon attended Her Most Gracious Majesty Queen Victoria at the birth of the Princess Royal, and was among the first to introduce the use of anæsthetics in surgical practice. He was taken away by death in the midst of his growing fame and usefulness. Mr. Joshua Pollard published a *British Temperance Almanack* for the years 1836 and 1837, and rendered valuable service to the youths' temperance societies in and around Leeds. Of this band Messrs. Pallister and Lees are the sole survivors.

The spirit and attitude of the *Leeds Temperance Herald* may be gathered from the following extract from its first leader from the pen of Mr. W. A. Pallister:—

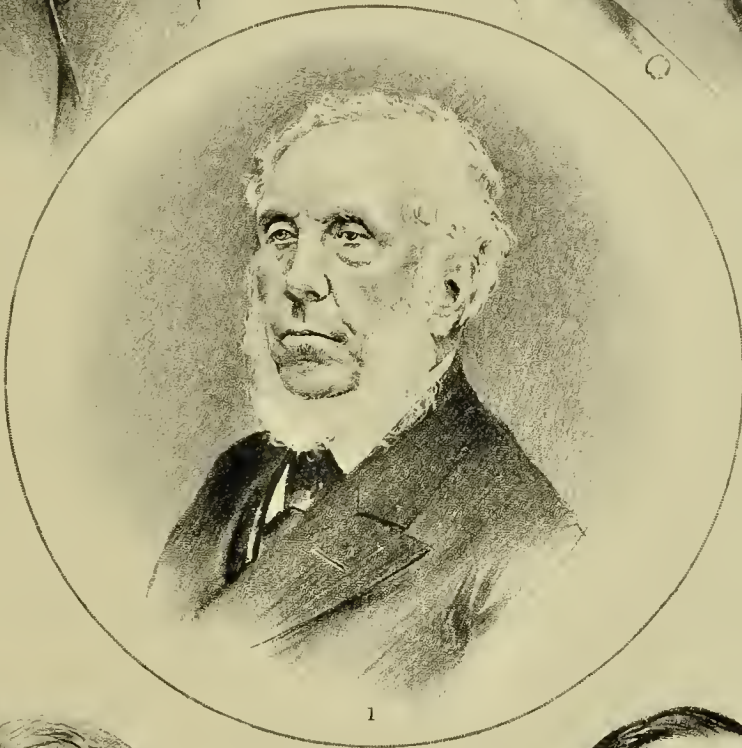
"We enter upon our task with no light feelings. We are conscious that the position we have assumed is arduous and responsible. We are seeking to remedy a malignant and deep-rooted disease—a disease which preys upon the physical constitution, destroys the present happiness, and jeopardizes the eternal well-being of thousands around us. We are placing ourselves in open array against all the causes of intemperance—against those customs which have overspread, like an insidious leprosy, the whole social system, and have been associated through long generations in unholy alliance with the hospitalities of our country, thus promoting and perpetuating the drunken pestilence of our land, with its inseparable catalogue of manifold evils. We have to oppose a mass of prejudice, ignorance, and folly, sanctioned for ages by the wise and virtuous. We have to contend against open hostility and chilling indifference, not only from the interested and the vicious, but also from those who ought to be ready for every good work and word. We stand in unfriendly attitude towards those who derive their gains from the sin and folly of the wretched drunkard, to whose depraved taste and appetite they minister. But none of these things move us. We have counted the cost, and made our election. We are strong in the confidence of truth and the blessing of heaven. Our exclusive object is the glory



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1 Sir EDWARD BAINES, Leeds, Proprietor of *Leeds Mercury*.  
 3 W. A. PALLISTER, Leeds, the *Yorkshire Pioneer*.  
 Secretary of the British Temperance League.

2 Dr. FREDERICK RICHARD LEES, F.S.A.Scot., Leeds, Eminent  
 4 JOHN ANDREW, Jun., Leeds,  
 5 JOSHUA POLLARD, Leeds and Bradford, Past High Chief Ruler, Rechabites.





of God by the extension of human happiness, and we look for assistance from on high. Our hearts' desire and prayer to God is, that He will enable us to discharge our duty with all zeal, vigilance, fidelity, and discretion."

And yet in the face of such declarations some dare to slander the men and the movement by saying the early teetotallers were infidels. Shame on them!

One of the most notable of the reformed drunkards of Leeds was JAMES GAUNT, who is said to have been Gaunt by name and gaunt in appearance. "He had a deep sepulchral voice, a serious and earnest manner, and withal a sad story of an intemperate life to tell; and so he made a marked and deep impression on the audiences he addressed. In 1835 he accompanied Mr. W. A. Pallister on a temperance tour through the East Riding of Yorkshire, where they preached the principles of total abstinence from all intoxicants. They went by way of Selby, and by steamer to Hull, and held a temperance meeting on board the steamer, where they incurred the displeasure of the steward, whose sales were thereby diminished. A young medical man invited them to share with him a huge pork pie, which they washed down with cold water. While agreeing with their views, he said he could not afford to avow and act upon them" (*Preston Temperance Advocate*, 1835, p. 55).

Amongst the promoters of the old Temperance Society in Leeds was MR. (afterwards) SIR EDWARD BAINES, for many years proprietor of the *Leeds Mercury*, and afterwards M.P. for Leeds. He was for some time strongly opposed to the teetotal doctrine, but on the 9th November, 1837, he resolved to associate himself with the teetotallers, and to become an abstainer from all kinds of intoxicating liquors. Mr. Baines became a warm friend of teetotalism, and afterwards published a tract entitled "Fifteen Years' Experience of Total Abstinence," and in 1857 it was reissued as "Twenty Years' Experience;" both editions had an extensive circulation. Mr. Baines was also an indefatigable worker for the Yorkshire Union of Mechanics' Institutes, of which he was president for upwards of twenty years. He died March 2d, 1890, aged ninety years.

As an illustration of the power of industry, abstemiousness, and Christlike zeal for the welfare of others, the life of JOHN DALE

Woodcock, of Leeds, presents many valuable lessons, and stands forth as a beacon and a stimulus to young men of the present day, well deserving their sincerest emulation. He was born in humble circumstances at Barnsley in May, 1818, and at twelve years of age had to begin in earnest the battle of life. From the position of a warehouse boy, he rose step by step until by the time he was twenty-five years of age he became, through his perseverance and integrity, the most trusted overseer and adviser of his employer. In 1844 he entered into business on his own account, as calenderer of linen, stuff, and silk goods, and as years rolled on his business greatly increased, until in 1867 he decided to retire from commercial life, and give his entire time to the social and moral elevation of others, a work in which he had been partially engaged even when most active in business. On the 17th of March, 1840, Mr. Woodcock gave himself heart and soul to the Leeds Temperance Society, perseveringly labouring for the extension of new local branches. In 1842 he joined the Rechabites, and in 1875 was High Chief Ruler of the Order. In the same year he married Miss Christiana Holt, in whom he found a diligent and judicious helpmate. Mr. Woodcock also took an active interest in the Band of Hope movement, and in Sunday-schools, having been a teacher at the early age of sixteen, then secretary, and afterwards superintendent. He also took an active part in local matters, being first a member of the Board of Surveyors of Highways, then an overseer, member of the Board of Guardians, and in 1869-72 a member of the Leeds Town Council. He was a director of the Leeds Permanent Benefit Building Society, one of the managers of the Leeds, Skyrack, and Morley Savings Bank, and also a member of the old Leeds People's Concert Committee, and on the committees of the Musical Festivals of Leeds in 1874 and 1877. He also found time to devote to charitable institutions, and was active in the Lancashire Cotton Famine Fund, the Irish Famine Fund, &c., &c. We are told that he "never made an enemy in his work, for his was the charity which thinketh no evil. Quiet and unobtrusive in manner, he was yet full of earnestness and zeal, and gifted with a power for the mastery of details, and a grasp of intellect, which made his help at all times invaluable." In 1876 the arrangements for the Leeds



Conference of the British Temperance League were, under the management of Mr. Woodcock and his colleagues, most admirably carried out, as we can personally bear witness. After a brief but painful illness, borne with Christian fortitude and resignation, he died at his residence in De Grey Terrace, Leeds, November 12th, 1882, at the age of sixty-four years.

THOMAS EDWARD PLINT of Leeds was long and warmly attached to the temperance cause,

and aided by his purse, his influence, and his personal labour other movements in addition to temperance. He was a most zealous friend and supporter of Sabbath-schools, mechanics' institutions, and sanitary associations, and was a deacon at East Parade Chapel, Leeds. In 1851 he published a work of considerable importance and merit, entitled "Crime in England; its Relation, Character, and Extent." He died at Leeds, very suddenly, on the 11th of July, 1861.

## CHAPTER XII.

### THE MOVEMENT IN YORKSHIRE, 1834-1840—*Continued.*

Mr. J. Taylor of Batley—Dr. J. Taylor of Birstall—The Masham Discussion, Jordan v. Lees—Jarvis Crake—Jonathan Hutchinson and Charles Hutchinson of Selby—Frank Twistleton, the Yorkshire Giant Farmer—W. A. Pallister in Wensleydale, Richmond, &c.—Conference of British Temperance Association—Long and Short Pledge Controversy—Protest of the Societies—Barnsley Temperance Society—J. H. Lupton of Barnsley—Halifax Total Abstinence Society Festival—David and Elizabeth Ward, Halifax—David Binns—Stephen Horner—Huddersfield Temperance Society—Joseph Wild—Pallister, Andrew, and Anderson at Pateley Bridge—John Snow and the Cholera Visitation, &c.—York Total Abstinence Society Instituted—Rev. R. Chester—W. Laycock—Medical Conference on “Is Sudden Abstinence Safe?”—Joseph Spence of York—Rev. Thomas Snow, M.A.—Michael Croft—Ripon Temperance Society—James Dunnington—Thomas Walker—Hull—Total Abstinence Adopted—Dr. Firth—*The Hull Temperance Pioneer*—Visit of Pallister and Gaunt—An Adventure on the Sea—Dr. William Gordon—Frederick Hopwood—A Teetotal Church in Hull—William Morley—David Beale—Joseph Ellerton of Beverley—Bridlington Society—Mrs. Petty and the Cottingham Society—The Johnsons of Howden—Thomas Whittaker’s Mission at Rotherham—George Hesketh—H. and Miss Kempster—Charles Milner—Joseph Hadfield—Daniel and Mrs. Doncaster—Abraham Sharman of Sheffield—Bradford Temperance Hall Opened—Thomas Willis of Carperby—Middlesbro’ on Tees—Clerical Opposition and Victory for the Working Men—T. Whittaker’s First Visit—Middlesbro’ Pioneers’ First Festival—Thos. Wilkie—Dr. Fothergill proves to be a True Friend—The Wright Family—George Sunter—Joseph Bormond’s Labours, &c.—Life, &c.—The Taylor Family—Charles Bell as a Controversialist, &c.—Johnson Worthy—R. Cowley—R. Punshon—James Maw—Thomas Cook—The Seymour Family—John Jordison—Wm. Banks—John Dunning—Capt. W. Hastead—George and William Lennard—Wm. Laws—John Calvert—John S. Calvert—G. B. Wray—John Atkinson—T. Sanderson—Thomas and Mary Spence—T. Marley—Isaac Haigh—J. Lythgoe.

In the vicinity of Leeds there were a number of really vigorous total abstinence societies at an early period. One of the founders of the Batley Society was the late MR. JOHN TAYLOR, who took a warm interest in the movement, and trained his son—afterwards known as DR. J. TAYLOR of Birstall, near Leeds—in strict temperance principles. The doctor became an ardent, laborious worker in the cause, and was president of the Birstall Society. His home was very often the lodgings of the agents of the British Temperance League, and other organizations. During the whole period of his extensive practice he refrained from sending his patients to the wine merchant or the publican for physic. He died suddenly on Saturday, March 22d, 1879, in his forty-ninth year, much esteemed by a large circle of friends and acquaintances, many of whom followed his remains to the grave.

In 1836 the Rev. T. F. Jordan, Baptist Minister of Masham, Yorkshire, who had been a teetotaller, entered the field as a public opponent of teetotalism, denouncing it as “unphilosophical, irrational, antisciptural, and sinful,” and ostentatiously challenged discus-

sion. Mr. F. R. Lees of Leeds took up the challenge, and, after due arrangements were made, the discussion was held at Masham on the 8th of November, 1836. It attracted large numbers from the town and surrounding villages, and amongst others who went to hear it was a party travelling in a common cart from Pateley Bridge. In this little party were two men of note in the temperance world—W. A. Pallister of Leeds, and Jarvis Crake, a reformed tinker. A conversation wiled away the tedium of the journey, a portion of which we give in Mr. Pallister’s own words. He says: “Something in the accent of one of the party attracted my attention, and I said to him, ‘Were you our chairman last night?’ ‘Yes, I was.’ ‘Did you once reside in Leeds?’ ‘Yes, I did.’ ‘Did you come one Saturday night, in your working dress and the worse for liquor, into Parker’s Temperance Hotel, and try to poke fun at teetotalism and teetotallers?’ ‘Yes, I did.’ ‘Do you remember two of us coming the following morning to see you at the address you gave us—a common lodging-house in Ebenezer Street?’ ‘Yes,’ said he with a smile, ‘and I remember that



we (the lodgers) sent for a quart of ale when you had gone to drink success to teetotalism.' 'And are you the same man?' 'I am.'

"This changed man was Jarvis Crake. Some time after he was engaged as lecturer to the Yorkshire Temperance Union, and afterwards as agent of the Leeds Temperance Society—the most trusted, efficient, and popular agent the society ever had. He became an acceptable local preacher in the Wesleyan Society. He married and removed to Harrogate, where after carrying on a successful business for some years as provision dealer, he suddenly died, respected and regretted by all who knew him.

"Our party in the cart duly arrived at Masham, and took part in a meeting held in the afternoon, *apropos* of the discussion to take place in the evening. My friend, the reformed tinker, was one of the speakers, and put the whole thing on a rational and impregnable basis. 'The reverend gentleman,' said he, 'may to-night confound us with Greek and Hebrew, and I know not what; but there is one thing in which he cannot confound us—that, whereas we were drunkards, now we are sober; which beats all his learning and all his logic.'" (*British Temperance Advocate*, 1885, p. 85.)

The chapel where the discussion took place was crowded to excess, and as Mr. Pallister was present, we give his own description of the proceedings. He says: "The manner of the reverend gentleman was high-flown, ostentatious, and self-sufficient; but how any mortal man could conceive, and any mortal man could accept, as knowledge, the stuff he uttered, passes comprehension. 'The swellings of Jordan' were somewhat sublime in their way; turbulent, tortuous, turbid—throwing up a surging mass of rubbish—chemical, physiological, and biblical—which his opponent sent down with triumphant force, into the Dead Sea of all forgotten things. The vote went against him—and no wonder,—for the people of the chapel naturally rallied round their 'pastor,' aided and abetted by several landlords and their customers. 'As for the truth, it liveth and conquereth for evermore,' and temperance truth has won great conquests even in Masham. The friends of 'moderation,' including, of course, maltsters, brewers, and landlords, presented the reverend gentleman with—not a tankard, but a silver teapot! Masham grew too hot, or too cold for him—I don't know which,—and he left for somewhere in

Cornwall. I had an impression that he recanted his temperance errors, and turned teetotaler; but Dr. Lees tells me the sorrowful fact that he fell into habits of intemperance and died a drunkard! Sad end of his 'magnificent' defence of moderation" (*British Temperance Advocate*, 1885, p. 86).

In 1836 MR. JONATHAN HUTCHINSON of Selby became a total abstainer, and to the end of his life was an active, consistent, and liberal supporter of the cause. He died July 5th, 1872, at the age of seventy-four years. His son, CHARLES HUTCHINSON, a life teetotaler, born in 1836, afterwards became the active secretary of the Selby Temperance Society, and held office for several years. In 1874 he and his wife and family left England for Askaloosa, where they remained for some time and did good work for temperance, &c., then removed to Des Moines, where he died, leaving three sons and one daughter.

Mr. William Hutchinson of Gunby, near Selby, and Mrs. W. W. Morrell of York, members of the Hutchinson family, are actively engaged in temperance work.

FRANCIS TWISTLETON of Horton, in Ribblesdale, near Settle, better known as "Frank Twistleton, the giant Yorkshire farmer," was a remarkably tall, strong, well-built man, weighing 22 stones. In his youth he was accustomed to drink freely, believing that hard work could not be performed without the aid of stimulating drinks. In or about the year 1836 he was induced to abandon both the pot and the pipe, and by God's blessing on his sobriety and industry he rose to be one of the largest farmers and cattle-dealers in Yorkshire. He was in the habit of attending cattle-markets in the north of England, and whilst engaged in his business constantly sought, by the distribution of tracts and conversation with the farmers and cattle-dealers, to induce them to follow his example. Mr. Twistleton was instrumental in leading hundreds of persons to become teetotalers, and many homes were blessed by his labours. On account of his size and social position he was a great attraction at teetotal meetings.

After the meetings were over in connection with the Masham discussion, Mr. W. A. Pallister made for Wensley Dale, and held meetings at Askrigg, where he was most hospitably entertained by a family of Quakers, at a farmhouse about two miles off, and at Bainbridge; then on to Reeth and Richmond, where he

held meetings. At the latter place two clergymen were present, one of whom he met some years after at Beverley, but did not recognize him. After their business was concluded, the clergyman said smiling, "You don't seem to know me, Mr. Pallister." "No, indeed, I don't." "Well, but I remember you giving an address in the infants' school at Richmond, and being surprised and amused at what you told us about the manufacture of port wine, which I have never tasted since." "Whether he tasted other kinds of wine I am not able to say," adds Mr. Pallister; "but this recognition and remembrance on the part of the Rev. Mr. Birtwhistle was very pleasant."

The third annual conference of the British Temperance Association assembled at Leeds, July 4th, 5th, and 6th, 1837, when considerable discussion took place on the subject of the form of pledge used, as this seemed to be the chief hindrance to the proposed amalgamation of the New British and Foreign Temperance Society and the Association. The southerners disliked the clauses forbidding the "giving and offering to others." The Rev. Francis Beardsall moved a resolution, recommending the societies to adopt the following form of pledge:—"I promise to abstain from all intoxicating drinks, except in cases of extreme necessity, and to discountenance the causes and practices of intemperance."

This resolution was carried, and gave rise to a considerable amount of angry controversy and contention; for it was then, as now, easy enough to abstain, but not quite so easy to refuse giving and offering drink to others, as it was deemed rude and uncourteous to decline to pass the wine to those who had not adopted teetotal principles. It was unpleasant to be called "a fanatic," or one with "a bee in his bonnet."

Those who defended the new pledge contended that the medicinal and sacramental exceptions led to an abuse of the privilege; whilst, on the other hand, it was contended that the omission of the clause—not to give or offer intoxicating drinks to others—was nothing more nor less than a desire to open the door to temporizing and inconsistent abstainers. The *Isle of Man Temperance Guardian* attacked the new pledge, whilst the motives of the proposers were defended by the *Leeds Temperance Herald*, Rev. F. Beardsall, and Mr. John Stubbin. This was the beginning of what was known as the "long" and

"short pledge" controversy. The societies at Chester, Liverpool, Preston, Warrington, &c., protested against the new pledge, and threatened secession from the Association. At Chester, the "extreme necessity pledge," as a writer sarcastically termed it, was entirely scouted; but some of the members desired to have a second pledge, leaving out the words, "I will not give," &c. A society meeting was called, and the subject laid fully before it, when it was found that only one person, beside the mover and seconder, was in favour of the proposed amended pledge.

At Liverpool a meeting was held, at which the following protest was ordered to be made:—

"We, the president, vice-president, and members of the Liverpool Total Abstinence Society, assembled this 12th day of September, 1837, in our assembly-room, Roe Street, do hereby enter our solemn and unanimous protest against the adoption of a pledge purporting to be one recommended by the British Association at their late meeting at Leeds; and being convinced that if that vague and ill-advised pledge were to become general, it would prove destructive to the true spirit of total abstinence, we call upon all total abstinence societies throughout the world to join us in rejecting it; and we hereby declare our unanimous resolve to adopt no pledge *less binding* than that agreed upon at the Preston Conference of 1836.

"PATRICK FEARNON, President."

The committee of the Preston society felt much aggrieved with the new or "Extreme Necessity" pledge, and at a full meeting, held 7th September, 1837, the following resolution was unanimously agreed to:—"Resolved that this meeting does not recognize the pledge as recommended by the Leeds Conference meeting, and unless that resolution be rescinded, and the original pledge as agreed upon at the Preston Conference in 1836 be still adhered to, the society will not consider itself as a branch, or hold any connection with the British Association" (signed by Henry Bradley, secretary, and published, with a letter of explanation, in the *Preston Temperance Advocate*, 1837, pp. 76, 77).

A similar protest was sent in from most of the Lancashire, Cheshire, and Yorkshire societies. It seemed almost as though this would be a death-blow to the Association, but by the perseverance and tact of its best



friends the difficulty was overcome, the objectionable pledge withdrawn, and the Association saved. The Rev. F. Beardsall having resigned the secretaryship at the Leeds Conference, Messrs. Joseph Livesey and F. R. Lees were appointed; but as the executive committee and acting officers were fixed at Leeds, most of the work fell into the hands of Joseph and John Andrew, of Leeds, until the conference of 1838.

On February 8th, 1836, Mr. Richard Bayldon, secretary of the Barnsley Temperance Society, wrote to Mr. Livesey reporting progress, and said:—"I am glad to find that temperance societies on the total abstinence principle are now establishing all over the kingdom. They will prove a mighty engine in effecting much good in our present unsteady land. Some time ago (August, 1835) we had Teare and Grubb from your place, and latterly we have had Holker and Winter from Manchester—four good men and true. So invincible is truth, that methinks these four men are able to beat any forty men on the opposite side; indeed, for argument against them I have heard of none here. Your Preston men did so *Grubb up and Teare away* from our eyes the evil of moderation, and so scattered it to the winds, that we have never heard of it since; indeed we had almost forgotten that we had anything of the kind. Within the period of the first two weeks of the establishing of our Total Abstinence Society, we did more real good than was effected during two years that the society was established on the moderation principle. We have a goodly number of members of the right sort, and only one or two backsliders; many reformed drunkards, whose zeal and general good conduct is a credit to the cause; twenty-six speakers on the plan, and some half-dozen of really able advocates, a few of whom from solicitation have delivered lectures at Wakefield and Dewsbury. We have also our native poet—Thomas Lister—constantly exerting his muse on our behalf. May God bless him, as well as Anderton, in this their labour of love. We have also many of the Friends, commonly called Quakers, with us, one of whom, William Taylor, we reckon our father and president. This man is universally beloved. We are about to establish a Sick and Benefit Society on the tectotal principle" (*British Temperance Advocate*, 1836, p. 22).

The *British Temperance Advocate* for 1885

gave a series of papers, entitled "Some Reminiscences of a Temperance Pioneer," from the pen of the veteran temperance pioneer of Leeds, Mr. W. A. Pallister, which drew forth an interesting letter from Mr. J. H. LUFTON of Barnsley, from which we cull the following extract:—

"Forty-eight years ago (1837) I signed the temperance pledge, and I have kept it ever since, without having a single drop on the sly, which it used to be said teetotallers were in the habit of doing. Mr. Pallister was one of the men to whose speeches at that time I used to listen. His wit, humour, and genial good nature did much to win my youthful mind to temperance truth. I heard him at many places in my native town of Leeds, but chiefly in a large room in York Street, near the spot where St. James's Hall now stands.

"On Sunday mornings I remember him coming in the neighbourhood where I lived to try and persuade drunkards to sign the pledge—a practice more common then than now. I hope he will favour us with a few more 'Reminiscences'—I am intensely interested in them, and read them with exquisite delight.

"I must also thank Mr. John Andrew for the pains he used to take with me in lending me the *Leeds Temperance Herald*, *Livesey's Moral Reformer*, and other temperance literature.

"To Dr. Lees I must also render my tribute of thanks. I signed the pledge forty-eight years ago, after listening to one of his brilliant orations.

"To these three men I am indebted, as a teetotaller, more than to any others.

"I have conducted a day-school in this town forty-two years, have had over 4000 scholars, and have advised them all to be teetotallers. I have been president of the Barnsley Temperance Society fifteen years. I assisted in buying the Temperance Hall in this town for £1500, of which £1000 has been paid; and with the Rev. John Compston, who was then a minister in this town, I assisted in collecting between £400 and £500" (*British Temperance Advocate*, September, 1885).

On June 28th, 1836, a three days' festival was commenced in connection with the anniversary of the Halifax Total Abstinence Society, when there was a tea party, a procession, and several public meetings. At the first meeting the Rev. J. White presided, and at the next Mr. G. B. Brown.

The speakers during the week were—Rev. J. Saunders, Rev. Theodore Drury, Messrs. Nichols, Astin, Swindlehurst, Howarth, Firth, Johnson, Andrew, Preston, Dennison, Briggs, and Rushforth. The report showed upwards of a hundred reformed drunkards, many of whom had identified themselves with the Christian church and exhibited in their lives and deportment the validity of the change wrought in them. Not content with the work at home, the operations of the society were extended from village to village, &c., until eighteen societies in the district of Halifax were worked by a plan after the manner of the Methodist circuit plan, and the results were highly successful. Halifax has been favoured from the beginning with a band of earnest, faithful, and zealous workers, including Messrs. Thomas Riley, Joseph Walker, Benjamin Kenworthy, David Smith, David Ward, David Binns—a trio of Davids,—Joseph Thorp, Charles Watson, and others.

DAVID WARD was originally a clogger, and for some years life was a struggle with him; but he was honourable and straight in all his business transactions—prompt in his payments and fair in his dealings. He was one of the first teetotallers in Halifax, and established the first temperance hotel in that town, at the south end of North Bridge, near to the old Bishop Blaize, from whence he removed to Wesley Court, to premises on the site now occupied by the borough accountant's office. Here a reading-room was started by a few private individuals, and afterwards the premises were occupied by the Halifax Improvement Society and Mechanics' Institute. Mr. Ward's business prospered, as well as the hotel, and he was induced to venture on premises in Broad Street, where he made his fortune. While in Broad Street Mr. Ward built a number of cottages on Saville Park, a new locality, and the venture was looked upon by many as a risky one, but in time the property became very valuable. Into one of these houses Mr. Ward removed when he retired from business, and enjoyed for years a spell of quiet comfortable life. He was a staunch supporter of the British Temperance League and the United Kingdom Alliance, he and his wife being regular attendants at the annual meetings. He died in March, 1884, at the age of eighty-two years. His wife, Mrs. ELIZABETH WARD, was a good worker, and one who, in days of persecution, nobly

stood by the temperance principle, and did much good by a free distribution of temperance literature. She survived her husband nearly four years, departing this life January 5th, 1888, at the age of eighty-six years.

MR. DAVID BINNS succeeded the late Joseph Thorp as president of the Halifax Temperance Society. He was a sound financier, and on accepting office he did much, in conjunction with Mr. Blakey and Mr. Charles Watson, who was then treasurer of the society, to set the finances of the society on a sound basis. Mr. Binns was an esteemed member of the Society of Friends, and was for nearly half a century in business in Halifax. On the incorporation of the borough he was elected to a seat in the Council, and afterwards became an alderman. Up to a late period in life he was an active member of the Board of Guardians. He was a warm supporter of the British Temperance League and other organizations, and a thorough teetotaler. He changed worlds in November, 1883, having almost reached the ripe age of eighty-four years.

Another of the earnest, untiring, and faithful workers in Halifax was the late STEPHEN HORNER, who was born at Burnsall, in Wharfedale, in November, 1817. In early life he went to live near to Halifax, and for over forty years was connected with the Halifax Total Abstinence Society. During the whole of that time he had been a member of the committee, and for twenty-four years held the important position of secretary. On his retirement, two or three years before his death, he was presented by the friends in Halifax with a handsome illuminated address and his portrait in token of their esteem. We are told that, except when prevented by illness, he was never absent from the meetings, either public or private. The arrangements for the meetings were always safe in his hands, and the comfort and convenience of the speakers were always attended to. He died on the 8th of January, 1890, at the age of seventy-two years.

In 1836 Mr. Thomas Whittaker, as agent to the British Temperance Association, paid his first visit to Huddersfield, and in March, 1837, there was a discussion as to whether the two pledges should be continued or the total abstinence pledge should be the only pledge of the society. The result of the voting was 160 for total abstinence only and 38 for both pledges to continue. This caused a change in the official management of the society. Many



clergymen and others who ought to have been the first to support the change left the society. The new officers were: President, Thomas Sheppard; treasurer, R. Willett; secretaries, John Stuttard and J. A. Robinson; committee, Thomas Watson, James Bowker, J. North, A. Nichol, G. Sykes, J. Hanson, E. Greenwood, J. Walker, T. Dumville, Joseph Bowker, William Haigh, J. Eastwood, J. Hirst, and H. Washington (*British Temperance Advocate*, 1883, pp. 10, 19).

JOSEPH WILD was born of humble parentage in the year 1824. At the age of eleven he signed the pledge, following the example of his father. He began to take an interest in temperance meetings and to recite temperance pieces. When about fourteen years of age he removed to Huddersfield, and at eighteen became a member of the committee of the Huddersfield Temperance Society, and at a later period held the office of honorary secretary for over ten years. After that he was for nearly twenty years a vice-president of the society. In 1840 he, with others, founded the Huddersfield Band of Hope Union, of which he was for many years the active president.

A striking example of the changes produced by strict adherence to temperance principles, and on the other hand by habits of intemperance, is shown in the fact, that the very man who dismissed young Wild from his employment because he refused to take brandy-sauce to pudding at dinner became a degraded drunkard and a complete wreck, actually earning a livelihood by acting as messenger for the very man whose teetotalism when a boy was so offensive to him. This man finally died of *delirium tremens*, while Mr. Wild rose to a high social position in the town of his adoption.

During the five years that Mr. Wild was a member of the Board of Guardians he was instrumental in securing a change in the prescription of alcohol as a medicine in the workhouse, reducing the expenditure to the extent of nearly £100 per annum. In 1869 he was elected a town-councillor, and became actively engaged in local governmental matters, always keeping his temperance principles to the front. He became an enthusiastic Good Templar, and in 1872 was commissioned as district-deputy for the southern division of the West Riding of Yorkshire, and succeeded in raising the district from 7 lodges with 300 members to 112 lodges with upwards of 7000

members. He is still an active worker in the Huddersfield district, and well known as an earnest temperance reformer.

In the spring, or early in the summer of 1836, Messrs. John Andrew, junr., and W. A. Pallister of Leeds were induced to pay a visit to the little market-town of Pateley Bridge, in the picturesque Yorkshire dales. They went on the invitation of Mr. W. A. Redman, tinner and brazier, of that town, who during a brief residence in Leeds, in the early days of the movement, had been associated with the good work, especially as a house-to-house visitor on Sunday mornings. He removed to Bridlington, and laboured in the cause there, then settled in Pateley Bridge, and secured the assistance of his old associates, Andrew and Pallister, in trying to start the movement at the little town named.

After an interview with MR. JOHN SNOW, then a young medical assistant, a meeting was held, when, in addition to the stirring addresses of the zealous young advocates from Leeds, Mr. Snow read a paper on the physiological action of alcohol. Mr. Snow was already an advanced student of temperance and a total abstainer. In the fifth year of his apprenticeship with a surgeon at Newcastle-upon-Tyne, a great cholera epidemic broke out in that town and neighbourhood. This was in the years 1831-32. In the emergency Mr. Snow was sent by his master, Mr. Hardcastle, to take the medical charge of Killingworth Colliery. Amongst the articles in course of packing preparatory to his going was a case of brandy. Having for two years been an earnest abstainer from alcoholics on hygienic grounds, and having no faith in the curative properties of brandy in cases of cholera, he objected to take it, but was overruled. His success amongst the colliers and their families was such as to bring him before the profession as a young man of mark. On his return to Newcastle Mr. Hardcastle said: "Well, Snow, you've done exceedingly well." And he promptly replied: "No thanks to the brandy, for the bottles were never uncorked."

His brother, the Rev. Thomas Snow of Underbarrow Vicarage, who relates this story, observes: "I cannot think that his success was the result of any special skill, or outside the province of alcohol, of any special knowledge. I can only attribute it to the discarding of the brandy. If this be so—and I do not see how it can be otherwise—

the terrible mortality of the visitation of the epidemic of cholera in this country in 1831-32 was augmented by the unfortunate mistake entertained by the medical profession in the general administration of brandy."

Our own experience, at a later period, in the terrible cholera visitation that struck down so many in the Cleveland and South Durham districts, fully confirms this view. The writer was in the very midst of it, had relatives and workmates stricken by the plague, and wherever he had influence or power the brandy was discarded, in some cases actually thrown into the street, and the patients recovered in every case, while those who took the brandy, &c., died. His own sister had two attacks, and was saved by this action on the part of himself and his own medical adviser.

Messrs. Andrew and Pallister took with them a reformed drunkard named Thomas Anderson, "as," says Mr. Pallister in his *Reminiscences*, "the spies took the grapes from Eshcol, as a specimen of the 'fruits' of teetotalism." On the morrow after the meeting named Mr. Andrew left Pateley Bridge, but Messrs. Pallister and Anderson remained to the end of the week, holding meetings at some of the neighbouring villages, with enduring results.

In June, 1836, Mr. John Snow went to visit his parents and the family at the old home in the city of York, before going up to London in the autumn to "walk the hospitals" and otherwise qualify for his diploma. His first walk into the heart of the city was taken with the express object of ascertaining the best means of introducing teetotalism. Mr. Snow heard of another young man who was on a visit to his friends, and was also bent on the same errand. They were introduced to each other, and learning that the Rev. R. Chester, a Methodist minister, was a teetotaler, they waited upon him, and arrangements were made for a meeting in his chapel on the 30th June. The other young gentleman was Mr. William Laycock, who had been brought up in York, but was then teaching a school at Barnsley. Several of the members of Mr. Snow's family were present at this meeting, his mother taking an active interest in the arrangements for the comfort of those present.

The Rev. R. Chester and Messrs. Snow and Laycock addressed the meeting, the result being seven pledges taken as the nucleus of a

society. Their next step was to secure the Merchants' Hall for meetings, the governor of which was Mr. John Jackson, a grocer and spirit merchant, who readily granted permission, and "manifested a courtesy which was more creditable to him than was one of the branches of his occupation."

The first public meeting in this hall was held on the 6th of July, when Mr. John Andrew, junr., of Leeds, delivered a lecture, at the close of which fifteen pledges were taken, making a total membership of twenty-two. Mr. Laycock soon returned to his duties at Barnsley, but Mr. Snow remained until September, continuing his efforts for the promotion of the cause.

Through the influence of Mr. Snow, teetotalism was brought before the inhabitants of Latherthorpe and Acomb. He secured the use of the Bilton Street school-room, Latherthorpe, where a meeting was held, and another at Acomb, under the presidency of the clergyman, where he read his paper on the action of alcohol. Mr. Joseph Spence became secretary of the York Temperance Society, and the movement thus began by these young men made satisfactory progress (*British Temperance Advocate*, 1886, pp. 195, 196).

Weekly meetings of the society were held in the Merchants' Hall, and as every active worker was invited to take his turn on the platform, and reformed drunkards were encouraged to relate their experience, there was seldom any lack of speakers. Valuable aid was rendered by the brothers John and Joseph Andrew, W. A. Pallister, and others from Leeds; Edward Grubb, James Teare, and Joseph Livesey of Preston, and several others. The first anniversary, or festival, was held in the concert-room, in the summer of 1837, when, in addition to local gentlemen, Messrs. John Andrew, F. R. Lees, and a number of the Leeds advocates were on the platform, several of whom addressed the public meeting, which was preceded by a tea meeting. From this time the York Society continued its operations in a regularly organized and successful manner, one point always being kept in view, namely, the holding of a public meeting at a fixed hour and place on a given night every week.

After being some weeks in London, Mr. Snow had occasion to write to the late Mr. Joseph Spence, secretary of the York Society. The postage from London to York being eleven-



pence at that time, it was customary for letters to pass from one friend to another, and Mr. Spence sent the letter to Mr. Snow's parents. It gave an account of a meeting of medical men, which Mr. Snow attended, when the question under discussion was—"Is sudden abstinence safe?" In the course of the discussion statistics of mortality were produced, showing a marked difference in the lives of abstainers, and that in their favour—a fact which made a considerable impression upon the meeting; but on the question being put to the vote there was a slight majority against it. Mr. Snow concluded by saying, "A mass of evidence will soon be accumulated that cannot easily be withstood." And the "fanatics" did produce that evidence in due time.

On the 2d of May, 1838, Mr. Snow passed his examination, and was entered duly as a member of the Royal College of Surgeons of England; and in October of the same year was duly qualified in medicine. He became a member of the Medical Society of London, now called the Westminster Medical Society; and eventually his merits were fully recognized by his election to presidential honours. In October, 1841, he read a remarkable paper on "Asphyxia, and on the Resuscitation of New-born Children," which was published and circulated. He also invented an instrument for performing the operation of paracentesis of the thorax, which was fully described in the *Medical Gazette* of January 28th, 1842. He contributed other very valuable papers to the same journal, and in November, 1843, obtained the degree of M.B., and in the following year M.D., coming out in the first division. In 1845 he was elected lecturer on forensic medicine at the Aldersgate School of Medicine, which appointment he held till the school ceased in 1849. In 1846 he gave his attention to the subject of painless operations by the inhalation of ether, and invented an improved inhaler, which was highly successful. He published a work on the subject, which proved that he had mastered it in every detail, and the book was beginning to be appreciated when the discovery of chloroform was announced. In 1848 Dr. Snow commenced a series of experimental papers on narcotic vapours in the *Medical Gazette*, which were continued until 1851. Dr. B. W. Richardson speaks in the highest terms of commendation of these papers, and says they will "always remain as a memorable record in the history

of medical literature. But the great points in the papers are those in which the author enters on the physiological action of narcotics. Here appear the generalizations and insights into the relations of allied phenomena which mark the man of true power" (*The Asclepiad*, No. 15, vol. 4, p. 283).

Dr. Snow next directed his attention to the consideration of the cause and propagation of cholera, and in 1849 published a pamphlet on the subject. During the outbreak of that fearful scourge in London, in 1854, he laboured incessantly, and clearly proved that the impure water supply was one great cause of so many fatal cases. The whole of his inquiries in regard to cholera were published in 1855.

Dr. Snow also belonged to the Royal Medical and Chirurgical, Pathological, and Epidemiological Societies, and to the British Medical Association. In 1855 he gave evidence before the select committee on the Public Health and Nuisances Removal Bill, and afterwards set forth the whole of his arguments in a letter to Sir Benjamin Hall.

In 1853 he administered chloroform to Her Majesty the Queen at the birth of Prince Leopold, and again in 1857 at the birth of the Princess Beatrice. "Many rumours as to the extent of his gains," says his biographer, Dr. B. W. Richardson, "abounded, which it is right to correct. His largest income was £1000 a year. It never exceeded that sum. For this he administered chloroform or other anæsthetic about 450 times annually, taking an average of ten years preceding his death. In many cases his services were gratuitously supplied."

"In his private relations, Dr. Snow was a man of the strictest integrity and purest honour. The experiences of life, instead of entwining round him the vices of the world, had weaned him from the world. Without any pretence, maintaining no connection with sect or party, he carried out a practical religion, independently of any hypothesis or abstruse profession, which few professors could approach. A child of nature, he knew no way of recognizing the Divine influences so purely as in silent and inexpressible admiration of those grand external phenomena, which each moment convey to men of his character, the direct impression of a power all present, and revealing itself for ever" (*Ibid.*, p. 299).

Dr. Snow never was a strong man, and

died in the midst of his success, being seized with paralysis while at work at the MS. of his last book, on the 10th of June, 1858, and passed away at 3 p.m. on the 16th. He was buried in Brompton Cemetery, a simple memorial being erected by a few of the friends who knew him best. He was a faithful supporter of his early principles to the very last.

MR. JOSEPH SPENCE, the energetic secretary of the York Temperance Society, was a member of the "Society of Friends," and one of the founders of the Friends' Temperance Society in London, a vice-president of the British Temperance League, and a liberal subscriber to the United Kingdom Alliance. He died at York, March 4th, 1872, aged sixty-eight years.

The REV. THOMAS SNOW, vicar of Underbarrow, near Kendal, brother of Dr. John Snow, is the bearer of a name well known to the readers of temperance literature, particularly the *British Temperance Advocate* and *Western Temperance Herald*, which have for years past been enriched by "Personal Recollections" of intense interest, by articles on almost every phase of the movement, and by items of news of great value.

Mr. Snow is a native of the city of York, where in 1835 he joined the old Moderation Society, then carried on by good well-meaning men, some of whom embraced teetotalism readily, as soon as the light of truth dawned on their minds. He tells us that the society was productive of good, inasmuch as it kept the evils of the drink before the attention of the public, and prepared the way for the adoption of the higher, better principle. He says (*Advocate*, 1887, p. 148), "A zealous friend of that society was thus accosted by a minister: 'You either go too far, or you do not go far enough. There is a far greater amount of drunkenness resulting in this country from the drinking of ale, beer, and wine than from the drinking of ardent spirits; and, therefore, if you are right in forbidding the one, you should also forbid the other, and if you are right in allowing the one, you should also allow the other.'"

In June, 1836, Mr. Snow met his brother John at the house of a relative, near Ripon. They spent a day together visiting Studley Park and neighbourhood, and "under the shade of one of the magnificent trees of that lovely park," he heard the paper which John had

read a few weeks before at Pateley Bridge, and dates his introduction to teetotalism from that day. A few days afterwards the young doctor went to York, and but for an engagement elsewhere Mr. Thomas Snow's name would have been added to the seven who signed and formed the nucleus of the York Total Abstinence Society. He did sign shortly afterwards, and for nearly fifty-four years has been a faithful and valuable friend of the cause.

In 1874 Mr. Snow entered upon his duties at Underbarrow, and found that the people had a confirmed impression that alcoholic liquors were necessary and beneficial to those engaged in hard work, and particularly in the harvest-field in hot weather. Mr. Snow commenced to collect testimonies and facts to dispel this illusion. In 1877 he published a pamphlet of twenty-four pages, headed "Hard Work in the Fields in Hot Weather." A collection of testimonies showing the benefit of total abstinence from all intoxicating drinks in the hay and harvest season, which did good service, and has been supplemented by the Church of England Temperance Society, and by a larger pamphlet by Mr. Abbey.

Probably no man in the city of York was so well known as a plain-spoken, uncompromising teetotaller than was the late MR. MICHAEL CROFT, proprietor of the City Temperance Hotel, York. He was the means of hundreds signing the pledge, and at his death he left behind him a collection of pledge-book counterfoils such as few men were possessed of. Many a working man was rescued from the slavery of intemperance by the energy and power of Mr. Croft, and it is no exaggeration to say that he was beloved by hundreds. He was for some time a member of the city council, and even there he was not afraid to do his part in trying to check the evils flowing from the liquor traffic. Although a powerful man of fine physique, he suffered severely from asthma, and died in March, 1886, from bronchial affection. He was a valued member of the Methodist Free Church, and his remains were followed to the grave by a large concourse of sorrowing friends, and earnest Christian and temperance reformers.

In 1836 the Ripon Temperance Society on the basis of total abstinence was duly established, the first pledged teetotaller being Mr.



JAMES DUNNINGTON, who signed in 1835. He and his wife began one of the earliest temperance hotels, and were well known to most of the early advocates, who always found a hearty welcome at their home. They believed in entire abstinence, and neither as a beverage or as medicine did they permit any intoxicants to cross their threshold if they knew it. Mr. Dunnington gave his support to almost every phase of the movement. He was one of the early Rechabites of Ripon, and at the commencement of the Alliance movement, he readily became a member, and was an enthusiastic supporter to the last. His last public act was in connection with the jubilee of the Ripon Temperance Society, which he attended and helped to make successful. He died, October 22d, 1886, at the age of sixty-nine years.

THOMAS WALKER, a lace merchant in Ripon, was "a truly Christian and benevolent man, giving away some hundreds of pounds in charity." One of the last acts of his life was the signing of a cheque for £100 towards building a new temperance hall in Ripon. He was a guardian of the poor, and a town councillor, in both of which capacities his unflinching though courteous consistency invariably secured him respect. He was for many years a member of, and a liberal subscriber to the funds of the British Temperance League. Mr. Walker died on the 10th of January, 1858, in the sixty-seventh year of his age.

For some years a society on the moderation principle had existed in Hull, but early in 1836 Mr. William Pollard, agent for the Yorkshire Temperance Society, introduced teetotalism, when Mr. R. FIRTH (afterwards Dr. Firth) and several others signed the teetotal pledge. They kept adding to their numbers until they had increased the list to fifty, when Messrs. John Andrew jun., W—Embler, and Thomas Atkinson of Leeds paid them a visit, the result being the total abandonment of the moderation pledge.

Mr. Firth was at this time the conductor of a large seminary for respectable boys, in the old Freemasons' Hall, of which he was the lessee—allowing it to be *freely* used for temperance meetings, in which he took a constant and prominent part. Mr. Firth became secretary of the society, and was editor of the *Hull Temperance Pioneer*, and also the writer of a valuable "*Essay on Sacra-*

*mental Wine*, in which is shown the sinfulness of using intoxicating wine in the *Holy Eucharist*" (published in pamphlet form in 1841). He was also one of the vice-presidents of the British Temperance League, and attended most of its conferences up to the year in which he died. Mr. Firth had made a proposal for the insurance of his life in 1849; but was *too late*, for before it could be completed he was stricken down with cholera—a disease of which he entertained a morbid dread—and died therefrom, lamented by a large circle of friends and co-workers.

Mr. W. A. Pallister of Leeds, and James Gaunt of that town, visited Hull, and made the acquaintance of Mr. Firth and the Hull teetotallers, and were the first to introduce teetotalism into Grimsby, Hornsea, and Skipsea. Mr. Pallister tells us in his *Reminiscences of a Pioneer*, that "while going down the coast from Hornsea to Skipsea his friend Gaunt thought he should like a sail on the sea. They hailed a 'cobble,' got in, but it 'wobbled' about so much that James got alarmed, and to the great amusement of the two men in charge he entreated like a great girl to be put again on shore. Safe there he spread his florid silk handkerchief on a large boulder, and sat down to gaze at the rolling sea, from whose perils he had just escaped. After awhile he got up, and when he had walked a mile or so forward he found to his dismay that he had left his valuable 'silk' behind him; he turned back to the spot, only to discover that the wind or some other agency had carried his silk away. James was down in the mouth about it, and vowed he would never do so again. Arrived at the farm where we were to be entertained, we joined the lads and lasses in making hay in the afternoon, and in the evening had a good meeting in the Wesleyan chapel. Some years after this, while on a temperance visit to Bridlington, I stayed at the house of the secretary of Bridlington Temperance Society. His wife, after turning my name over several times, said she remembered a young man of that name, who with a reformed drunkard had visited her father's house at Skipsea when she was a girl, and afterwards published a book of temperance essays which she had. Was I the same person? On being assured of that, she fairly jumped from her seat overjoyed at the meeting; nor was I the less so. Drink, she said, had been the curse,

and teetotalism the blessing of her family. Angels have joy over repentant sinners, and mortals have joy in meetings such as these." (*British Temperance Advocate*, 1885, p. 55).

An account of this trip was published in the *Preston Temperance Advocate*, September, 1835, so that the mission of Messrs. Palister and Gaunt must have been in the summer of that year.

Amongst the early friends of the movement in Hull, few were more indefatigable than the late WILLIAM GORDON, M.D., F.L.S. Dr. Gordon was born in August, 1801, and took his degree of M.D. in 1841. He took a deep interest in the temperance reformation, and for several years delivered valuable addresses for the society. In 1845 he was elected president of the Hull Christian Temperance Society, and died, February 7th, 1849, in his 52d year. His son-in-law, the Rev. Newman Hall of London, gave the life of Dr. Gordon wide publicity in *The Christian Philosopher Triumphant over Death*.

Near to the spot where lie the remains of Dr. Gordon, in the Hull Cemetery, is the resting-place of one who was a valiant worker in the temperance ranks, the late Mr. FREDERICK HOPWOOD. Mr. Hopwood devoted the early part of his life to the movement while residing at Pocklington, near York, when, as a young and vigorous man, he was known as an earnest and eloquent advocate of true temperance.

He was for some time the able and zealous secretary of the British Temperance Association, and discharged his duties in such a manner as to secure general approbation. During his official connection with the Hull Temperance Society it acquired power, respect, and considerable funds. He died at Bridlington, whither he had gone for the benefit of his health, September 1st, 1852, at the age of forty-nine years. His body was brought to Hull, and interred in the presence of a vast concourse of people, the last rites being performed by the Rev. James Sibrec and the Rev. Mr. Pulsford.

In 1839 the Rev. Mr. MESSER, after spending six months in temperance work in Lincolnshire, settled in Hull, and formed a teetotal church, with non-intoxicating wine at the ordinance of the Lord's Supper. He was pastor of this church from 1839 to 1848.

Another good friend and supporter of the cause in Hull was Mr. WILLIAM MORLEY,

who was one of the few in his station of life whose mind was open to the reception of the light, and enabled to perceive the true character of the temperance movement while it was in its infancy, and needed support and encouragement. He was for many years identified with the cause in Hull, and was a vice-president of the British Temperance League, and a steady supporter of its funds. His example and influence were of immense value to the movement in this district. Mr. Morley died at Hull, in May, 1857.

A notable character in this district was Mr. DAVID BEALE, the teetotal auctioneer and witty advocate of temperance, who visited some of the northern towns to advocate teetotalism.

In 1838 Mr. JOSEPH ELLERTON, a hatter of Beverley, attended the first teetotal meeting held in that town, and signed the pledge, having been a free drinker of malt liquors previous to that time. He proved his fidelity to the principle he had espoused by founding a total abstinence society in Beverley, and firmly and faithfully advocating its claims to the end of his life. He died January 22d, 1862, aged seventy-one years.

On the 13th July, 1835, a teetotal society was instituted at Bridlington, the first festival being held in the Town Hall, when Messrs. John and Joseph Andrew of Leeds attended, and many signed the pledge. Up to 1853 the meetings were held in the Friends' Meeting House, but in that year a temperance hall was erected costing £600, the foundation stone being laid by Mr. F. Hopwood of Hull, which was one of the last public acts of his life. This was once a very successful society.

In the year 1836 a young lady from the village of Cottingham, near Hull, paid a visit to Leeds, and while there had her attention directed to the subject of teetotalism. She signed the pledge, and returned home a zealous enthusiastic temperance reformer. Beginning *at home*, she induced the members of her own family, and then those around her to follow her example, and thus a total abstinence society was formed. About seven years afterwards she became the wife of an earnest teetotaler in Leeds, afterwards well known as Councillor Petty of that town. Even as a wife and mother she continued to be a devoted worker in the cause, conducting experience meetings in many of the surrounding towns and villages in the West Riding of Yorkshire.



From time to time the theatre, some of the chapels, and all the temperance halls of Leeds were the scenes of these gatherings; and the remembrance of them has sent a thrill through many a heart, for they were the commencement of a new life to them.

For some years Mrs. Petty resided in Otley, and while there, along with her husband, became the instrument of giving an impetus to temperance work, which was felt and seen long after. In 1884 Mrs. Petty was presented with an address and a gold watch and chain by the friends of temperance in Leeds, as a mark of their appreciation of her zealous and disinterested labours amongst them. Her later years were spent in connection with the Perseverance Temperance Society, in the west end of Leeds, the foundation stone of the temperance hall belonging to the society being laid by her on the 14th of April, 1873, and a considerable sum was raised by her, in various ways, towards the building fund. She departed this life on the 4th of June, 1881, in the sixty-second year of her age.

At Howden, in the East Riding of Yorkshire, a total abstinence society was formed, October 24th, 1837, when amongst those who became members were a family named Johnson; MISS MARY JOHNSON'S name being second on the roll of the society. They were earnest, active workers in the cause, and proved that total abstinence is conducive to health and long life. MR. ABRAHAM JOHNSON died, August 12th, 1859, aged ninety years. MRS. JOHNSON, also a member of the above society from the commencement, died April 15th, 1863, at the age of ninety-three years. Miss Mary Johnson continued to be a true friend of the movement to the last, and was delighted to meet any of the old advocates who had been her father's guests in the early days of the Howden Temperance Society. She died at her brother's residence in London, September 18th, 1882, at the age of seventy-eight years.

Early in 1836, while labouring at Sheffield, Mr. Thomas Whittaker, who rendered valuable service to the Sheffield society during that year, induced three teetotallers from Epworth—who were staying at W. C. Beard-sall's Temperance Hotel, Sheffield,—to join him in making a teetotal raid upon Rotherham. After securing the use of the Primitive Methodist chapel, or preaching-room, buying candles to light it with, paper, pens,

ink, &c., to write out pledges, Mr. Whittaker went out with his rattle and invited the people to attend the meeting. Amongst those who responded to the invitation was Mr. Edward Chrimes, who was deeply interested in the proceedings, and was afterwards a staunch and true friend of, and a zealous worker in the cause; but it was not until a later period that a total abstinence society was duly organized at Rotherham.

In March, 1837, Mr. George Hesketh, a commercial traveller from Manchester, held a meeting at Rotherham, and advocated the claims of teetotalism so forcibly as to induce Mr. H. Kempster, Miss Kempster, and Mr. Thomas Wigfield to sign the teetotal pledge.

Amongst the veteran temperance reformers of Sheffield, few were more earnest, devoted, and faithful than MR. CHARLES MILNER, who was a true friend to the last, dying in May, 1887, at the age of ninety-one years.

MR. JOSEPH HADFIELD was another of the Sheffield veterans. He was born at Bakewell, Derbyshire, in 1815, and from an early age was a staunch teetotaler. At the age of twenty-seven he removed to Sheffield, where in a small way he commenced business as a marble mason. Being a skilful workman, and thoroughly reliable, he succeeded in time in making the business very lucrative. He was an excellent type of a Christian gentleman, and a useful and worthy member of the Methodist Free Church. For some years he served the town in the capacity of overseer of the poor, and then entered the Town Council. He was selected by the St. Peter's Burgesses Association, and by the temperance party, and was returned without opposition. His connection with the council lasted for nine years, being re-elected at the end of each term unopposed. He was a warm friend of the British Temperance League, United Kingdom Alliance, and other organizations; and although not a platform orator was a good practical worker, and of great value on committees. He suffered from a weak heart, and died October 3d, 1888, at the age of seventy-three years, leaving a childless widow to mourn his loss.

Amongst the first to sign the pledge in Sheffield were MR. and MRS. DANIEL DONCASTER, members of the Society of Friends, who for over fifty years were true friends and supporters of the movement in all its phases. Mr. Doneaster died August 16th, 1884.

ABRAHAM SHARMAN, of Sheffield, was not only well known in his own district as an ardent teetotaler and prohibitionist, but also as a prominent member of the United Methodist Free Church. He was a regular attendant at the annual meetings of the United Kingdom Alliance, of which he was a vice-president. His quaint, earnest, and practical speeches on these occasions were always received with warm approbation. He was a liberal contributor to the funds, an ardent worker, and a true friend of all movements he thought calculated to promote the moral, social, and spiritual welfare of the people. He died in March, 1885, at the patriarchal age of eighty-two years.

The first public building specially erected and intended as a permanent temperance hall was built at Bradford in Yorkshire, and is a noble structure. It was publicly opened, February 27th, 1838, amid great enthusiasm. The Bishop of Ripon presided over the opening meeting, and interesting addresses were delivered by a number of popular speakers to a large and enthusiastic audience. At this opening meeting a copy of Dr. Adam Clark's "Commentary" was presented to Mr. Taylor, one of the secretaries of the society, as "a token of respect for his unwearied temperance exertions." A series of meetings were held during the week, addressed by some of the most popular men in the movement. On March 1st, 1838, Mr. Thomas Swindlehurst of Preston was one of the speakers, and he said, "He thanked God for one thing that he had never once raised his voice for moderation. He meant to go forward, helter-skelter, neck or nothing, life or death; from the moment he was reclaimed he was determined never to taste it more." A full report of the proceedings, with the speeches delivered, was published by Mr. John Dale of Bradford in a large pamphlet immediately after the conclusion of the opening ceremonies.

In the *British Workman* for December, 1859, p. 240, Mr. T. B. Smithies, editor, gives the following story relative to this hall, which he says he had from Mr. Beaumont's own lips:—"Mr. Alderman Beaumont, of Bradford, received a note one day from Mr. Henry Leah, the great brewer, asking the favour of a call. On arriving at the brewer's residence the great friend of temperance was shown into the drawing-room, where the brewer and his wife were seated. Mr. Leah said, 'I under-

stand, Mr. Beaumont, that your Temperance Society is in trouble.' 'Yes, sir; the mortgage for £500 on our hall is called in, and I fear the building must be sold,' was the reply. 'The temperance society has done a *vast amount of good, and ought to be supported*,' said Mr. Leah. 'I do not know what my partners will say to me, but I shall present the society with the £500.' In a few moments this sum was handed to Mr. Beaumont, who received it with feelings that may be better imagined than described. At this moment Mrs. Leah broke the silence she had hitherto maintained by saying, 'My husband has *pleased me very much* by what he has done.' When about to depart, the liberal-minded brewer called Mr. Beaumont back to inquire if there was any arrears of interest due. On learning that the amount of £22, 10s. was due, Mr. Leah drew a new cheque for *Five Hundred and Twenty-two Pounds Ten Shillings*, which he handed Mr. Beaumont in exchange for the other! Within ten days of this interesting interview, Mr. Leah was stepping out of a railway carriage; his foot caught the step, and was so seriously injured that in two days he died! 'What thy hand findeth to do, *do it*.'" Was it right to take this money? Were Mr. Beaumont and the temperance committee justified in taking money from a brewer for temperance purposes? Some teetotalers would have declined it, and spoken disparagingly of the good intentions of the noble-minded brewer, and of the principles of the recipients of the money. Much depends upon the motive or the spirit of the donor. In this instance it was a noble, generous, and voluntary act of the brewer, and was accompanied by a frank acknowledgment that the temperance society had done *a vast amount of good, and ought to be supported*. It was a friendly and generous act, at the time of pressing need, and the gift was received in the same kindly spirit that it was given. It was, as Shakespeare puts it, "twice blessed," it blessed him that gave and those who received; and the bereaved widow would no doubt often look back to that incident in the life of her husband with some degree of pleasure and thankfulness. It *was right* to receive this money with joy and thankfulness; it would have been *wrong* to refuse it, or any other gift under similar circumstances. That is our humble opinion for what it is worth.

One of the oldest and best friends of tem-



perance, religion, &c., in the dales of Yorkshire was the venerable THOMAS WILLIS of Carperby, an earnest, noble-minded member of the Society of Friends, who proved himself on many occasions to be a true friend of the advocates of temperance. He was a grand specimen of a teetotal Quaker. Born on the 27th February, 1791, he died May 7th, 1887, in his ninety-seventh year.

On the Yorkshire side, and within a few miles of the mouth of the river Tees, there now stands a large and very important manufacturing town—known as Middlesborough, the metropolis of the iron trade in Cleveland—where within the memory of living men there stood but one solitary farmhouse.

In or about the year 1830 a few enterprising gentlemen, most of whom were members of the Society of Friends, laid out and founded the new town of Middlesborough, and on the establishment of the iron-works of Messrs. Bolckow & Vaughan, and the subsequent discovery and development of the extensive ironstone mines in the district, a wonderful impetus was given to the growth of the new town—a growth so rapid as to make it known to the world as one of the marvels of the nineteenth century. Very early in its history Middlesborough had its temperance society on the ardent spirit pledge system, introduced by the members of the Stockton-on-Tees Temperance Society, which until the visit of Mr. Livesey in 1835 knew little or nothing of teetotalism. Even the moderation principle was strongly opposed, and that, too, by clergymen and ministers of the gospel. In 1835 a pitched battle was fought on a plot of ground now forming part of the market-place, and near to where stands the Centenary Wesleyan Chapel. The advocates for grog were two ministers of religion, one of whom became a victim to drink, and was expelled from the church, reclaimed by teetotalism, but alas fell again and again, and finally died a suicide. Their opponents were two or three working men, our old friend the late Mr. James Maw, who was once an ardent lover of gin and treacle, being the chief spokesman. With his spring-rattle James marched through the streets announcing that he and others would reply to the clerical statements against the temperance cause; a large number gathered together, and the working men did their part manfully, coming off victorious.

Shortly after the formation of the Stockton Total Abstinence Society, indeed immediately after Mr. Livesey's visit to that town, teetotalism was introduced into Middlesborough, and the two pledges were used. The first *bona fide* teetotal lecture delivered in Middlesborough was given by Mr. Thomas Whittaker, agent for the British Temperance Association, when on his tour through that district in the summer of 1836. Before the close of that year the old moderation pledge was altogether discarded, and the society became purely and simply teetotal.

Amongst the earliest and most prominent of the workers here were Messrs. James Maw, Thomas Bucham, Nicholas Wayman, John Copeland, David Jackson, Thomas Marley, John Holmes, Joseph Longstaff, Robert Jackson, William Tolboys, and Mr. Robert Foster, master of the British School, some of whom we knew to be earnest, faithful friends of the cause to the very last.

The first public festival of the Middlesborough Total Abstinence Society was held in the year 1837, in a tent erected in the market-place, the timber being kindly lent by Mr. John Holmes, shipbuilder, and the cover made of ships' sails, &c. On the Saturday and Sunday evenings James Maw and a sailor named Thomas Sanderson acted as watchmen; but their work was not dangerous, as no attempt was made to interfere with them. The ladies did their part well; but on Saturday intelligence arrived that the chief speaker, Mr. Thomas Wilkie of Newcastle-upon-Tyne, had met with a great trouble, and would not be able to attend. He generously sent a sovereign to help to find another man. An engineman secured a substitute to attend his engine, and made a journey to Darlington to lay the case before Dr. Fothergill, who was one of the truest and best friends of the cause in the district. To the joy of the friends in Middlesborough, the doctor consented to attend and fill up the gap himself. The committee paraded the town with banners, and each of them wore a white rosette. After tea a report was read, and addresses were delivered by several local speakers, followed by an hour's speech from Dr. Fothergill. He refused to accept anything towards paying his expenses, and gave them half a sovereign for his tea, so that after all expenses were paid there was a balance of £7 13s. 6d. towards the funds of the society. On this occasion Dr. Fothergill

was accompanied by his son, Samuel, a youth of fifteen, just fresh from school. He was here learning a lesson that would help in some measure to fit him for the position he afterwards attained as a temperance advocate.

During the course of this year (1837) a great impetus was given to the Middlesborough society by the valuable aid afforded by numbers of able and earnest men who had come to the town from other parts of the country, especially from Mr. WILLIAM WRIGHT, who, with his wife and ten children, came from the Staffordshire potteries.

Mr. Wright became an abstainer in 1835, and went to Middlesborough with a reputation as an able and useful advocate of considerable experience. In 1837 he was engaged as an engraver at the pottery at Middlesborough, and as the whole of his family were singers they were a fortunate addition to the society, and soon a splendid temperance choir was formed, which proved of immense service to the cause, many being taught temperance truths by the aid of song who were not so readily attracted by the speeches. The temperance songs of E. Paxton Hood, James Rewcastle, Rev. Jabez Burns, and others became as familiar as ordinary ballads, and unconsciously the reformed drunkards became advocates to their workmates by singing snatches of these songs at their work.

An active, earnest, but somewhat peculiar man in connection with the early days of the Middlesborough Temperance Society was Mr. GEORGE SUNTER, familiarly termed "the George Fox of the Cleveland district." He was an able writer, an indefatigable worker, and, so far as an impediment of speech would allow, a fair speaker; his ideas and principles were clear and unmistakable.

In the year 1840 Mr. JOSEPH BORMOND, the well-known Northumbrian temperance advocate, was induced to settle down at Middlesborough as a provision dealer, and with all the energy of which he was capable in those days he gave the temperance movement his earnest sympathy and support. He took his stand week-day and Sunday on the temperance platform, his meeting-places being Sparkes' Buildings, the chapel in West Street, and the market-place.

At this time a large number of excavators were engaged in cutting the Middlesborough Dock; and it is an interesting and important fact that the first dock at Middlesborough was

cut by teetotal navvies who signed the pledge under Mr. Joseph Bormond and his co-workers. The character, ability, and energy of Mr. Joseph Bormond is best illustrated by an extract from the *Advocate*, the organ of the British Temperance League.

The writer says:—"The devotion of Joseph Bormond has been referred to. Suffer one incident, or rather a chain of incidents as illustrations, and this taking is finished for the present. It is now close upon thirty years since a note from the late James Rewcastle reached Mr. Bormond (who was then under a dense, dark cloud of sorrow and suffering circumstances) requesting him to proceed to Allendale town to conduct the services of a festival. The cause was then in its poor phase. He was to find his way thither, and no means supplied, nor none possessed by him. The journey was long: from Middlesbro' in Yorkshire to South Northumberland. He took the road by the end, with all the money he had in the world, and that was *twopence*; he proceeded *via* Stockton, Durham, thence to Hexham, and there he found a friend in the person of the late Mr. John Ridley, who was ever ready with a home and a shelter for all who came in the purer faith. Next morning Mr. Bormond resumed his journey to Allendale town, where he met an earnest though poor people ready to receive him. He laboured during a whole week, and addressed large meetings out-doors and in. On one occasion he was addressing a large crowd in front of the shambles, when three or four drunken, infuriated men issued from a public-house, threatening to pull down the earnest speaker, on whose lips were hanging hundreds of warm-hearted listeners; but the pathos, the clear, forcible character of his illustrations held the close-packed crowd, which made it difficult to reach him. The sentiment that came from the teacher plainly said, 'I am doing a great work, and cannot come down.' The drunken men paused at the edge of the crowd. In the meantime a reformed pugilist stood in the crowd, wrought up to tears of gratified joy, who quickly saw the intention of the roughs, and instantly made his way to the speaker, and with a calm eye and clenched fists said, 'Let them come; I'll thrash any half dozen of them, and the publican into the bargain.' Mr. Bormond urged the man not to use any violence. 'No,' he said, 'I will not, sir, if they do not offer any to you; but if they hurt



you it will be after they have knocked me down, and let them come and try their hand.' They did not come, however. Perhaps they regarded their eyes and limbs more than the behest of the boniface who sent them; or peradventure an unseen hand held them back. Our good friend Bormond continued to storm the strongholds of the drink trade unmolested. He concluded his week's labours, and towards his week's expenses were given him ten shillings. He again proceeded on foot to Hexham, to the friendly shelter of his Christian friend and brother, Mr. John Ridley, thence to Newcastle by rail, where he laboured for ten weeks. On his reaching that town, unknown to many of his old friends, having been many years absent, he was found addressing a large and interested crowd at the top of Grey Street, under the shadow of Grey's monument. He held them till evening dusk, when cabs, carriages, and other vehicles stood encircling the vast crowd. The speaker was a stranger to most of the audience. His old, well-tryed friend George Charlton, however, had come up surprised to find Bormond there, and at the close of his address took his place and moved a vote of thanks to the stranger, as he was pleased to call him. This he wisely did to give effect. We need not say that it was carried with acclamation, and the crowd dispersed, conversing on the topics touched by the speaker. But for the hearty kindness of his dear old friends, Wilkie and Charlton, our friend might have been left to seek a bed with little to pay for it, for he had sent the precious ten shillings home to his wife, who at that time was very ill among her six children. He has been heard to say, 'These are the things that make us men.' Yes, and on the platform thus laid by such labours the temperance cause now stands firm and towers high, reaching even to the senate house, perplexing blundering senators, setting them on to tinker new licensing bills, &c."

This somewhat lengthy extract will give the reader a clear insight into the character of Mr. Joseph Bormond, who may be taken as a fair example (not an exceptional one) of the kind of men whose names are given as the pioneers of the temperance movement in the northern counties of England. Were it necessary we could give numerous instances of a similar kind, illustrative of the sterling character of those who have made the move-

ment what it is—men who loved the cause for "its own sake," and laboured for the good of the community, not for honour, riches, or empty fame.

In 1843 and 1844 Mr. Bormond was district agent for the Northern Temperance Association, and did valiant service for the cause, as reported in the *Northern Temperance Journal*, published by Mr. James Rewcastle of Newcastle-upon-Tyne. In 1848 Mr. Bormond became agent to the British Temperance League, and again at a later period. He was also one of the agents of the North of England Temperance League.

In 1844 he became a vegetarian, and in 1848 registered his name as a member of the Vegetarian Society, and was not afraid to let the fact be known that he abstained from animal food as well as alcoholic liquors. In travelling throughout the country and being the guest of so many he was often tempted to conform to the habits and customs of his kind host, but whilst he was firm he was also courteous and considerate to the members of his family who did not see with him in this matter. For over fifty-five years he was a consistent abstainer, and for about forty-five years a rigid vegetarian.

After being introduced to the National Temperance League, he was requested by the committee to labour in connection with Mr. J. B. Gough, in the county of Kent, where he was enthusiastically received. His first address in London was delivered in the Waterloo Road, Lambeth, where his power of utterance and vivid delineation of the evil of drinking, and the purity and blessings arising out of the temperance movement, evoked great enthusiasm. It was no uncommon thing to hear the remark, "We always get to know something from Joseph Bormond we never knew before."

In some instances he was misunderstood and misrepresented. He had a peculiar manner of his own, and his impatience with unreal men was severe and almost unkind. He would allow no one to claim the temperance cause as theirs in a personal sense, either to gain money, trade, or popularity. He was jealous of the cause to a fault, and on one occasion made the following declaration:—"I have earnestly and constantly advocated the truth on this and kindred questions for forty years, and I am thankful to say always acceptably and generally with success. I am

not rich, nor do I desire to become rich by telling my fellows the truth." In or about the year 1855 he settled in London, and became well known as an able, earnest, and laborious temperance and moral reformer, guided by high-toned religious principles. Amongst the many who claim him as their teetotal father is the Rev. George Wilson M'Cree, popularly known as the "Bishop of St. Giles's," and for years secretary of the United Kingdom Band of Hope Union.

He was not a dry, prosy speaker, nor was he soon disconcerted by interruptions, but quick at repartee. His hair retained almost its natural colour, although his beard and whiskers were gray. On one occasion he was asked to explain this, when he replied, "I suppose I have worked my jaws more than my brains, and thus the lower part of my head is more bleached."

A few years ago a number of temperance friends united in purchasing an annuity for him, but unfortunately the company failed, and all was lost. This naturally caused him great grief and anxiety, and made his last days far from being what they ought to have been. His friends, Mr. George Ling of Finsbury Square, Mr. Duncan S. Miller of the Poland Street Handbell Ringers, and the Rev. George Wilson M'Cree, showed their love to their dear old friend by many acts of kindness. In February, 1889, he fell in the street, breaking his arm and otherwise injuring himself, and was conveyed to the London Temperance Hospital, where he breathed his last on Friday, March 22d, in the eighty-third year of his age. His remains were interred in the Tooting Cemetery on the 27th of March (the day on which the Right Hon. John Bright passed away), and his son-in-law, Pastor John Bennett Anderson, Byrom Hall, Liverpool, officiated at the graveside.

Although the town of Middlesborough is only about the same age as the temperance enterprise in England, it has given to the movement a number of men whose names will live in the archives of the temperance reformation as ardent, consistent, and faithful workers. Some of these we shall have occasion to mention later on, but there is one family of special interest, inasmuch as father and four sons have been in the field for many years. MR. JOSEPH TAYLOR, the head of the family, was an earnest temperance reformer,

and died August 26th, 1860, aged seventy-seven years. WILLIAM was for many years the life and soul of the Middlesborough Mechanics' Institution, as well as a temperance reformer. THOMAS was for years secretary of the Middlesborough Temperance Society, and JAMES, the steamship-owner, was a member of the committee. JOHN went to London, and for over thirty years has been one of the committee of the National Temperance League, and an earnest worker in the cause.

For some years Middlesborough was the metropolis of teetotalism in the Cleveland district, its advocates going out to Eston, Eston Junction, Guisbrough, Marske, Redcar, Brotton, Skelton, and across the river to Haverton Hill, Billingham, Greatham, Seaton Carew, Hartlepool, &c. Some of them were in constant request, and were known for many miles round, especially Mr. Charles Bell, for some time joint secretary with Mr. T. R. Taylor, and for years afterwards as chief secretary. He was an educated, eloquent speaker, and an expert debater, either with the tongue or the pen.

In September, 1859, the annual conference of the North of England Temperance League was held in Newcastle-upon-Tyne, and in reporting the proceedings of the public meeting the editor of the *North of England Advertiser* made an attack upon teetotalism, and challenged its advocates to discussion through the columns of his paper.

Being present at the aforesaid meeting, and convinced of the soundness and importance of the principles there enunciated, Mr. Charles Bell accepted the challenge, and contributed eight able articles in reply to the editor, when Dr. F. R. Lees took up the debate and brought it to a termination. The whole of the discussion, with an appendix by Dr. Lees, was afterwards published in pamphlet form (92 octavo pages), and proved that Mr. Bell was an advocate worthy of the cause.

CHARLES BELL was a draper in business in South Street, Middlesborough for many years, and an earnest, active friend of temperance, mechanics' institutes, debating and mutual improvement societies, and of immense service to the Young Men's Temperance Association, of which he was for several years president. He afterwards removed his business and family to Redcar, where he centred his operations for the public good, and still takes an active interest in the movement.



Both he and his wife are practically whole-life abstainers.

Of the active working members of the committee of the Middlesborough Temperance Society, we name a few who were identified with it for a number of years, and were true friends of the movement.

JOHNSON WORTHY, architect, builder, &c., was a shrewd, long-headed, practical man, the originator and first president of the Middlesborough Young Men's Temperance Association, and for many years a member of the parent committee.

ROBERT COWLEY was an eloquent, witty advocate, whose apt illustrations and quaint expressions left an impression never to be effaced. He was the first we ever heard speak of "Yarmouth beef with sixteen ribs to the inch." Mr. Cowley emigrated to America.

RALPH PUNSHON was an intensely earnest, intelligent, and philosophical friend of temperance and religion, who died comparatively young.

JAMES MAW, the working man's friend, was one of the most notable members of the committee, who previous to becoming a teetotaler was a devoted lover of gin sweetened with treacle, and even after he became a temperance advocate was an abject slave to the pipe. James was often twitted about it, and challenged by old toppers, who said they would give up drink if he would give up smoking. He made several attempts, but always failed to overcome the appetite. He was a native of Skelton, Yorkshire, and settled in Middlesborough at a very early period in its history. He became a zealous teetotaler in 1834, and was a laborious worker. He died September 18th, 1875, having just completed his sixty-seventh year.

JOHN JORDISON, printer and postmaster, was of another type altogether, educated, sententious, and precise, but a true friend of temperance. He died October 14th, 1885, aged sixty-nine years.

WILLIAM BANKS, for many years registrar of births, deaths, and marriages, was a gentle, genial, and trusty friend "of all who loved the cause in sincerity."

THOMAS COOKE, for many years treasurer of the Middlesborough Temperance Society, was born at Burslem, Staffordshire, February 10th, 1808, where he learned the trade of a potter. When a young man he removed to

the north of England, living and working for about seven years at Hylton Ferry, near Sunderland, where he signed the old moderation pledge. He returned to Staffordshire for a short time, and in 1839 removed to Middlesborough, where he contracted for the burning and glazing of earthenware at the pottery in Commercial Street. On the 11th of December, 1840, he and Mrs. Cooke signed the teetotal pledge, and became members of the Middlesborough society. Most of the potters at this period were members of the society, whose meetings were then held in the preaching-room, West Street. Shortly afterwards, Mr. and Mrs. Cooke opened a temperance hotel in Featherstone Street, from whence they removed to Sparkes' Buildings, Commercial Street, and were so successful that they built an hotel in Bridge-end, Albert Street, near the railway-station. Mr. Cooke gave himself heart and soul to the movement; and, in the interests of working men, started a building society, of which he was president, and which proved to be successful and useful. He was identified with other movements for the benefit of the masses, and was highly esteemed. He was a personal friend and warm admirer of the Tyneside temperance heroes, Joseph Bormond, George Charlton, George Dodds, Thomas Wilkie, and others from all parts of the country, as the lecturers usually made his house their home, and found rest, comfort, and heartfelt sympathy.

Mrs. Cooke's failing health caused them to retire from business, and remove to Middleton One Row, near Darlington, in 1865; and here Mr. Cooke centred his energies, and became identified with efforts to promote social, moral, and religious reforms, and to advocate teetotalism. In March, 1890, he was still actively employed, although in his eighty-third year. Mrs. Cooke died in 1883, at the age of seventy-seven years.

THOMAS SEYMOUR, and his sons RICHARD and WILLIAM, were devoted workers, and earnest, laborious Primitive Methodists. As a platform speaker William was a tower of strength to the Young Men's Temperance Society, being always ready, in a plain, homely, but earnest and vigorous manner, to give a blunt Yorkshireman's testimony in favour of teetotalism. It was through one of William's vigorous addresses, in the course of which he bantered those who were earnest teetotalers, yet so timid as to be unable to give a reason

for the hope within them, that the writer of these pages was induced to deliver his maiden temperance speech, many years ago.

JOHN DUNNING was a remarkable man, who, from being a miller's cartman, rose to the position of borough surveyor, and afterwards mayor, J.P., &c., and a liberal supporter of temperance principles. Died, March 5th, 1885, aged fifty-nine years.

CAPTAIN WILLIAM HASTEAD was the first teetotal captain that sailed out of the port of Middlesborough, and was an earnest, true friend of the cause, ready and willing to further its interests at home or abroad, on the platform or aboard ship; and he was supported by Captains GEORGE LENNARD and JOHN SMITH. WILLIAM LENNARD, son of Captain George Lennard, was a gifted advocate of temperance and religion. He diligently studied the question, and ably and intelligently expounded its principles in a most loving and sympathetic manner, readily winning the attention and esteem of his hearers; while those who worked with him loved him as a friend and brother. He died of cancer in the vigour of early manhood.

WILLIAM LAWS, builder, was another old and persistent friend of the cause, who was deservedly raised to the civic chair, and did duty as a teetotal mayor. Died, March 31st, 1879, aged seventy-five years.

JOHN CALVERT, originally of Cargo Fleet, near Middlesborough, was one of those unassuming, but plodding, persevering men, who delight in "doing good by stealth, and blush to find it fame." He was not a platform orator, but could give a good, commonsense, working-man's address when occasion served. He knew how to encourage and help others, and was always ready with an approving smile and a kind word and action.

His son, JOHN S. CALVERT, was our colleague and friend in official connection with the Young Men's Temperance Association, of which we were amongst the original twelve members; and he became an active, earnest, and valuable friend of temperance and education in Middlesborough.

GEORGE BIRLING RAY (afterwards known as G. B. Wray), was born at Sunderland, August 5th, 1817. At an early age he lost his mother by death, and his father married again; but his second wife was not a woman to win the love of his motherless children, and eventually the family was broken up.

At the early age of eight years George ran away to sea, and his elder brother left home on account of disagreements with their step-mother. The father, John Ray, removed to Houghton-le-Spring, where for many years he was known as a common brewer, and landlord of the "Robert Burns" public-house, Newbottle Lane. The present writer has painful reminiscences of this house and its landlady, and can well understand why the children preferred the home of strangers. George, after his return from sea, settled down in the vicinity of Durham, where he was employed in the coal mines, and became viewer of Sacriston Colliery. The elder brother had given himself up to the study and profession of medicine, and settled down in London, where, after a time, George joined him and became his assistant. After a time he removed to the new town of Middlesborough, where he became well known as Dr. G. B. Wray, medical botanist, &c. Here he identified himself with the Primitive Methodists, and was a popular local preacher. He also became an active member of the committee of the temperance society, and one of its public advocates. He was a great controversialist, a bitter opponent of Mormonism, spiritualism, mesmerism, &c., and was an active member of the local debating society, of which many of the leading tradesmen, &c., were members. Here the writer met him very frequently, and can well remember some of his arguments and illustrations. He was very dogmatic, and would never acknowledge defeat.

During the terrible cholera visitation of 1854, which filled many graves in the new cemetery at Middlesborough, Dr. Wray was very active and useful. We know from actual personal experience that he was more successful in his treatment of this pestilential disease than any medical practitioner in the district. The faculty prescribed brandy, &c., *ad libitum*, and large quantities were distributed gratis; on the other hand Dr. Wray totally prohibited its use. The writer of these pages met him in several critical cases, where he laboured incessantly for hours, finally overcoming the cramp, and restoring patients whom the other doctors abandoned as hopeless. With pardonable pride Dr. Wray published a long list of cases successfully treated by him. He was bitterly persecuted by the profession, because he was not possessed of an English diploma.



In 1857 he removed to Bishop Auckland, where he laboured with zeal and energy till about the year 1864, when he resolved to try his fortunes on the other side of the Atlantic. He settled in New York, where he joined the Methodist Episcopal Church, and was induced to become one of its itinerant preachers. After his ordination he laboured in various parts of New York, Connecticut, and Iowa; finally retiring and settling down at Bridgeport, Connecticut, where, in his seventy-third year, he is still following his profession, and taking part in religious, temperance, social, and political movements. Two of his sons are in England, and are well-known temperance and religious workers—John in Manchester, and Thomas in Liverpool.

JOHN ATKINSON, originally a ship carpenter, and a victim to drink, was one of the trophies of the movement of which any society might justly be proud. Once his mind was made up, his reason convinced, he was inflexible. John was a blunt, honest, uncompromising teetotaller, who could say "No," and in such a tone as to convince all that he meant it. He became a grocer and provision dealer, and brought up his family as respectable and earnest teetotallers. He was for many years an active, working member of the temperance committee, but not a speaker. He seemed to have made up his mind early that he was not adapted for that work; but what he could do, he did with all his might.

His friend and associate, THOMAS SANDERSON, originally a sailor, became a slater, and a successful business man. After some years in the town council he was elected to the highest local office—that of mayor of the borough, of which he is now an alderman.

THOMAS SPENCE and his wife, Mary, were a sort of compromise between Quakerism and Methodism, the former in dress, manners, &c., and the latter in faith and practice. They were earnest teetotallers, and very regular in their attendance at the meetings. Both alike were noted for their much speaking. At an experience meeting, a band meeting, love-feast, or prayer-meeting, they could, and often did, fully occupy the whole time between them, to the exclusion and annoyance of others. Their son went out to New Zealand or Australia,

and succeeded so well that he often desired the old folks to join him. His importunities at length prevailed upon the old woman, and she determined to go and see her son once more. "Tommy," as he was commonly called, was afraid to face the water, and let her go alone; but soon after she was gone he packed up his traps, gathered together his choicest treasures, and took ship to join his loved ones, feeling that he could not live alone.

Associated with James Maw in his daily employment in connection with the railway company were THOMAS MARLEY and ISAAC HAIGH, both being enthusiastic teetotallers and active workers. When quite a young man, Isaac Haigh met with an accident which necessitated the amputation of one leg. He was removed to an hospital, and when the medical attendants were ready they wished to administer an opiate to enable him to go through the operation, but he obstinately refused it. Then he must have brandy as a stimulant. "Nowt o't kind," said Isaac, "I am a teetotaller, and can stand it; you saw away, and when I cry out then you can talk about stimulants and opiates." He lay propped up on the bench, and, like a Stoic, watched the whole proceedings without flinching, and lived many years after, wearing a wooden leg, and boldly advocating teetotal principles.

JAMES LYTHGOE was another of the steady, earnest, persevering members of the committee who were seldom, if ever, absent from their post. These men, with others, formed a committee which made the Middlesborough Temperance Society one of the most active, useful, and successful in the country. Comprised of men of all creeds, parties, and nationalities, it was broad, liberal, unsectarian, and impartial. The humble, earnest, unlearned Lincolnshire ploughman, the Bradford wool-comber, the Lancashire cotton-spinner, and the gifted orator, the educated, scientific, and philosophical exponents of temperance truth, all had a warm reception, kind treatment, and plenty of work to do. Thirty or forty years ago the popular advocates of every grade thought it an honour and a privilege to be engaged by the Middlesborough Society, and few ever visited it but desired to return again at no distant date.

## CHAPTER XIII.

### THE WORK AND WORKERS OF THE FOUR NORTHERN COUNTIES OF ENGLAND. (1834-1840.)

Introduction of Teetotalism—James Rewcastle of Newcastle-upon-Tyne—Life and Labours—Alderman George Dodds—Early Life—How he Became a Teetotaler—For a Brother's Sake!—A Step Higher—Missionary Labours—Honours—Death, &c.—Gateshead-on-Tyne—Alderman George Charlton's Life and Labours—Alderman T. Barkas—Thomas Carr—Personal Reminiscences—John Peters—The Quayside Meetings—W. B. Leighton—Robert Ingram Shafto of Bavington Hall—Mrs. Margaret Armstrong of Tynemouth—William Lucas of North Shields—John Strachan—Robert Lowery—John Ridley of Hexham—James Stott of Alnwick—John Ridley of Hylton, Adelaide, and London—Thomas Whittaker's Labours in the North—An Early and Characteristic Letter—Carlisle Temperance Society—Early Workers—Converts, &c.—Richard Sands of Whitehaven—William Crackenthorpe of Newbiggin Hall—Captain Jackson of Keswick—John Tennant of Kirkby-Lonsdale—Joseph Pease and Sons, Darlington—Dr. John Fothergill, Darlington—Thomas Siddle, Durham—Rev. G. T. Fox, M.A., Durham—Edward Backhouse, Sunderland—Charles Wilson, Sunderland.

Our readers will remember that in the autumn of 1834 Mr. Joseph Livesey of Preston introduced the teetotal pledge of temperance into Westmoreland, Cumberland, Northumberland, and Durham by delivering his famous "Malt Lecture," &c., and that his efforts were supplemented by William Pollard, James Teare, Edward Grubb, and others, and in 1836 Mr. Thomas Whittaker devoted special attention to these four northern counties, and visited almost every town and village in Westmoreland and Cumberland, planting teetotal societies and sowing seed which is reproducing good fruits to this day. It is impossible to follow out in detail the manifold ramifications of the movement in every district, therefore we give *fragments of history* in the brief biographical notices of some of the most prominent and faithful pioneers and workers in the movement in their respective localities. These have not been specially selected, but are given because the particulars are at hand, and the writer was personally acquainted with most of his heroes.

When the temperance cause first became a public question in England, MR. JAMES REWCASTLE, printer and stationer, Newcastle-on-Tyne, did not hesitate to throw himself into the movement, and devote all his resources to its advancement. He became secretary to the Newcastle society, and worked in unison with George Charlton, George Dodds, Daniel Oliver, Thomas Wilkie, Thomas P. Barkas, Grieves, Shafto, and others.

In 1857 the Newcastle Temperance Society amalgamated with the Young Men's Temperance Association, and Mr. Rewcastle became a vice-president, the society taking the name of the Newcastle Temperance Union. In 1858 he took the onerous office of secretary to the North of England Temperance League, and most faithfully and honourably did he discharge the duties imposed upon him. He was not an orator, but an organizer, a prompt, able, and judicious correspondent, always ready with a kind word, clear, terse instructions, and friendly counsel. He was no mean poet, and wrote a number of choice temperance songs and poems. Several of the former appeared in *Paxton Hood's Melodist*, viz. "The Patriot Band," "Aids to Virtue," "Song of the Reformed," &c. He also wrote a "Plea for Ragged Schools" in verse, which was published in pamphlet form. His contributions to the press were numerous, mainly on the temperance question, and all breathed an earnest and sincere regard for the advancement of true temperance principles. The *North of England Temperance League Register*, published annually for a number of years, was compiled by him, and was full of interesting matter, general as well as local. One who knew him well bears this testimony: "He was one of the most earnest, active, devoted, and truly amiable and affectionate officials that any society was ever blessed with—a man whose highest ambition, whose chief desire was to be able to do good." In 1862 he attended the International



Temperance and Prohibition Convention, held in London, and read a paper on the legislative aspect of the temperance question, which was much appreciated.

After acting for some time as one of the collector of rates for the borough of Newcastle-upon-Tyne, he was appointed to the important office of superintendent of the municipal rate office, and some time before his last illness the council appointed a committee to inspect the department under his control, and the result was such as to elicit the highest encomiums of the committee. He died on 4th October, 1867, and was buried with every token of respect in Elswick Cemetery. The *Newcastle Chronicle* of October 5, 1867, speaking of Mr. Rewcastle, says: "It has often been remarked that when a man becomes strongly impressed with one great idea, overpowered by the importance he assigns to it, he is apt to become offensive in the habit and manner of intruding it upon others. Many great and able men have impaired the power of doing good which they possessed by falling into this error. Not so Mr. Rewcastle. It would be quite impossible for anyone to be more completely and profoundly penetrated with the vital urgency of the cause under whose banner he so bravely fought; but he never allowed the earnestness and ardour of his feelings and convictions to betray him into expressions or charges calculated to give offence or unjustifiable annoyance to his opponents. Hence it is that, though the question with which his life was bound up is one which, affecting powerful individual and class interests, necessarily stirs up a vast amount of antagonism, Mr. Rewcastle, by virtue of his gentle and inoffensive nature, never on any occasion aroused such animosities. A very wide circle of friends and acquaintances will mourn the loss of this kindly, manly, and in its true sense, noble spirit which has passed from us. Without derogating from his capacity, which was excellent, it may be said of him, 'Death may have ta'en an abler soldier—not a better.' If voluntary, hearty, steady, utterly disinterested and thoroughly-performed services made the good workman, it will be long before the temperance cause meets with truer allegiance and support than it found in Mr. James Rewcastle."

The lengthy notice of his life, death, and funeral given in the *Newcastle Chronicle* concluded with the following lines by the writer of this work, then living in Sunderland:—

A TRIBUTE TO THE MEMORY OF THE LATE  
MR. JAMES REWCASTLE.

Another temperance warrior brave,  
A patriot true, gone to the grave;  
A friend to all the human race,  
Whose soul was filled with heavenly grace.  
Weep not! for he's gone home to God,  
But learn to walk the path he trod,  
And nobly strive like him to save  
Your brethren from a drunkard's grave.

He labour'd long mankind to bless,  
Freed many a home from deep distress;  
In loving tones and gentle speech  
True temperance he did ever teach.  
A counsellor wise, a worker brave,  
His only aim to free the slave;  
Nor cared he for the world's regard,  
A smile from heaven was his reward.

No envy, bickerings, or strife  
E'er marr'd the beauty of his life;  
But meekness, gentleness, and grace  
Mark'd every lineament of his face.  
Like a father to the agents he  
Was ever courteous, kind, and free;  
Not a dictator, but a guide  
In whom the weakest might confide.

But now he's gone! yet we rejoice  
That, though we may not hear his voice,  
We still shall feel his spirit near,—  
His written words our hearts shall cheer.  
And when, like him, our warfare's o'er,  
Our place on earth be known no more,  
May we the heavenly chorus swell  
To Him who doeth all things well.

Mr. GEORGE DODDS was born at Newcastle-upon-Tyne, November 19th, 1810. At the early age of ten years he was sent off to work, his first employment being at a pottery, for the munificent sum of one shilling per week. At the age of fourteen he was apprenticed to the business of flax-dressing at the Northumberland Flax Mill, Ouseburn, Newcastle-upon-Tyne. He joined in the drinking bouts of his companions, and foolishly spent his earnings in strong drink. While serving his apprenticeship, and afterwards, he took an active part in the promotion of trade-unionism amongst the working men, but he was always strongly opposed to obtaining any change either in the hours of labour or the rate of wages by physical force—a course of procedure strongly urged at that time. On the 9th of October, 1833, Mr. Dodds was married to Miss Frances Middleton, second daughter of a highly respectable family. She was a dressmaker, and followed the business after marriage, their

joint earnings enabling them to commence housekeeping in a comfortable manner. That Mr. Dodds was warmly attached to home and sincerely loved his wife, and that the feeling was reciprocated, there can be no question whatever, and that she was a true helpmate, her self-sacrificing labour and lifelong devotion have proved. Several stories have been told as to how Mr. Dodds was induced to become a teetotaler, all of which we set aside in favour of his own statement given forty years ago. At that time Mr. Dodds was engaged as a temperance missionary or agent travelling through the whole of the northern district. On the 23d of November, 1849, in accordance with arrangements made, Mr. Dodds was taking part in the annual festival of the Darlington Total Abstinence Society, which was held in the Central Hall, under the presidency of John Richardson, Esq. After tea a public meeting was held, addressed by Mr. Fothergill, secretary, who read the report, &c., Mr. Jonathan Dresser, Rev. Henry Tarrant, Wesleyan Association minister, Darlington (afterwards a very popular Congregationalist), the Rev. Newman Hall, and Mr. George Dodds, who, in seconding a vote of thanks to the ladies for their kind assistance, said that it had "been hinted to him that he might try to clinch something that had been said. If he could do so he would very willingly, for he had felt very deeply interested." Mr. Dodds then went on to give an account of how he became a teetotaler, and as this is somewhat contradictory of the commonly accepted story, we give the remainder of his speech as reported in the *Darlington and Stockton Times*:—"He could confirm from experience many of the statements in reference to the drunkard, for fourteen years of his life had been spent in drunkenness and dissipation. He knew well what it was to be far from friends, and far from home; out of money and out of work; wretched outcast, and hesitating whether he should not at once end his life and his troubles! And all this through strong drink. He knew what it was to be told by Christian professors that there was little chance for his salvation. He well remembered what he felt once when in a temperance meeting he heard a speaker, who after saying a little wine or ale was well enough if they only abstained from spirits, remarked that their chief object must be to prevent the young people becoming drinkers; as for the poor drunkard, they had no hope for

him. At last Mr. Livesey of Preston came to Newcastle to lecture on teetotalism; an account of the thing was brought into their shop, and a fellow-workman, a Christian, at once exclaimed 'That's the thing!' made a pledge in the shop, and signed it at once. 'I was struck,' said Mr. Dodds, 'with the act, and asked 'Why have you done this?' He answered, 'I have talked to you for a long time without effect, and I have seen no hope for your becoming a sober man till now, and I have signed this pledge to try to induce you to do so too.' How different did those words sound to me to those in the temperance meeting, which told me there was no hope. I said, 'Samuel, is that true?' 'It is,' he said; and I replied, 'It's a pity but what you had your desire, and you shall so far as I am concerned,' and I at once took a sheet of paper nearly as large as a door, got a pledge written on it, and made my mark, for I could not then write (this was September 24th, 1836). My master came into the shop and said, 'George, what is this?' I replied, 'It is the Magna Charta of my liberty, sir, and I am never going to drink a pint of ale again as long as I live.' I remember the first time I went home after that on a Saturday night with all my wages, and presented them to my wife. How she did stare; it seemed so strange! She looked at the pieces as if they were counterfeits, and at length said, 'All that for me, George?' I said, 'Yes; keep up thy heart, we shall soon get over our difficulties now.' She went and signed the pledge herself next day. I got fresh companions, went to the house of God, and soon after that got His love shed abroad in my heart."

At first Mr. Dodds used to spend his Sundays rambling in the fields in the neighbourhood of Byker; but acting under a better impulse, he went one Sunday night into the New Road Chapel, and felt what was said. When he got home he took a Bible in his hand, saying, "I will read where I open it." And he read, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That was the turning-point in his life. He went to a Primitive Methodist Chapel, became a "changed man," in an humble way became a Sunday-school teacher, and it is with pardonable pride that he referred to the fact that he was never absent from his class; subsequently he became superintendent. He was a member



of the first committee of the Newcastle-upon-Tyne Temperance Society, he and George Charlton being the latest survivors of the original committee. Mr. Dodds was a self-educated man, in possession of a clear, vigorous, and active brain, which, after he became a teetotaler, he strove to use to the best advantage. After attending several temperance meetings, he began to deliver addresses to working-men, and with such success that large numbers of persons signed the pledge. "His true inwrought eloquence and earnestness had a wonderful effect in persuading men and women to adopt the principles of abstinence from intoxicating liquors." His acceptance as a platform speaker was so manifest that a few gentlemen in Newcastle agreed to subscribe £5 each to send Mr. Dodds out as a missionary to the towns and villages in the north of England. He visited from door to door with tracts, and spoke to the people on the benefits of sobriety and teetotalism. He announced his own meetings by a bell, spoke from a chair in the open air, and often met with opposition such as is not experienced in the present day. As railways were few, he was compelled to walk some hundreds of miles; indeed, he could not do otherwise, as he had only *twenty-five* shillings per week, out of which he had to pay all his own expenses, keep himself, &c., and, as he remarks in a letter to the author of this work, "you may judge I could not get rich out of it; sometimes I arrived home penniless, and had it not been for my dear Fanny we could not have lived." The engagement was intended to be a short one, but the mission proved so highly successful that his services were retained for over three years, during which term he visited Northumberland, Cumberland, Westmorland, Durham, and the borders of Scotland. On the invitation of Captain Brochie (afterwards sailors' missionary at Greenock), he went to Inverness, and was very successful in his efforts to promote the temperance cause there. After three years of hard and faithful service he returned home, with a determination to cease mission work, as the salary (still 25s. per week) was too small to enable him to live as he ought. However, he was induced to continue his labours at an increase of 10s per week, and he did so for about eighteen months longer, when he finally gave up, and commenced business as a temperance-hotel keeper. Even then his love for the cause was so great that

he could not refuse pressing applications to address temperance meetings, and as an honorary advocate he addressed from eighty to a hundred meetings in a year. There is scarcely a temperance organization in existence with which Mr. George Dodds has not been identified. From the foundation of the Newcastle Temperance Society he was a zealous and faithful worker; he was one of the early pioneers of the Order of Sons of Temperance, a Rechabite, one of the founders of the North of England Temperance League, a consistent and ardent friend of the Alliance, and a Good Templar—holding office as District Deputy for the county of Northumberland, and as Grand Guard of the Grand Lodge of England. In consequence of the illness of Mrs. Dodds they rented a cottage at Cullercoats in 1864, and as it was found that she improved in health they removed there altogether. Here Mr. Dodds laboured assiduously amongst the fishermen, who are the chief residents of Cullercoats, and with good results. By his aid and influence a new chapel was built for the Primitive Methodists. Mr. Dodds became a member of the Tynemouth Board of Guardians, and in 1877 was returned at the head of the poll as a member of the Tynemouth Town Council, the public press describing him as "one of the most clear-headed and sagacious members of the council." As president of the Working-Men's Club at Newcastle-upon-Tyne, he was presented, a few years ago, with a handsomely-executed address, testifying the respect and esteem in which he was held by the members and officials of that institution. Early in 1876 he was presented with a beautiful ormolu clock as a token of the regard in which he was held by the shareholders of the Newcastle Permanent Building Society, for his services as chairman and treasurer of the largest and most successful building society in the north of England. On Whit-Tuesday, June 6, 1876, an interesting soirée was held in the Central Hall, Hood Street, Newcastle-upon-Tyne, to do honour to Mr. and Mrs. George Dodds, the chair being occupied by their old friend and fellow-labourer, Mr. George Charlton, J.P. During the course of the evening addresses were delivered by the chairman, Councillor T. P. Barkas, Alderman Strachan of South Shields, Mr. Edward Grubb, and others, and in recognition of his lifelong services in the promotion of the temperance reformation; Mr. T. P. Barkas, in the name

and on behalf of the temperance friends, presented Mr. Dodds with his own portrait; whilst Mr. Charlton presented to Mrs. Dodds a handsome silver tea and coffee service, as some recognition of the noble sacrifices she had made, and the courageous efforts she had put forth to maintain the family while her husband was away from home advocating the temperance cause. This was a memorable day to all concerned, and seldom, if ever, were testimonials of honour more worthily bestowed. It was just thirty-eight years that day since Mr. Dodds started out as a temperance missionary. For over thirty years Mr. Dodds was in business in Newcastle as a coffee-roaster, chicory manufacturer, &c., and maintained a position as an upright, painstaking, and thoroughly trustworthy man of business. "In all things Mr. Dodds seems to have been actuated by the Scripture principle, 'Whatsoever thy hand findeth to do, do it with thy might.'" (Condensed from an article in the *North of England Critic and Review*, June 2d, 1876.)

In November, 1887, Mr. Dodds was unanimously elected mayor of the borough of Tynemouth; his elevation to the civic chair being signalized by a gathering of the temperance workers of the borough, who presented their teetotal mayor with a beautiful and valuable service of plate. Though the honour conferred upon Mr. Dodds by the burgesses of Tynemouth was bestowed upon him when he was old in years, he was nevertheless able to discharge the duties of his office until nearly the close of the civic year; and when he was at length compelled to remain within his home at Beverley Terrace, Cullercoats, expressions of sympathy and wishes for his speedy restoration to health were sent from all parts of the kingdom.

Mr. Dodds died at the house of his son-in-law, Mr. Gascoyne, Eldon-place, Newcastle, on the 5th of December, 1888, at the age of seventy-eight years, and was buried in the presence of a large gathering of sorrowing friends from all parts of the country, in All Saints' Cemetery, Jesmond Road, Newcastle-on-Tyne, where an imposing monument is erected to his memory, bearing the following inscription:—"In loving memory of George Dodds, ex-Mayor of Tynemouth; born November 16th, 1810; died December 5th, 1888; for more than fifty-two years one of the most trusted leaders and devoted workers in the

cause of total abstinence and national sobriety." The structure is one of the most imposing in the cemetery.

Although Gateshead is actually in the county of Durham, being on the Durham side of the river Tyne, it was, in the early days of the temperance reformation, deemed almost part of Newcastle, and was worked with and by the committee of the "canny toon." In treating of the temperance movement from 1834 to the present, it seems almost impossible to separate them, as some of the ablest and best workers resided in or near to Gateshead, and what phase or episode in the real history of total abstinence can be touched upon without introducing the names and work of George Charlton, and a host of others who were integral parts of the Newcastle Temperance Society? For years George Charlton, George Lucas, Thomas Carr, John Strachan, and others were as deeply interested in, and as well known by, the "folk of Newcassel," as James Rcwcastle, George Dodds, Thomas Wilkie, Daniel Oliver, John Benson, and other members of the committee.

GEORGE CHARLTON was born in the neighbourhood of Hexham, Northumberland, in the year 1808. He had but a limited education. a short period at the grammar-school at Hexham may be said to have been all the scholastic training he received. At the age of sixteen he became a member of the Primitive Methodist body, and eventually a local preacher; and for over half a century was an ardent, zealous, and laborious worker, and warmly attached to the people of his early choice. He served an apprenticeship to the butcher business, and in due course took to himself a wife, the object of his choice being a Miss Watson. He settled down first at Newcastle-on-Tyne, and finally at Bensham, near Gateshead. In the year 1833 Mr. Charlton joined the *Moderation Temperance Society*, but in October, 1835, he heard Mr. Joseph Livesey deliver his "Malt Lecture," and he boldly went forward to enrol his name amongst the little band who adopted the "common-sense" pledge, his name being about the sixteenth on the roll of the Newcastle teetotallers. On the formation of the Newcastle-on-Tyne Total Abstinence Society in December, 1835, Mr. G. Charlton became one of its first committee, and as an honorary advocate manfully raised his voice in favour of the new doctrine.



As a tectotal advocate, an Alliance man, a local preacher, and a supporter of the public movements of the day, Mr. Charlton has been known far and wide as a zealous and devoted worker, who, after "enduring the scorn" and surmounting the trials and difficulties, duly bearing his share of bitter persecution, lived to see the temperance cause become not only respectable but popular, and its once persecuted advocates and disciples raised to positions of trust and offices of civic dignity and honour. In November, 1873, Mr. Charlton was duly elected Mayor of Gateshead; and so well did he discharge the duties imposed upon him, that in 1874 he was unanimously re-elected. In speaking of Mr. Charlton as mayor, the late Ven. Archdeacon Prest, Gateshead, remarked: "When he was chosen for that office it was only fair to say that there were suspicions that he might not hold the balance of justice with perfect equality. He was known among them as a man who had thrown the strong powers of a vigorous mind, and the whole years of a most influential life, upon the side of temperance, and it was expected by many, and it was feared by some, that in the administration of justice he might be swayed by his well-known, and, he believed, by his honourable bias; but when, after the end of his first year's mayoralty, the question was put who should succeed him, it was felt that none but himself could be his parallel. When on the bench—where a man stood in the full light of public observation, where undoubtedly critical eyes and censorious minds were watching and weighing his words and his actions—none was found to wag a tongue against him. He had done his duty as a just judge with no weak and unworthy hand. He had administered a law which was meant to repress sin and to diminish misery; but at the same time no man had come before him, and, above all, no woman had come before him, who had been brought into distress by sin, without receiving from him words of such kindness and deeds of such love as showed that he was, whilst just, good, right, and true." On the 28th of October, 1875, a public meeting was held in the Town Hall, Gateshead, when an address, beautifully illuminated and handsomely framed, was presented to him in token of wide appreciation of his lifelong and consistent advocacy of principles which were calculated to promote the well-being of the community, and in commemoration of his ap-

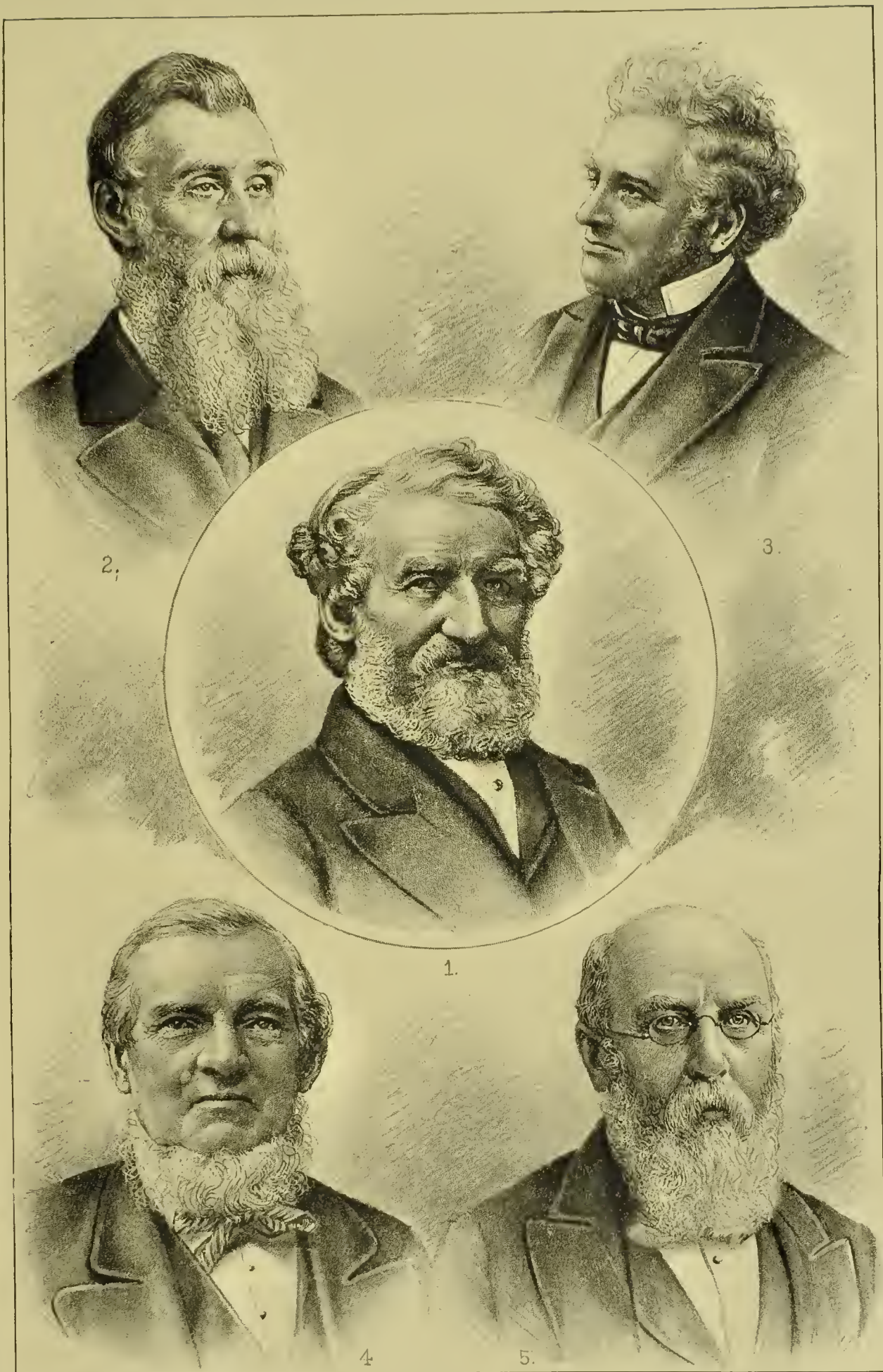
pointment as justice of the peace. The chair was occupied by Mr. W. H. James, J.P., and eloquent addresses were delivered by the chairman, Archdeacon Prest—who made the presentation—George Charlton, mayor, Mr. Joseph Cowen, M.P., George Dodds, Mr. Hindmarch, and Mr. George Lucas. On the front of the platform were displayed the address and the design of a water fountain to be erected in the park and to bear the name of George Charlton. The following is a copy of the address, which was read by Mr. Thomas Rippon (now Rev. Thomas Rippon, Wesleyan minister), secretary to the testimonial committee:—

"TO GEORGE CHARLTON, ESQ., JUSTICE OF THE  
PEACE, MAYOR OF GATESHEAD.

"DEAR SIR,—Your elevation to the magisterial bench, coming, as it does, near the close of your second year of mayoralty, furnishes to a large circle of neighbours, admirers, and friends a suitable opportunity of placing on record, and otherwise evincing their profound esteem for your character, together with their high appreciation of your lifelong labours in the cause of humanity, religion, political liberty, and social morality. After much conference among the leading social reformers of the district, it has been decided to erect in the new Gateshead Park, as soon as may be convenient, a drinking fountain, with appropriate emblems and inscriptions, which shall remain through many a year, and to successive generations, a testimony of public veneration for your name, and a characteristic memorial of services that are pregnant with benefits to posterity, and have already yielded many and great advantages to your contemporaries. Foremost in the list of the services we specially desire to commemorate, we would place, as we feel sure you so place it, your forty years' labour in the wilderness of sin as a lay preacher of the glorious Gospel of Redemption. Among those who have taken part in the present memorial, there may be much difference of opinion and practice in reference to religious truth, but they are of one mind and of one heart in commending the warm-heartedness, self-denying zeal, and general catholicity of spirit which have ever characterized your enforcement of what you hold to be the truth of God. Your assistance in furthering religious objects has been almost as much at the beck and call of other sections of the Christian Church as of your own, and in all cases your service has been done 'heartily as unto the Lord.'

"From this central line of your life we pass to your advocacy of human rights against unjust laws, of abstinence from things hurtful to human health, comfort, and purity, and of arbitration by dignified





1 Alderman GEORGE CHARLTON, J.P., Gateshead-on-Tyne, Sec. North of England Temperance League. 2 JOSEPH BORMOND, Alnwick, London, &c., for 50 years an advocate of Temperance. 3 GEORGE LUCAS, Leeds and Darlington, for 54 years an honorary advocate of Temperance. 4 Alderman GEORGE DODDS, Ex-Mayor of Tynemouth, for 54 years a Temperance worker. 5 Alderman T. P. BARKAS, Newcastle-on-Tyne, President of the Newcastle Temperance Union, over 50 years Temperance worker.





reasoning as a substitute for the 'arbitrament of the sword.' Your long official connection with the North of England Temperance League, your presidency of Newcastle and Gateshead Temperance Societies, and your hearty aid to the Good Templar movement all over the land, serve to identify your whole career with the temperance cause in all its branches and phases. It was your privilege to stand in the front of this momentous reform movement when the fight was hottest and thickest; it has doubtless afforded you sincere satisfaction to witness the wide adoption of principles for which at the outset you could hardly gain a hearing; and in view of the vast area yet remaining to be covered with temperance truth, it must be a great consolation to you to reflect on the number, ability, and devotedness of those whom your teaching and example have done so much to enlist, to stimulate, and to guide in the conflict to which your best energies have been consecrated so long. Your conduct while administering the law of the land and presiding over municipal affairs as chief magistrate for Gateshead has elicited unanimous expressions of satisfaction from your fellow-citizens. The urbanity that springs from heightened benevolence of heart has in your case availed to soften, without impairing, on the bench, as on the platform and in the pulpit, the vigour of your unbending rectitude and the caustic wit of wholesome satire. To one who, like yourself, can look back on more than forty<sup>1</sup> years of pilgrimage, it would appear an unmeaning compliment were we to wish you 'length of days;' but valuing your living example and wise teaching as we do, we cannot but express a desire that it may please the Great Giver of all good to prolong your days of usefulness; and most unfeignedly do we pray that the evening of your life may be spent in perfect peace, gladdened, amidst all its solemnities, with the prestige of 'the morning without clouds' and conscious nearness to 'the many mansions' of the Father's House.

"WALTER H. JAMES, Chairman of Committee.

"JOHN W. ROBINSON, Treasurer.

"T. RIPPON, Secretary."<sup>2</sup>

Although valiant in the defence of truth, Mr. Charlton was of a modest, unassuming, and unostentatious nature, and always had an aversion to personal display, and an objection to receive testimonials, &c. In this case he attempted to set his foot upon the movement, and did delay it for some time; but on hearing of it a second time and trying to stop it, he was curtly told by the promoters that he had nothing to do with the business, and

that it was too far gone to be stopped. In his reply to the presentation speech he remarked: "Who could have expected in the commencement of life, after the buffets and the opposition, and the howlings—for in the early days we had fought with the beasts of Ephesus,—that in the space of thirty years such a change would come over public opinion that the individuals who were at that time the most unpopular of men, 'the fanatics' of the day, should be recognized by an assemblage like the present? That thought had occurred to him while listening to the speeches of the chairman and of the worthy archdeacon. He now found congratulations from gentlemen whose letters had been read, and he did not accept them because of his own personal merit—and this was what gave him courage to stand up, because he felt them to be spontaneous acknowledgments of the value of consistency in principle. And this confirmed his deep belief that in the public conscience, after all the jeering, satire, and sneering, there was a conviction of what was right and true." In a leading article commenting upon this meeting, the *Newcastle Chronicle* remarks: "Probably no man in the north of England could count more trophies for his teetotal bow and spear, and no member of the temperance troop commands more confidence from within or more hearty approval from without. It was this view of his career which rendered it necessary to enlarge the guest roll, if the meeting was to be in any worthy sense representative either of the man or the public feeling towards him. Born not to ease but to labour, the twice-elected Mayor of Gateshead worked his way by hard, honest, persevering, and well-considered toil—not to fortune, perhaps, but to a degree of competence which set him at liberty, while yet hale and vigorous, for entire devotion to public affairs. The elders amongst us can testify that he has never been wanting in the sagacity and diligence which makes business successful. Alike in his own routine occupation and in the several speculative enterprises which have had the advantage of his counsel and joint management, he has uniformly proved himself an able man of the world. As an administrator of the poor-law, he has displayed for a long series of years the judiciousness and broad common sense which marked his platform appearances, and which in these later years has so conspicuously characterized

<sup>1</sup> Mr. Charlton was at this time in his sixty-seventh year.

<sup>2</sup> *Newcastle Daily Chronicle*, October 29, 1875.



his membership and presidency of a town council. . . . Let young men emulate the purity of motive and conduct evinced by such men as Mr. Charlton, and it will be strange if they reach not unto honours like those which now rest on the brow of him whom a goodly company honoured yesterday, and who holds to-day no second place in the wider public opinion of the north."

Mr. Charlton continued to labour in the same vigorous manner to the close of his life. He acted for some time as honorary secretary to the North of England Temperance League, and took an active interest in its operations. He and his friend Mr. George Dodds were prominent and welcome visitors to the annual conferences and meetings of the British Temperance League, United Kingdom Alliance, &c., and were always heard with pleasure and enthusiasm. Mr. Charlton departed this life on the 15th of September, 1885, at the age of seventy-seven years.

THOMAS P. BARKAS was born on the 5th of March, 1819, and at the age of fourteen, through the death of his father, was left at the head of a family of four children, together with the responsibility of a house carpentry and joinery business resting upon his youthful shoulders. He was a diligent student, and passionately fond of books, and, therefore, it was quite natural for him to feel more at home in the business of a stationer and bookseller. For some years he was known as the possessor of one of the largest and best book stores in the north of England, situated in Grainger Street, Newcastle-on-Tyne. In 1870 Mr. Barkas became lessee of the Central Exchange News-room and Art Gallery, which he retained up to a recent date.

As a lecturer on scientific and social subjects he became very popular, and had a most wonderful memory. It is estimated that Mr. Barkas has delivered upwards of 5000 (gratuitous) lectures on a variety of subjects, comprising electricity, optics, acoustics, temperance, phrenology, mesmerism, astronomy, phonography, geology, spiritualism, &c. &c. In 1837 Mr. Barkas joined the Newcastle-on-Tyne Temperance Society, and from that time henceforward became not only a consistent total abstainer but a zealous and laborious worker. Amongst the group of well-known local men who formed the society, all passed away, leaving Mr. Barkas the only survivor. On the death of his beloved friend and fellow-

worker—the late Mr. George Dodds—the committee fittingly elected Alderman T. P. Barkas to the office of president.

For over half a century a Sunday afternoon meeting on the Quayside has been part of the work of the Newcastle Temperance Society, and a band of devoted workers were accustomed to give their special attention to this work. Prominent amongst them was THOMAS CARR of Gateshead-on-Tyne, afterwards of Bensham, near Gateshead. Mr. Carr was one of the early converts to the principles of total abstinence, being a personal abstainer previous to joining the society. He was a lifelong abstainer, and in all his speeches, and they were numerous, he always told his audience that "not a drop, nor a drain of the abominable liquor had ever entered his lips, and by the help of God it never should." This is all the more remarkable from a man who was by occupation a painter, and associated with a class of men who were very certain the painting business could not exist without drink to drive away the colic. Thomas Carr believed it could, and proved it by his own personal abstinence and open avowal of his principles. He soon found an appropriate sphere of usefulness, and right nobly did he discharge the duties of speaker, and for many years chairman, of the Quayside Open-air Meetings. The liquors sold by the publicans were held up by Thomas, to the contempt of the audiences he addressed, as articles which were utterly useless and universally injurious, and those who drank them were given to understand by this veteran that they needed somebody to take care of their money for them. He was a tall, well-built man, with a bright eye, a genial countenance, and a rough and ready wit. On the first Sunday of his brief engagement with the North of England Temperance League in 1863, the present writer went *incognito* to the Quayside meeting, and after hearing some of the old veterans, and a speech in opposition by a chemical worker, he quietly asked permission of the chairman, Mr. Carr, to reply to their opponent, which he did to the entire satisfaction of the vast majority of the audience. In closing the meeting the chairman expressed his thanks to the stranger who had taken part in the proceedings, when one of the committee, who had turned up in the meantime, said to Mr. Carr, "Don't you know Mr. Winskill?" Shaking his head with a

roguish twinkle in his eye, Mr. Carr said, "No aw didn't knaw him, an aw consider it too bad ov him to steal a march on us in that way; but niver mind, aw'll be ready for him next time we catch him here."

Eleven years after the writer went on another mission to Newcastle, and on the Sunday again went to the Quayside meeting, thinking that by this time he should escape unnoticed; but somehow it was expected that he would come, and his name was on the programme. He had hardly got alongside of the lorry, when a friend tapped him on the shoulder and said, "Aw'll right, maw man; jump up there, the chairman hes your name on his list." But it was not our old friend Thomas Carr who presided; he had just gone to his reward, his place being occupied by Mr. Veitch. There was another "stranger" there that day whom we had not seen for many years, and did not recognize as our old friend "Jimmy Allan." After he and John Peters and others had spoken, the chairman said: "Aw heve noo to introduce 'a stranger'—Mr. Winskill frae Warrington." Many of the people were about to retire, and the writer saw that if he was to get an audience it must be by stratagem, so turning to the chairman he said, "Mr. Chairman, do you call that fair?" "Whey, what's the matter, hinney?" Then addressing the puzzled audience the writer asked, "Do you call it fair?" "What is it—what's the matter?" again asked the chairman, who seemed fairly bothered. "The idea," the writer exclaimed, "of introducing a native, bred and born amongst you, as 'a stranger!'" Springing forward, and laying his hands upon the writer's shoulders, then looking him full in the face, the good old man exclaimed: "Whey, hinney, thou's travelled se far an' gettin thee tongue scraped, that aw' didn't knaw thee." The point was gained, and it was wonderful where all the people came from, for the writer had a larger audience than any speaker that day.

Thomas Carr was not only a staunch teetotaller, but an uncompromising foe to *tobacco*, and in his speeches seldom failed to give *smoking teetotallers* a humorous rebuke, which from him was taken in a kindly spirit. He was widely known in temperance circles, and died in the work, after having devoted what leisure to it he could command, for a period of forty years, as a voluntary worker.

Although a humble, unlearned advocate,

none were more zealous and faithful than JOHN PETERS, who up to a vigorous old age was a well-known figure at the Quayside and other meetings. Carr, Peters, and others missioned the various villages in the outskirts of Newcastle and Gateshead, and many have had reason to hold their names in reverence for the good wrought in their homes and lives.

W. B. LEIGHTON was a native of the Ballast Hills, Newcastle-on-Tyne, and after receiving an elementary education learned the art of printing, and eventually commenced business on his own account in Grainger Street. He was an earnest, active, Primitive Methodist, and from 1829 a laborious Sunday-school teacher at Ballast Hills. He was one of the earliest members of the Newcastle-on-Tyne Total Abstinence Society, and his wife—Mrs. Leighton—is said to have been the first female in Newcastle to sign the teetotal pledge. They were staunch and true friends of the movement to the very last, in prosperity as well as in adversity.

The Primitive Methodists erected a new and handsome chapel in Heaton Road, and called it the Leighton Chapel in honour of their old and true friend, who departed this life April 25th, 1884, at the age of seventy-four years.

In 1838 the teetotal movement was introduced into the village of Bavington, Northumberland, and amongst those who became identified therewith was the squire of the parish, ROBERT INGRAM SHAFTO, of Bavington Hall, who became an earnest, active, and energetic temperance reformer. He began at home, and cleared the Hall of all intoxicating liquors, and then turned the village public-house into a temperance hotel, and erected a neat and commodious Primitive Methodist chapel—in fact, did all he could to make it "easy to do right" and somewhat difficult to do wrong.

The temperance movement in the north of England never had a truer and better friend than Mrs. MARGARET ARMSTRONG of Tyne-mouth. Only once in her life had she any knowledge of ever tasting alcoholic liquors, and that was when she was ill and was induced to *try it*. As soon as she had tasted it she spat it out, saying she was "poisoned," adding, "Is that the stuff that men say they cannot do without? Take it away! take it away!" For forty-seven years she success-



fully managed a private temperance hotel at Tynemouth, and retained the full use of her mental faculties up to the very last, keeping till within a short period of her death the business management mostly in her hands. She died on the 16th of March, 1887, at the ripe age of eighty-seven years.

WILLIAM LUCAS of North Shields was one of the earliest adherents of total abstinence and a member of the first temperance society in North Shields, and at the time of his death had been a teetotaler for fifty years. He was up to the last very anxious to promote the circulation of temperance literature, especially the *Alliance News* and other temperance publications. He died on the 11th of July, 1887, at the age of eighty-one years.

JOHN STRACHAN was born at Newcastle-on-Tyne, August 4th, 1809, and was of Scotch origin, his grandfather being a Fifeshire man who migrated to Tyneside, where he engaged in the coal-carrying trade of the river. When a child John's parents removed to Jarrow-on-Tyne, where he spent his boyhood; but they subsequently settled in South Shields.

In the early part of the year 1837 Mr. Edward Grubb of Rotherham (formerly of Preston) visited the north of England as a public exponent of total abstinence principles. He visited South Shields, where, although there were several total abstainers, there was not a total abstinence society. On the 9th of March, 1837, after a lecture by Mr. Grubb, the South Shields Total Abstinence Society was organized, Mr. John Strachan taking the office of secretary.

As soon as the order of Rechabites became known the teetotalers of South Shields formed a "tent," under the title of the "Providence" Tent, and Mr. John Strachan was amongst the original members, and eventually became a very prominent figure in the new organization, holding the highest offices in the district. He was successively District Chief Ruler of the main body and General Secretary of the Female Order of Rechabites, which post he held for several years, and was presented with a gold and silver medal by the members.

Mr. Strachan speedily became known throughout Northumberland and Durham as a public exponent of temperance truth, and in after years delighted to recount some of the scenes through which he and his co-peers had passed. He readily gave in his adhesion to the principles of the United King-

dom Alliance, and was appointed on its first general council, and soon afterwards became superintendent for Northumberland, Cumberland, and Durham, labouring for several years with good results.

In response to a challenge thrown out by the liquor interest Mr. Strachan came forward in 1855 as a candidate for municipal honours, and successfully ousted a gentleman who had boasted that they would not allow any but those favourable to the liquor interest to be returned as town-councillors or poor-law guardians.

In 1868 Mr. Strachan was elected an alderman, and in 1869 mayor of the borough of South Shields, and subsequently he was appointed justice of the peace for the borough. Originally a Presbyterian, Mr. Strachan joined the Baptists, mainly because of temperance principles being more favourably looked upon by that body and advocated by its ministers. He was an ardent Radical, a member of the Anti-corn-law League, of the Peace Society, the Anti-slavery Society, and the Anti-state-church Association, but he placed temperance principles above them all.

He was for many years a popular and successful auctioneer in South Shields, and died June 21, 1884.

ROBERT LOWERY was a native of North Shields, born October 14th, 1809. When Robert was about five years of age, his father, who was a seaman, removed to the North of Scotland and engaged in the Greenland fishing. A few years after he returned to Sheriff Hill, near Newcastle-on-Tyne, where he died, leaving Robert to the care of an affectionate mother. At ten years of age he began to labour in the coal-pits, earning five shillings per week. When thirteen years of age he and his mother returned to North Shields, where Robert was apprenticed to the sea in accordance with his own wish. During his first voyage he learned the superiority of tea and coffee over ale and spirits to enable men to endure cold, wet, and fatigue. At a later period he dislocated his knee, and had to walk on crutches for about two years. During this period he diligently read the whole of the volumes of a lending library kept by an old bookseller, and eventually was apprenticed to a tailor at Newcastle, being unable to go back to sea. He soon became a good workman, and continued his studies, often rising at 4 a.m. and reading till 6, when he started work.

At the early age of eighteen he married an excellent young woman, and though their life was a continuous struggle, it was happy and peaceful. In 1840 he visited Aberdeen, and on this visit to the granite city was induced to sign the teetotal pledge. From this time he became an earnest and eloquent advocate, and with the proceeds of a testimonial, originated in Edinburgh, he sailed to Canada in September, 1862. He died under the roof of his daughter at Woodstock, August 4th, 1863, at the age of fifty-four years.

In speaking of the labours of Mr. Joseph Bormond in the Allendale district many years ago, allusion is made to MR. JOHN RIDLEY of Hexham, whose home was the place of refuge for the despised and persecuted advocates of teetotalism.

At an early age John Ridley was put to work in his father's glove manufactory, but in the year 1810, in the heat of the French war, he joined the militia, and after a few years service was bought off by his friends, and to their great joy he returned home. His attention was drawn to the temperance question in its early days, and although he drank very sparingly he at once abandoned all intoxicating liquors, and advised all around him to do likewise.

On the 3d of March, 1858, he went at the urgent request of friends, and at considerable inconvenience to himself, to preside over a temperance meeting at West Hartlepool. The meeting was protracted, and as it was getting late he thought it prudent to retire about ten o'clock, and being ignorant of the road he missed his way in the darkness and fell into one of the docks. The fall was considerable through the tide being out, and there he lay until his moans were heard by some passer-by, and he was removed to a neighbouring house. His sufferings were so intense that the fracture in his thigh could never be properly operated on. In about a fortnight he was removed home by rail in an invalid earriage, where his afflicted family did all that was possible for him, but he gradually sank under the injuries sustained, and died on the 1st of April, 1858, in his sixty-eighth year, his life being sacrificed in the desire to do good. He meekly and resignedly remarked: "God had done it, and designed it for good to myself and family."

Alnwick in Northumberland has a special claim upon the affections of the writer of

these pages, therefore he has pleasure in introducing another of her veteran temperance reformers to his readers.

JAMES STOTT was a nurseryman at Alnwick, and at the time of his death was one of its oldest and most respected tradesmen—one who through a long life had the reputation of being a man of the very strictest honour and integrity. "Besides being endowed with great force of character, and possessed of considerable intellectual ability, he was remarkable for perseverance and industry. For many years he took an active interest in the educational, religious, and material progress of his native town. Mr. Stott was a most consistent abstainer, and was a member of the United Kingdom Alliance. He was president of the Alnwick Total Abstinence Society, and in many ways assisted every temperance organization in the town. He died in March, 1889, at the age of ninety years.

It is a rather remarkable fact that two of the most prominent teetotallers of Alnwick should be gardeners, and very long-lived. Mr. Stott living to fourscore years and ten, and Mr. Joseph Bormond to over fourscore and two years, he dying in his eighty-third year, after a most laborious life.

Particulars have been given of John Ridley of Hexham, who was a true friend of the temperance reformation, and we have now to notice another JOHN RIDLEY, also a native of "the canny north," who was a remarkable man. John Ridley was born May 26th, 1806, and was descended from a family of Ridleys that occupied many parts of the Tyne valley centuries ago. His father and mother were first cousins, descended from Cuthbert Ridley, who, in 1700, held a large farm near Ovingham. John was an only son, but had a sister who died in early womanhood. At five years of age he lost his father, who was a flour miller at Hylton. His mother was a woman of strong character, and with the aid of a trusty man-servant carried on the business till John was about fifteen years of age, when he took the place of manager. In the meanwhile the family had removed to another mill at West Boldon, four miles from Hylton. At an early age, led by his mother's example and life, he became a member of the Wesleyan Methodist Society, and at eighteen became an attractive local preacher. He had a keen relish and peculiar aptitude for



mechanical inventions, and before he was twenty years of age, from book description alone, he made an electrical machine. It is an interesting fact that *this* was the first ever seen by the world-famed electrician, Joseph Wilson Swan, who, as a child of seven, received his baptism of electric fire on the insulated stool from this very instrument—an experiment fruitful of results to the whole world! Fifty years or so afterwards, when Mr. Swan lectured at the Royal Institution on his beautiful electric lamps, he took care that John Ridley was present—a patriarchal man with white hair, silvery flowing beard, and earnest eyes, intensest of listeners; and at the close the scientist led the old man down the steps to explain the construction and working of the lamp and instruments.

In 1835 Mr. Ridley married Mary, the daughter of John Pybus, master of the Bolton Hall Academy, and in 1840 emigrated to the then new colony of South Australia, taking out with him to Adelaide a steam flour-mill. The first news he heard on landing, after a six months' voyage, was that a public meeting had been called to consider what should be done with the corn from the first harvest in the colony, since there was no mill to grind it into flour. This was his opportunity, and his steam flour-mill soon solved that problem to their satisfaction, and to his profit. "In 1842 when 175,000 acres of corn needed reaping in a colony with few labourers, Mr. Ridley conferred a still greater boon upon the farmers. He invented the Ridley reaper, which is still in general use under the name of the colonial stripper." Mr. Ridley magnanimously gave up all claim to patent right, and allowed the machine to be freely made, sold, and used, and its success was complete. It cut the wheat and thrashed it, and delivered it at the end of the furrow almost ready for market, and when conveyed to the mill, the wheat, which an hour before was waving in the fields in all the lustre of golden tints, was by Mr. Ridley's steam-mill ground into flour.

At the annual meeting of the Agricultural Society in 1845 a testimonial was presented to Mr. Ridley for his invention, through his Excellency Governor Grey; afterwards he received the thanks of the colony by special vote of the legislature; and in 1863 a magnificent silver candelabra, made in Adelaide, and bearing a suitable inscription, was for-

warded to him from the farmers and leading colonists. This testimonial was presented in London at a public dinner given to Mr. Ridley by a number of South Australians resident in London.

In 1853 Mr. Ridley with his wife and two daughters returned to his native land and the "north country," settling down, after a time, at Stagshaw Close House, on the banks of the Tyne, near Hexham, and at a later period he removed to Belsize Park, London, where he resided to the close of his life. He was almost a whole-life abstainer (the doctors having pressed him to try for a short time a little alcoholic liquor as a medicine). He was a fearless advocate of what he believed to be the truth, and distributed immense quantities of religious and temperance tracts, being, as Dr. F. R. Lees observed, "*a tract society in his own person.*" Mr. Ridley was a great sufferer in his later years, and died after some days of intense pain, borne with much fortitude, somewhat suddenly, on the 25th November, 1887, at the age of eighty-two years. (Condensed from a biographical sketch by Dr. F. R. Lees in the *Alliance News*, December 31st, 1887, p. 866.)

On the 9th May, 1836, Mr. Thomas Whitaker of Blackburn, who had for some time been labouring under the direction of Mr. Joseph Livesey, now entered upon his duties as an officially appointed agent of the British Temperance Association. He devoted his attention to the four northern counties, Westmoreland, Cumberland, Northumberland, and Durham. One of the first letters he wrote was the following addressed to Mr. Livesey:—

"DEAR SIR,—I am now in Maryport. I have never gone to bed one night since I left Preston without having a meeting. I have to be bellman, chairman, speaker, and everything. I have been at Lancaster, Hatton, Kendal, Staveley, Ambleside, Penrith, Cockermouth, Whitehaven, Workington, Ulverston, and Maryport. These are all new places, and I generally get from ten to forty names each night. Though I am in a poor country, I have set the fire of teetotalism a-burn-ing, and I have no doubt you will shortly have good news. I travel from seven to twenty-two miles a-day, and get up a meeting in the evening. Please to let my wife know where I am the first opportunity, and that I am in good health.

"Yours truly,

"THOMAS WHITAKER.

"Maryport, June 4th, 1836."

For the information of some of our younger readers, it may be well to explain the reason for this message to his wife. In those early days of temperance advocacy the agents received but scanty remuneration, and were therefore obliged to economize, and in addition to this, the postage of letters was then a serious item—from sevenpence to a shilling for every letter; so that Mr. Whittaker availed himself of this opportunity to assure his wife that she was not forgotten by him, although so far away and amongst strangers.

In April, 1837, Mr. Francis Pearson, secretary of the Carlisle society, wrote to the editor of the *Advocate* as follows:—

“DEAR SIR,—I am requested by the Carlisle Temperance Association to inform you that we have succeeded in establishing a temperance society on the total abstinence principle, and that it is making rapid progress, although few of our members possess much influence; yet, sir, I believe we advocate the cause with all our might. On the 4th February, 1837, we had only five solitary members, at present we number forty, and our prospects are the most encouraging. Intemperance rages to an awful extent in Carlisle, and it is a matter of great surprise that a society was not formed long ago. One would have imagined that in a town whose population exceeds 21,000, some efforts would have been made to stem the torrent which rolls on with unremitted fury, and carries hundreds to their graves, and what is still worse, to the misery of hell; but thanks be unto God 'tis better late than never. I am confident that if we could possibly get one or two good speakers to assist us, we should speedily be greatly increased, and consequently be better able to resist this destructive vice.

“Yours, &c.,

“FRANCIS PEARSON, Secretary.

“April, 1837.”

(*Preston Temperance Advocate*, 1837, p. 45.)

On the 19th of July, 1837, Mr. Pearson again reported progress, despite very strong opposition and misrepresentation from a quarter least expected, viz. the pulpit. He says: “We have been termed there as the novelty of the nineteenth century, as in league with infidels, and as making total abstinence a substitute for Christianity. These absurd objections show what poor shifts our enemies are put to. But I am glad to inform you that in the midst of our opposition we have prospered. We are at present ninety strong, and I have little doubt but we shall soon be as many more” (ibid. 1837, p. 71).

On the 20th of October, 1837, an interesting soiree was held in Mr. Gray's Assembly Room, Carlisle, when about 200 friends of the society met together. The chair was occupied by Mr. John Lowthian, of Carlton House, and addresses were delivered by the Rev. J. Fox of Stamfordham; Rev. Mr. Osborne of Dumfries; Mr. Thomas Wilkie of Newcastle-upon-Tyne; and Mr. Robson Scott of Stamfordham (ibid. 1837, p. 93).

Ald. William Farish, J.P., of Chester, in his recently published autobiography, mentions the following as the most active of the early workers in Carlisle, viz.: Hudson Scott (should have been Robson Scott; Mr. Hudson Scott, in a communication to the present writer, denies his connection with the society), James McMillan, J. D. Carr, John Slack, James Barnes, &c.

In the above-named autobiography Mr. Farish says that Mr. James McMillan was “the most active spirit of the Carlisle Temperance Society. For years it was his custom to give a lecture on Sunday afternoon from the common rostrum in the market-place. These addresses were always replete with sound argument and much ready wit, slightly acidy sometimes, but never lacking in that raciness and point usually so taking with popular assemblies. His shop in the Old Grapes Lane was for long the draw up of the *savans* of teetotalism. Richard Duncan, silversmith; John Slack, master boot-maker; James Barnes, subsequently city collector; Sam Bough, the afterwards famous artist; Thomas Sewell, saddler; John Gillbanks, grocer; J. J. Osborne, minister and author; and Tom Johnstone, schoolmaster, were all occasionally of the set.”

The Carlisle teetotallers practised the Preston system of weekly visitation of the members, and found it productive of much good to the cause, as well as an encouragement to those needing a little careful oversight and words of sympathy. Two of their early and most remarkable converts were “Tommy” Clark and his wife Phoebe, who had been degraded and poor, but after their rescue by the teetotallers became so changed as to live “for many years sober, industrious, and godly lives.” The chief speaker of the society was James McMillan, but with the assistance of James Teare, Thomas Whittaker, George Dodds, George Charlton, Dr. Grindrod, George E. Lomax, and others, they were able to do a



grand work in the city and district. Mr. Richard Duncan removed to Whitehaven, where he practised as a dentist, and died during the progress of the American Civil War, and was soon followed by James Barns and James M'Millan.

The movement in the Whitehaven district had a warm friend and supporter in the late RICHARD SANDS of that town. For thirty-five years he was the secretary of the local branch of the United Kingdom Alliance, was also an active Good Templar, &c. While on a tour in Ireland he took typhoid fever, and died August 29th, 1887, aged sixty-one years.

MR. WILLIAM CRACKENTHORPE, J.P., of Newbiggen Hall, Cumberland, was an abstainer of long standing, if not a whole-life abstainer. He was fifty-eight years a magistrate, and was known as a benevolent friend of the working-classes, taking special interest in their welfare. He spent much time and money in helping forward the Penrith Working-men's Reading-room and other institutions, but the finest trait in his character was his large-hearted benevolence and sympathy with struggling young men. Scores of young, both in Westmoreland and Cumberland, owe their success in life to his helping hand. To the poor of his own estate, lying in the parishes of Newbiggen, Kirkbythore, Culgaith, Kirkland, Penrith, and Ousby, he was always a benefactor, and before the education act was applied to Newbiggen, paid the school fees of most of the poor children in the village. Mr. Crackenthorpe passed peacefully away on the 10th of January, 1888, at the advanced age of ninety-eight years.

CAPTAIN JACKSON, of Pitcairn House, Keswick, was a zealous teetotaler, and a warm friend of the movement. He died in September, 1883, at the age of eighty-four years. Another active friend of teetotalism was MR. JOHN TENNANT of Kirkby Lonsdale, who died April 28th, 1865, aged seventy-one years.

As already intimated, the total abstinence movement secured a firm footing in Darlington in 1835, and secured the sympathy and support of a number of earnest, influential workers. In addition to these already named are two or three deserving special mention.

MR. JOSEPH PEASE, the Quaker philanthropist of Darlington, and father of the brothers Sir Joseph W. Pease, M.P., Arthur Pease, and the late Gurney Pease, was a liberal friend and supporter of the temperance movement.

At his own expense he fitted up meeting-places at Shildon, Pease's West, Waterhouses, Marske, and other places, and employed several temperance missionaries, including John M. Brown, Joseph Ritson, William Lapsley, and others. Mr. Pease died on the 8th of February, 1872, at the age of seventy-three years. His sons Arthur and Gurney, from boyhood, took a warm interest in the temperance question, and were personal abstinents. We are not aware that Sir Joseph ever professed as much.

MR. JOHN FOTHERGILL, M.R.C.S., was born at Carrend, Wensleydale, Yorkshire, May 13th, 1785. He received his elementary education at the Friends' schools at Reeth and Gildersome. His medical studies were pursued and completed in London, where he practised as a member of the Royal College of Surgeons. He afterwards practised as a surgeon in Wensleydale, and then removed to Darlington, where what he saw of the evils of intemperance prepared him to take up the movement from its commencement. As already stated, he was one of the originators of the Moderation Society in Darlington, and one of the first to be convinced that total abstinence was the only sound basis for the temperance reformation. He abstained entirely from intoxicating liquors, and banished them from his table in the year 1833. On the formation of the Darlington Total Abstinence Society, August 4th, 1835, Dr. Fothergill was chosen president, and held the office till his death. It was in connection with the temperance cause that Dr. Fothergill came out as a public speaker, and as such his name was known throughout the district and for many miles beyond. He took great pains to bring the teetotal question before the members of the Society of Friends, some of whom were strongly prejudiced against the movement. In 1839 he wrote a special address to the society, which was printed and extensively circulated during the yearly meeting in London. He also gave special addresses to the Friends at their own meeting-house at Darlington, and to his advocacy the movement is indebted for the help it received from many of the members of that society. Along with Dr. Higginbottom of Nottingham, Dr. Beaumont of Bradford, Dr. Mudge of Bodmin, and one or two others, Dr. Fothergill was amongst the first medical men in the country identified with the movement, and who carried it out in their practice. He was an able and

prolific writer, and wrote the leaders in the *London Temperance Advocate*; and through the controversy on the long *versus* the short pledge, he firmly advocated the claims of the long pledge, maintaining the inconsistency of giving or offering to others that which we deem wrong to take ourselves. He was the author of a tract which had a very wide circulation, and was entitled the *Temperance Mother and Nurse*, in which he pointed out the evils arising from the use of strong liquors by nursing mothers, showing how it affected their own health and that of their offspring. He was also an ardent friend of negro emancipation, an advocate for the abolition of capital punishment, and for the principles of the Peace Society. He took an active part in the anti-corn-law agitation, and was throughout his whole career a friend of justice, liberty, and progress. He entered into rest in the year 1857, at the age of seventy-two years.

One of the most faithful of the early friends of the temperance movement in the city of Durham was a boot and shoe maker named THOMAS SIDDLE, who, to the close of a long life, was an earnest laborious worker. When over sixty years of age he was the energetic secretary of the Durham Temperance Society, and as vigorous and enthusiastic as a young man under thirty. He was a true and generous friend of every temperance effort.

The REV. GEORGE TOWNSEND FOX, M.A., was for many years the esteemed vicar of St. Nicholas's, Durham, and an ardent temperance reformer. Mr. Fox was son of the late Mr. George Townsend Fox of Durham, and brother of Sir William Fox, the temperance champion of New Zealand. During the early part of his life Mr. Fox was an American merchant, but when about thirty years of age he returned to England, and entered Cambridge University, graduating at Trinity College, taking his degree of B.A. in 1848, and his M.A. in 1851. In 1856 he was presented to the living of St. Nicholas's, and resigned in 1882 in favour of his nephew, the Rev. H. C. Fox. He became one of the vice-presidents of the United Kingdom Alliance at an early period in its history, and held the position till his death. At the ministerial conference convened by the Alliance, and held in the Town Hall, Manchester, June 9th, 10th, and 11th, 1857, Mr. Fox rendered important service, preaching an eloquent inaugural sermon before the ministerial conference, and

taking a very active and influential part in the three days' proceedings. We remember with gratitude his kindly words of encouragement and sympathy many years ago, when doing temperance work in the city of Durham. Mr. Fox was never married, living at Durham with a niece. He died June 17th, 1886, at the age of seventy-five years.

On Easter Monday, 1836, the Sunderland Total Abstinence Society held a festival in the large room at the Arcade, High Street, which was crowded to excess, more than 450 persons being present. His worship the mayor presided over the meeting held after tea, and delivered an address abounding with wit and humour, and which called forth peals of laughter. Captain George Pilkington, R.N., spoke at great length, and Mr. Greenbank addressed the meeting in his wonted eloquent style, after which the mayor and mayoress retired, and the chair was taken by Mr. T. B. Young. Mr. Holsgrove and Mr. Binns (a visitor from Halifax) next addressed the meeting, which broke up about ten o'clock. The secretary, Mr. William Coxon, in reporting this festival to the *Preston Temperance Advocate*, 1836 (p. 45), speaks of certain "lay and clerical, or would-be clerical, personages who annoy us by petty opposition. They go crawling about like reptiles, depositing their slime as they creep along, but have not the courage to come and confront us at any public meeting." (Our object in giving this quotation will be more apparent at a later stage in this history.)

Soon after this the society was favoured with a visit from the Rev. Joseph Barker of Chester, who delivered an able address at a public meeting held in Zion Chapel.

In the course of his northern tour Mr. Thomas Whittaker of Blackburn visited Sunderland, and held eleven meetings in town and country up to July 23d, 1836, with such success that about 200 new members were added to the Sunderland society, in addition to new societies established at Hylton, Houghton-le-Spring, and Shiney Row.

The Rev. Owen Clarke, of the British and Foreign Temperance (*i.e.* Moderation) Society, and his supporters made a feeble and unsuccessful effort to oppose the progress of teetotalism during this period (*Preston Temperance Advocate*, 1836, p. 69). On the 19th of August, 1836, Mr. Coxon reported that at a committee meeting held on the previous evening



it was resolved to present every brewer, spirit merchant, landlord, and jerrylord in the town with a copy of *Thou Shalt Not Kill*, and every medical man a copy of the *Physiological Influence of Alcohol*, and every minister of every denomination with a copy of each. He also reported the establishment of local weekly meetings, and a system of district visiting, adding, "We have a host of reformed drunkards, many of them effective speakers and our most active visitors" (*Preston Temperance Advocate*, 1836, p. 77).

WILLIAM COXON, first secretary of this society, was a man of good position, a fluent speaker, and one who did good service in establishing the society.

At the annual meeting held November 11th, 1836, Mr. JOHN HILLS, a member of the Society of Friends, was elected secretary. He was a "true friend," a laborious worker, and an unflinching adherent of teetotalism, being the first to sign the teetotal pledge at the close of Mr. Joseph Livesey's lecture, October 29th, 1834.

On the death of Mr. Edward Backhouse in 1879, good old John Hills was elected president of the society, but did not long survive, passing to his rest February 1st, 1880, at the age of seventy-seven years. A number of able, educated, and influential persons gave their time, talents, influence, and money to further the interests of the society, including the Rev. John Parker, Presbyterian; Messrs. J. B. Young, George Binns, Watson Binns, James Williams, E. C. Robson, John Marson, Nicholas Smirk, Edward Backhouse, Charles and Henry Wilson, Anthony Wardropper, and several others.

The sole survivor of this gallant band of temperance pioneers is ANTHONY WARDROPPER, who was born at Sunderland, June 25th, 1818. His mother was left a widow when he was six years old. As a boy of ten he was engaged as a mason's lad at the building of the Sunderland Market. At fourteen he was apprenticed to Mr. Thomas Pratt, builder, and in January, 1840, he commenced business on his own account as a house-builder. In 1862 he was engaged with Mr. Taylor and Mr. T. F. Hedley in the revaluation of the whole of the borough for the equalization of the rates, and also in the revaluation of Alnwick, Middlesbrough, Stockton, Wakefield, and places on the south side of the Tyne from Shields to Blaydon. From 1855 to 1858 Mr. Ward-

ropper represented Bridge Ward in the Town Council, and took a special interest in laying out the beautiful park which is an ornament and an honour to the borough of Sunderland, and has few equals.

It is, however, in temperance work that Mr. Wardropper is best known and has most distinguished himself. He signed the pledge in 1836, and has been a faithful disciple of teetotalism ever since. He was treasurer of the society for fourteen years, and chairman of the Saturday evening meeting in the Old Arcade for many years.

When the Good Templar movement was introduced into the Sunderland district Mr. Wardropper gave in his name as a charter member of Prohibition Lodge No. 55. This was in 1870, and in 1878 Brother Wardropper was District Counsellor, and then District Chief Templar until 1880, and again in 1885.

In all his efforts he was ably seconded by his amiable and estimable wife, who was the youngest daughter of Captain Wallis of South Shields. Their four sons and four daughters, all grown up, are whole-life teetotallers.

On Sunday, December 1st, 1889, Mrs. and Mr. Anthony Wardropper attained the jubilee of their married life, and received many letters and words of congratulation from all parts of the country. Numerous costly presents were given to the aged but truly vigorous couple. At the fortnightly meeting of the Sunderland Sub-District Conference I.O.G.T., held in the Station Coffee Tavern, Gundal, December 14th, under the presidency of Brother Blacklock, a handsome time-piece was presented to Brother Wardropper "in commemoration of his golden wedding," which was presented by Brother Harrison, C.S., in a neat speech, in which he testified the pleasure it gave him on behalf of the numerous subscribers to hand over their gift to so worthy a brother, and the oldest member of the Sunderland Total Abstinence Society, of which he was one of the founders.

In the year 1820 Mr. EDWARD BACKHOUSE took up his residence at Sunderland, and was for some time a member of the "old moderation" society, but saw it to be his duty to identify himself with the teetotallers, and for a number of years was president of the Sunderland Total Abstinence Society, and also for a time president of the North of England Temperance League. He was one of the vice-presidents of the United Kingdom Alliance, and a liberal supporter

of these and kindred organizations. In 1867 Mr. Backhouse purchased the site and buildings of an old pottery near the public approaches to the docks at Sunderland, and after making extensive alterations in some of the best of the buildings he opened them for educational and philanthropic purposes, including a free night-school for young people, a mission to foreign sailors, Bible-classes, &c. &c. Seeing that his efforts were successful, Mr. Backhouse erected at his own expense a magnificent pile of buildings, comprising a large hall for religious and temperance meetings, a Bible and tract depôt, rooms for mothers' meetings, &c., fitted with every requisite, and surmounted by a clock-tower with clock, and bells, with chimes, &c. The plain unostentatious title of the whole is carved in stone over the main entrance, "The Pottery Buildings." Princeely in his gifts for the benefit of the people and the adornment of the town, Mr. Backhouse might have very aptly been termed the Peabody of Sunderland. He was an active, earnest member of the Society of Friends, and died on the 22d of May, 1879, at the age of seventy-one years.

Another earnest, laborious, but quiet, unostentatious temperance and social reformer in Sunderland was Mr. CHARLES WILSON, also a member of the Society of Friends, whom we had the pleasure of knowing personally as a very old and true friend of temperance. Mr. Wilson resided for some time at Shotley Park, Shotley Bridge, where both he and his wife, Eliza Wilson, were well known and respected as truly earnest Christian philanthropists. Mr. Wilson was a diligent Bible student, a regular attendant at religious and other meetings; one of the founders of the Boys' and Girls' Reformatory and Industrial Schools at Sunderland, the success of which is largely owing to his wise supervision and personal service to the end of his life. Mrs. Wilson was the fourth daughter of Thomas and Mary Pumphrey of Ampthill, Bedfordshire, and was for some years in business in London, until her marriage with Charles Wilson in 1855, when she removed to Sunderland, and joined him in his efforts to do good. She died on the 2d February, 1886, aged sixty-nine years, and Mr. Wilson only survived her about eight months. He died, October 27th, 1886, aged seventy-one years.



## CHAPTER XIV.

### TEETOTALISM IN CHESHIRE, WALES, WEST OF ENGLAND, &c., 1834-1840.

Birkenhead—Rev. James Towers—Charles Ardish—Chester Temperance Society—Change of Name—Robert Roberts—John Jones—David Roberts—J. R. Williams—William and Mrs. Farish—James Higginbotham of Hyde—John Prestwich—W. H. and Charles Crossley—Thomas Hadfield—C. C. Wilson at Macclesfield—Rev. James Hawkes, Nantwich—First Total Abstinence Society in Wales—Richard R. R. Roberts, the Sole Survivor—Wrexham, Wales—Work of Rev. Joseph Barker—Work of John Elias—Welsh Statistics—Cacmarthen Society—Rev. Eben. Richards—Boycotting the Teetotallers—Characteristic Letter from Rhyl—Welsh Teetotal Address to the Queen on her Accession to the Throne—Rev. John Elias—Rev. Christmas Evans—Rev. John Davis, Wesleyan, Merthyr Tydvil—Mr. David Nasmith's Testimony in favour of Total Abstinence in Wales—Rev. Nathaniel Thomas, Cardiff—Success in Wales—David Lloyd James, Newport—Owen and Mary Thomas of Holyhead—Rev. Owen Thomas, D.D.—Rev. John Thomas, D.D.—Rev. Josiah Thomas—Mr. William Thomas—James Teare's Mission Tour—His Illustrious Converts—Rev. Benjamin Parson's Life and Labours—Life, Labours, Writings, &c., of Rev. W. R. Baker—Gloucester Total Abstinence Society—John Clough, alias "Collin"—Joseph Sturge—Christopher Bowly—Jesse Sessions—Rev. W. Collings—J. B. Collings—Rev. Cyrus Clark of Street—Bristol Temperance Society—Joseph Eaton—Libel Case—Strange Verdiet—Work of Bristol Total Abstinence Society—George, Edward, and Samuel Thomas of Bristol—Robert and Mrs. Charleton, Bristol—E. H. Matthews—Rev. John Burder, M.A.—Thomas Rogers—George Saunders—Riotous Meetings at Taunton, Wellington, and Bridgewater—F. J. Thomson of Bridgewater—J. H. Cotterell, W. H. Cotterell, and J. H. Cotterell, Junr., of Bath—Rev. William Jay—John Brumby—Isaac Pitman—Bristol and Somerset Total Abstinence Association Established.

For several years the Cheshire side of the Mersey was missioned and worked by the Liverpool parent society, and branch societies were in active operation at Birkenhead, Tranmere, Liscard, &c., which took part in the annual processions of the Liverpool and district temperance festivals.

THE REV. JAMES TOWERS, the well-known Presbyterian Minister of Birkenhead, was one of the divinity students who listened to Mr. John Dunlop's lecture in Glasgow in 1829, and who became one of the early converts to teetotalism; so that he came to Birkenhead an ardent, consistent teetotaller, and for many years he has laboured incessantly to further the interests of the cause in that town and neighbourhood.

CHARLES ARDISH of Birkenhead was one of the first in the "City of the Future" to adopt and advocate the total abstinence principle. He was founder, and conductor, for years, of the first Band of Hope in Birkenhead, and an active continuous worker to the last. One of his last public appearances was as chairman at a temperance meeting, where the writer was the speaker of the evening. In the course of his opening address the chairman briefly alluded to his own experience as a teetotaller of over fifty years' standing, and a working-

man employed for a long period at the docks. A semi-intoxicated tradesman in the audience said, "Teetotalism has not done much for you, then, or you would not be working at the docks now." In a few well-chosen sentences Mr. Ardish very tritely answered his opponent, and turned the laugh upon him, to the amusement of the audience. He died at Birkenhead, November 27th, 1888, at the age of seventy-four years.

As already stated, the Chester Temperance Society was founded in 1834 by Mr. John King of Preston, who resided there for a brief period. It was for a time worked on the dual basis, the same as Preston and other societies; but the committee soon found that entire abstinence was the only effectual remedy for intemperance, and they eventually discarded the moderation pledge in favour of teetotalism. Their first secretary was Mr. John Randall Williams, noticed below, and amongst the early members of the society were Messrs. John Jones, Joseph Nixon, Robert Roberts, David Roberts, Rev. Joseph Barker, one of the editors of the *Star of Temperance*—published at Manchester,—and several others. The early disciples of teetotalism in Chester were missionaries, and in addition to working their own society, went

out into the neighbouring towns, holding meetings, taking pledges, and forming local societies, to whom they rendered valuable assistance. Macclesfield, Nantwich, Northwich, Winsford, Tattenhall, Knutsford, Crewe, Congleton, and even Wrexham, Wales, were visited by these heroic workers, who gallantly went forth to do battle for the cause they had espoused. While located at Chester the Rev. Joseph Barker was a tower of strength to the infant cause; but after his adoption of, and public declaration by public lectures and tracts, pamphlets, &c., of freethinking opinions, divisions arose, and the Chester Temperance Society altered its name to that of the *Chester Christian Temperance Society*, the object thereof being "to counteract the influence of some of the local advocates who were supposed to be freethinkers, and to conciliate the favour of the more actively religious." Up to the present the Chester society is known by the above-named title, Chester Christian Temperance Society.

ROBERT ROBERTS, for many years president of the Chester Christian Temperance Society, was born in Carnarvonshire, North Wales, in 1800. At the age of twenty-three it was apparent that both himself and his parents were consumptive, and this led him to give attention to the study of the laws of health, and then to see the importance of temperance. Both parents died, and this, with his own ill health, caused him to be very anxious on these points. He partook freely of wine under medical prescription without deriving any benefit therefrom. Just at this crisis a tract on the water-cure fell into his hands, and he read it very attentively, the result being the abandonment of the wine, and the adoption of water as a beverage. "The change was wonderful;" in a few months he entirely regained his health, and was once more able to attend to his ordinary duties. From that time (about 1835) he became a thorough teetotaler, and an uncompromising enemy of drink and the drink traffic. He became a diligent student of temperance literature, and the possessor of the writings of the best authors, so that he fully grasped the whole subject. The last temperance meeting he was privileged to attend was the occasion of Mr. John B. Gough's visit to Chester, when he was borne in a chair, and although suffering much, seemed to thoroughly enter into the spirit of the meeting, his countenance beaming with

joy at the sight of such a magnificent audience at a temperance lecture. He was a teetotaler from conviction, believing that total abstinence was true in theory, correct in practice, and the only practical and immediate remedy for the terrible evils of drunkenness. He was also a liberal supporter of ragged schools, town missions, tract and Bible societies, &c. &c. He departed this life in July, 1858, aged fifty-eight years.

JOHN JONES was for many years a highly-respected accountant in Chester, and was for long the active secretary of the Chester Christian Temperance Society, and on the death of Mr. Roberts, of the Old Bank (about the year 1860), was chosen president, and held the office to the close of his life. One of his last public acts was to preside over a public meeting of the society, held in the Town Hall, Chester. He died April 17th, 1884, aged seventy-six years.

JOSEPH NIXON was a native of Carlisle, but at an early age found his way to Liverpool, and when about twenty-five years of age removed to Chester. He there commenced business as a perfumer, &c., in Bridge Row, and eventually retired in favour of his son. In addition to being one of the early teetotalers he was an acceptable Wesleyan local preacher, and had access to the people in the villages around Chester, to whom he earnestly recommended his teetotalism. He was a friend of the Alliance and other temperance organizations, and died January 22d, 1887, in his seventy-fifth year.

DAVID ROBERTS was a native of Chester, born in 1814, and "from early life was an earnest and active supporter of every movement for the elevation of the working-classes." He was one himself, and had his share of difficulties at the outset; but by industry, economy, and temperance he gradually rose to a very respectable position in society. He signed the total abstinence pledge in 1834, and was a member of the committee of the Chester Christian Temperance Society from the beginning to the close of his life. He was the first president of the Chester Band of Hope and treasurer of the South Lancashire and North Cheshire Total Abstinence Union. He was also an active Good Templar, a lay preacher amongst the Independents, a ready speaker, and an able writer on temperance topics. He was a tailor by trade, but took a deep interest in mechanical



engineering, &c. He died in the year 1885, at the age of sixty-nine years.

JOHN RANDALL WILLIAMS, first secretary of the Chester Temperance Society, was a printer, and for many years head of the firm of Williams & Co., printers, School Lane, Liverpool. Mr. Williams signed the total abstinence pledge in 1834, and up to the last took a deep interest in the movement. He was an able, enthusiastic advocate, who was listened to with attention and interest. He died of heart disease at his residence, Fern Lea, Charlesville, Cloughton, Birkenhead, October 23d, 1886, in his seventy-first year, and was interred at Flaybrick Hill Cemetery.

WILLIAM FARISH, one of the most robust and prominent of the Chester teetotallers, was not a Cheshire man, having been born in the city of Carlisle, June 2d, 1818. At the early age of eight years he had to assist in the weaving shop, and was brought up to the trade of a handloom weaver. At this precarious and unremunerative employment he laboured for about sixteen years, and becoming associated with those who drank intoxicating liquors he acquired the habit also. On the 15th July, 1840, he signed the total abstinence pledge in Carlisle, and began to cultivate his mind with such success that in 1842 he abandoned the loom and took charge of a village school. This was found to be injurious to his health, and he took a situation in the manufactory of Messrs. Dixon of Carlisle, leaving there to become clerk and timekeeper for the late Thomas Brassey, the eminent railway contractor. About the year 1850 Mr. Farish settled in Chester, and was soon elected on the committee of the Chester Temperance Society.

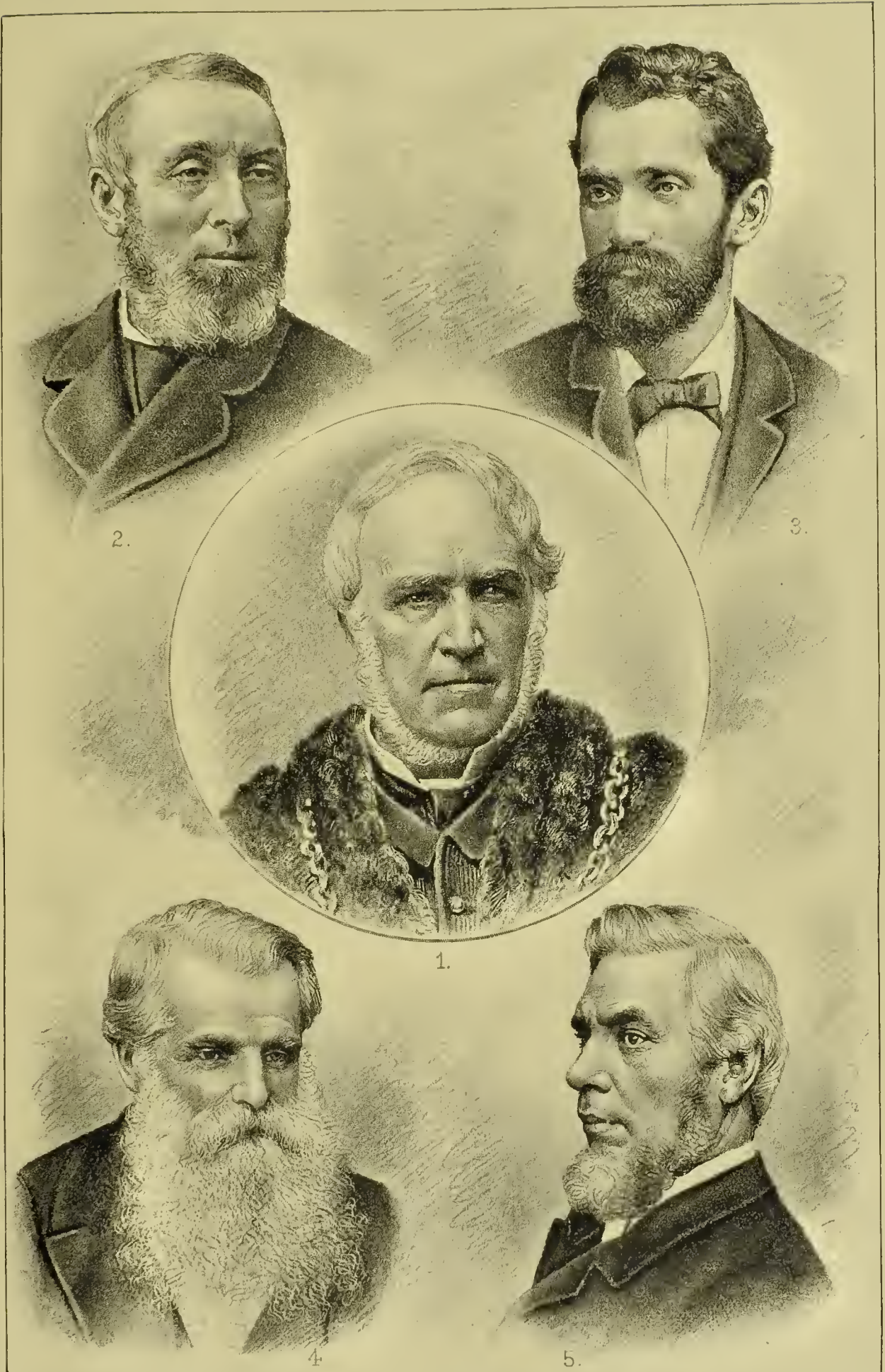
His talents as a speaker, and his genial, hearty manner and earnestness soon made him popular throughout the whole district. Believing that there was an opening for a respectable *bona fide* temperance hotel in the city, he set up an establishment of that kind, and the result was highly satisfactory to all concerned. Mrs. Farish was a capable woman, in full sympathy with him, and their hotel was in the strictest sense a real temperance hotel, "a comfortable home from home." He now gave himself up to temperance work, becoming a travelling agent for the United Kingdom Temperance and General Provident Institution, and also editing one of the local weekly newspapers.

About the year 1857 Mr. Farish became connected with one of the largest collieries in North Wales, which was the stepping-stone to the high mercantile position which, in company with his brother, he afterwards occupied for many years. In 1860 he was presented with a requisition from the burgesses of the second largest ward in the city to become a candidate for a seat on the city council, in opposition to a neighbouring publican and wholesale spirit merchant. He consented, and was returned by a large majority. On taking his seat in the council he was at once appointed upon most of the important committees, and in the year 1877 was elevated to the highest position to which his fellow-citizens could elect him, that of chief-magistrate for the borough, and in 1881 was created a justice of the peace. In 1868-69 he filled the office of sheriff of Chester, so that he has had his full share of the honours and duties of public office. His "Autobiography," printed and published for private circulation, is a well-written and most interesting work; the appendix contains several of his valuable contributions to the local press.

For more than forty years Mr. Farish was supported in his labours and pleasures by his excellent wife, MRS. ELIZABETH FARISH, who, though personally quiet and unobtrusive, was an earnest and consistent supporter of the temperance reformation. Many of the older temperance advocates enjoyed the pleasure of her hospitality and conversation. In October, 1888, Mr. Farish was anxious to attend the annual meeting of the United Kingdom Alliance in Manchester, and though she was suffering much, Mrs. Farish cheerfully consented to his going. On Tuesday, October 22d, she became worse, and it was deemed advisable to summon Mr. Farish home by telegraph. He found her beyond hope of recovery, and on the 26th she passed away in her seventy-ninth year, and was interred at Helsby, Cheshire. Mr. Farish himself is yet a hale, hearty man, and an active worker.

JAMES HIGGINBOTHAM, of Hyde, was born at Mellor, Derbyshire, in 1829, and was a teetotaller nearly the whole of his life. On his settlement in Hyde he became identified with the temperance society, and filled the office of president several times. He was a director of the Hyde Temperance Hall Company, a vice-president of the Hyde Band of Hope Union, and was a warm supporter of, and a subscriber





2 WILLIAM FARISH, J.P., Helsby, Ex-Mayor of Chester

2 RICHARD R. ROBERTS, Liverpool, Sole Survivor of the first Teetotal

Society in Wales, Llanfachell.

3 H. J. WILLIAMS (Plenydd), Clwilog, Wales, Agent of United Kingdom Alliance.

4 DAVID ROBERTS, President of the Chester Band of Hope.  
of Teetotalism and Prohibition.

5 NATHANIEL THOMAS, D.D. (Baptist), Cardiff, advocate





to, the United Kingdom Alliance and other organizations. He was a member of the Flowery Field Church, a town-councillor, and identified with numerous local associations. As a temperance reformer and an advocate of true temperance principles he was well known and much respected. He died at Hyde on Sunday, October 15th, 1887, in his fifty-eighth year.

At Hyde, Nantwich, Stockport, Macclesfield, and other places in Cheshire the total abstinence movement took root, and vigorous teetotal societies were organized.

In April, 1835, the new pledge was introduced into Stockport, but for some time both were used as in other societies. In giving a report of the proceedings of this society to the *Advocate* (1836, p. 13), the writer thereof states that there were nearly 2000 members, amongst whom were fifteen ministers and preachers of the gospel, and many influential individuals whose habits were previously temperate, but who felt it to be their duty to set an example to others less fortunate. Upwards of three hundred drunkards had been reclaimed, some of whom had been in circumstances of the deepest misery. Thirty persons of professedly infidel principles had, through the instrumentality of the society, abandoned their impious creed and espoused the religion of the cross. A Female Temperance Society had been formed, and numbered 140 members, and they were about to form a Youths' Society. Auxiliary societies had been formed at Reddish and Bullock Smithy, and invitations were coming in from surrounding villages to go out and establish similar institutions (*Preston Temperance Advocate*, 1836, p. 13).

On September 24th, 1837, a festival of eight days' continuance was commenced at Stockport. Meetings were held every evening in various chapels and school-rooms, addressed by Miss E. M. Williams, of Manchester; Mrs. Hamilton; the Revs. J. Harrison and J. Waddington; and Messrs. Walker, Berry, Entwistle, Lomax, Rothwell, Renwick, Woodier, and John Hockings, the Birmingham blacksmith. A tea-party was held in Edgley School on Tuesday afternoon, when about 300 sat down, the room being exquisitely decorated. About 100 pledges were taken during the week (*Preston Temperance Advocate*, 1837, p. 85).

Amongst the early workers were JOHN PRESTWICH of Kennerley Grave Laue, who

signed the pledge in 1835, his wife MARY having adopted that course a year earlier. W. H. and CHARLES CROSSLEY (brothers) are also veteran abstainers and workers in the aforesaid school. They both signed the teetotal pledge in 1836, and have been loyal thereto and faithful workers in the cause ever since. THOMAS HADFIELD, Royal George Street, Stockport, another veteran, signed in 1834.

A total abstinence society was formed at Macclesfield in December, 1834.

One of the earliest exponents of teetotalism in Macclesfield and district was MR. CHARLES CARUS WILSON, brother of the Rev. W. W. Carus Wilson, of Casterton, near Kirkby Lonsdale, who for many years published the *Children's Friend*. Mr. C. C. Wilson was a remarkable man, standing six feet eleven inches high, and was a barrister by profession. He was one of the early friends of the total abstinence movement, and went out far and wide advocating its claims. The following is his own story of the reception he met with at Macclesfield, as given to the *Preston Temperance Advocate*, 1836, p. 93:—

"On Tuesday I went to Macclesfield, and addressed a respectable audience of not less than 3500 persons, where I was well received and met with much kindness. I preached in the coach, both going and returning, and I believe with success. On Friday had a delightful meeting with my own dear people; we have now nearly 1700 names enrolled, and the nearer we approach the heart of the enemy's camp, hotter will be the battle."

This letter was addressed from Leek, where he was then located, and where teetotalism was bitterly opposed, and its advocates persecuted. He continues: "I intend to demand twenty-four special constables from the magistrates on Wednesday next, and to lead them myself—this work is cut out for me. Several hands have been turned away by a firm here, for no better or worse reason than that they were consistent, steady teetotalers. Let this be recorded to the eternal infamy and disgrace of these characters.—C. C. WILSON."

At Nantwich the movement was headed by the Rev. James Hawkes, who in 1835 was elected a vice-president of the British Temperance Association, and was one of the speakers at the numerous festivals held in connection with the Lancashire and Cheshire societies.

Although the first Welsh total abstinence society was formed at Rose Place, off Scotland



Road, Liverpool, March 8th, 1835, the principles of entire abstinence were known by, and took a permanent hold of, the Welsh people resident in Wales, at as early a period as 1835. The first public meeting in Wales for the special purpose of advocating total abstinence was held in the school-room of the Tabernacle Chapel, Bangor, May 5th, 1835; the chief speaker being Mr. Robert Williams (Corfanydd) of Liverpool.

On the 13th of the same month a total abstinence section was established as a branch of the Llanerchymedd Moderation Society, and the first persons to sign the new pledge were the REV. EVAN DAVIES (Eta Delta) and his wife. Mr. Davies took a warm interest in the question, and on the 4th November, 1835, he lectured upon the subject at Llanfachell, Anglesey. At the close of his lecture twenty-two persons signed the pledge, and formed the first *bona fide* total abstinence society in Wales.

In an interview with MR. RICHARD ROBERT ROBERTS of Montmillan, Anfield Road, Liverpool, in July, 1889, that gentleman told the writer that he was now the sole survivor of the twenty-two who signed the pledge and formed the first society in Wales on the date named. Mr. Roberts and his family are earnest, true friends of the movement, and leave no stone unturned to further its interests. He spoke in tones of intense joy and gratitude of the early days of this society, and related how, after a long absence, he had but recently visited Llanfachell, and found the painters, repairers, &c., at work on the old chapel. Some of them thought he was somewhat deranged when he seemed so anxious to be inside the old building once more, and his wish was gratified. They could not understand or know what scenes, what forms and faces, incidents and circumstances, passed in rapid succession before his mental vision as he stood within those sacred walls, but it was, doubtless, a season of profit and pleasure to him.

On the 11th and 12th March, 1836, Mr. James Teare of Preston delivered two lectures at Wrexham, Wales, at the termination of which a committee was chosen, and the Wrexham society established on teetotal principles. Valuable aid was rendered to the society during its infancy by the Rev. Joseph Barker and friends from Chester (*Preston Temperance Advocate*, 1836, p. 46).

Although several ministers preached against

them, and they were bitterly opposed by the moderation party, as well as by the publicans and brewers, the little band worked on, and by the month of August their numbers had increased to 200. The active secretary, Mr. H. Davies, reported progress from time to time, showing that they also, like true disciples, taught at home and abroad, missioning and planting new societies in and around the district.

The movement inaugurated in Wales by the Rev. Evan Davies, Messrs. John Finch, and R. Williams took deep root, and soon began to grow and bear precious fruit; but those who tilled the soil and sowed the seed were non-resident, and an efficient local leader was required and found in Mr. John Elias, son of the Rev. John Elias, who became a valiant soldier of true temperance. During the year 1836 he and Mr. James Teare, in different parts of the principality, worked a social revolution amongst the people. Whilst labouring in the West of England, Mr. Teare heard a cry from Wales, similar to the one that came from the people of Macedonia to the apostle of Christianity, "Come over and help us;" and in June, 1836, he visited Swansea, the result being best told in the language of Mr. Rutter, secretary of the Swansea society, who thus wrote to Mr. Livesey as editor of the *Preston Temperance Advocate*:—"After the utter failure of the moderation scheme, we wrote to Bristol for James Teare; a teetotal society was soon formed, and at each meeting the interest became more and more intense. And though the management of the whole rests with a few individuals, yet the committee receive fresh vigour at every meeting from the testimony of reformed drunkards."

On the 18th of August, 1836, a meeting was held in the Calvinists' Methodist Chapel, Denbigh, the largest meeting-house in the town, which was thoroughly filled. At the close a number signed the pledge, and within a fortnight from that date upwards of 300 joined the society, which was formally instituted on the 22d June, 1836. In September, 1836, Mr. John Roberts, secretary, reported a total membership of 520.

Branch societies were established at Hendan, 3 miles distant, on September 1st; membership on the 19th of that month, 133, the society at Nantylyn formed September 6th having over fifty members. Branches were

also formed at a place called the Forge, and at St. Asaph's (*Preston Temperance Advocate*, 1836, p. 85).

The *Advocate* for December, 1836, p. 95, gives a report from Bethesda, near Bangor, which reports 150 of the most notable drunkards, with numerous others, joining the society, making the total membership 717.

On the 31st of December, 1836, Mr. Evan Richardson of Conway sent in the following report of the teetotal membership in North Wales:—Abergele, 246; Bangor, 709; Adwy'r Clawad, 554; Bethesda, parish of Llanllechid, near Bangor, 2276; branch of ditto at Galehouse, 300; ditto at Tregarth, 228; total 2804.—Caernarvon, 736; Holyhead, 206; Bala, 300; Denbigh and its branches, 1154; Trefriw, 600; Holywell, about 700; Llanrwst, 900; Ffestimoy, 904; Penter and Caerhun, near Bangor, 436; Penmachno, 400; Stangernw and three branches, 612; Llangollen, 700; Llanrharadr, Mochmant, 350; Llanidloes, 800; Newtown and neighbourhood, about 950; in Conway and the neighbourhood, within five or six miles, viz. Conway, 150; Dwygyfylehi, 112; Fan-y-fraid, 274; Llandudno or Great Orme's Head, 250; Mehdre, 40; Bryn-y-Pydawada, 213 (*Preston Temperance Advocate*, 1837, p. 14).

This is followed by the report of a most successful tea-party held in the Infant School, Swansea, on the Tuesday after Christmas-day, when upwards of 400 attended, and many were refused for want of accommodation. The decorations, music, speeches, &c., being of a high character, and the meeting so interesting as to cause the people to separate with reluctance at 11 p.m.

At Welshpool, Mr. E. Belb, secretary, reported 193 members, and an increase every week (*ibid*, 1836, pp. 14, 15).

Writing at a later period, Mr. Richardson, secretary of the Conway society, corrects an error in the account given in the *Advocate* for January, 1837, and says that instead of 3000 for North Wales, it should have been 30,000, and adds, "I believe we have at present above 40,000 members in North Wales," upwards of 800 having signed the pledge in the county of Anglesey in one month. "On the 8th and 9th inst. we held the first association for North Wales at Denbigh, for the promotion of temperance on the principle of total abstinence from all intoxicating liquors, which was very numerously attended; it was sup-

posed upwards of 100 members were added to the society in this meeting. No less than thirty ministers of the gospel were present on this occasion, including Independents, Calvinistic Methodists, Wesleyan Methodists, and Baptists" (*Preston Temperance Advocate*, 1837, p. 29).

The teetotal pledge was adopted in Caermarthen, South Wales, on the 20th of December, 1836, when the Rev. John Davis, Welsh Wesleyan minister, not only signed the pledge but became a most enthusiastic and laborious worker, and a regular attendant at all the meetings.

Nearly the whole of the students in the Presbyterian college became members of the teetotal society, many of them becoming useful speakers and workers. Mr. Joseph Livesey's lecture, "The Great Delusion," and "Twelve Reasons" were translated into Welsh and printed for the society, which also opened a reading-room and a depository for the sale of temperance literature.

The REV. EBENEZER RICHARDS, moderator of the Calvinistic Methodist Association in South Wales, resident at Tregaron, Cardiganshire, was a practical teetotaler of twenty years' standing, and a heroic temperance worker. He died early in 1837, much lamented by all true lovers of humanity and godliness.

The rapid increase of teetotalism in Wales—new societies springing up in all directions, north, south, east, and west—began to alarm the farmers, who could see little prospect of much barley being required for malting purposes. With the idea consequently of protecting their own interests, they entered into a bond "not to employ, hire, engage, or deal with anyone connected with the teetotal society." At Sweeney New Colliery, near Oswestry, the colliery proprietors issued a handbill, bearing date February 19th, 1838, expressing their determination "not to employ any teetotaler; therefore, none need apply," "and this," they said, "is a duty we owe to the agricultural interests of the country, as well as to the welfare of the public in general" (S. Couling's *History*, 1862, p. 135).

The following interesting and peculiarly characteristic letter, from the *Preston Temperance Advocate*, 1837, p. 94, will demonstrate the force and power of the movement in another portion of the Principality:—



"Rhyl, Wales.

"Dear Sir,—I write to acquaint you and your thousandfold brethren, that the temperance cause is making a daily progress in this neighbourhood. Several scores of us now know what to be a teetotaler is in reality, for we have walled the last fifteen months without a drop of the satanic alcoholic liquors, and intend to do so while we live. We have also a great disease amongst us, known by the name of the teetotal disease, the symptoms of which are as follows: a great digestion of stomach, always ready for our meals, a quick apprehension of smell—we can smell the spirituous ghost of intemperance a hundred yards before approaching it, which immediately puts us on the watch, and makes us flee as from the face of a serpent. Our family cupboards are well stored with victuals, instead of being in want of bread, a family hath an ovenful at once, consisting of four or five loaves; and also good flesh-meat, plenty of butter and milk of kine therewith, and a good pig in the sty; good clothing, and a good fireside, together with peace at home, a cherishing family, a happy mind, and clear conscience, and also the old ragged and empty pockets are well lined with white *come and go*, and with some of a very fine orange colour. We now number 321—staunch and firm as oak—teetotalers, which news I am sure will rejoice the hearts of all the friends of Christianity who are acquainted with Rhyl as a populous watering-place, which was formerly deluged by intemperance and riot. I am also happy to inform you that we have now in the Vale of Clwyd upwards of 6000 members, 250 of whom are reformed drunkards, and fifty-three of them have also joined the Church of God. This is the Lord's doing, and it is marvellous in our eyes. It is also reported that we have at present in North Wales alone above 100,000 teetotalers. Blessed be God for such a glorious cause! May it still abound, and bring all the poor drunkards and crippled moderators from the river of death and brink of destruction to drink of the pure water of a Creator's presence. Our children, yea as young as three years of age, refuse intoxicating liquor when it is offered them, saying "dim curw drwg," no wicked ale. Persevere, my friends, persevere, and let us mingle our Welsh and English efforts in love towards our dear and immortal fellow creatures, until we have gained the victory.

"JOHN JONES, Secretary."

At a conference held at Carnarvon, August 2d, 1837, it was resolved to send a congratulatory address to Her Majesty the Queen on her accession to the throne, in which, after stating the pledge, there was the following announcement:—

"To this declaration not less than 100,000 of your Majesty's loyal subjects have already subscribed their names, some thousands of whom had previously been drunkards. And could we convey to your royal mind the incalculable benefits resulting from the simple means of total abstinence from intoxicating liquor, we would with humble confidence earnestly entreat your Majesty to condescend to patronize our endeavour to wipe away from Britain the plague spot of drunkenness."

Subsequent events have proved that in Wales also, the most ardent zeal, the most strenuous efforts, the most persistent and faithful devotion of teetotal advocates, are comparatively futile against the almost insurmountable difficulties standing in the way of progress, in the shape of legalized temptations at the corner of every public street, and in all crowded thoroughfares. Moral suasion has done and can do much, but until it is backed up by the law of the land there is little hope of real permanent success in the effort to nuproot and destroy the intemperance of the nation.

The REV. JOHN ELIAS, the celebrated Welsh Calvinistic minister, and father of Mr. John Elias, the zealous friend of temperance in Wales, was born in a small village near Pwllheli, Carnarvonshire, May 6th, 1774, and laboured with singular diligence and success as a minister of the gospel for a period of forty-seven years. He took great interest in the Bible Society and the London Missionary Society, and became an active member of the old temperance (moderation) society. He loathed the vice of drunkenness, and warned the people against it in striking and forcible language. He soon saw, however, that total abstinence was right, and encouraged his son in his useful labours to promote the new doctrine amongst the Welsh people. The last public act of the Rev. John Elias was attending a public meeting of the total abstinence society at Llangefni Chapel, where he addressed the members, giving them most useful directions founded on gospel principles. On coming out of the chapel, though very weak, he joined in a procession, and walked at the head of the children, occasionally turning round to address the bystanders. He died on 8th June, 1841, in his sixty-eighth year.

The REV. CHRISTMAS EVANS, the famous Welsh Baptist minister, was a native of Cardiganshire, and was an early, able, and powerful advocate of total abstinence, who dealt

trenchant blows at the moderation system and the liquor traffic. He died at Swansea July 19th, 1838, aged seventy-two years.

The REV. JOHN DAVIES, superintendent of the Welsh (Wesleyan) Merthyr Tydvil Circuit, and chairman of the Second South Wales District, was also a consistent total abstainer and a staunch and earnest advocate of the principle. He signed the pledge at Caermarthen, Dec. 20th, 1836, and from that time was an enthusiastic advocate of teetotalism.

After preaching an impressive sermon at the Welsh chapel, Merthyr, on Sunday, December 21, 1845, he was on his way, accompanied by his son, to an appointment at Dowlais, and had not proceeded far before he was stricken down by the rupture of a blood-vessel, and died in less than a quarter of an hour. He was in the sixty-first year of his age, and the fortieth year of his ministry.

The first total abstinence society in Swansea was founded in 1838 by Mr. E. H. Mathews of Bristol, who was on a visit to Swansea, his native place, and while there he gallantly unfurled and erected the true temperance banner, in the beloved home of his childhood.

At a great meeting held in the London Tavern, on Good Friday, 1839, Mr. David Nasmith was one of the speakers, and made an interesting statement as to the way he was led to adopt and recommend total abstinence principles. He said he had heard of its progress in Wales, and he determined to go and see whether these things were so, and if so, how far he could render it subservient to the cause which lay near his heart. After having visited Bala, among other places, and conversed with David Charles and other pious ministers in the Principality, he found that half the truth had not been told him. He found the churches which before had been deserted, scarce capable of holding the multitudes who flocked to hear the gospel of salvation; that the beer-shop frequenter, the swearer, and the Sabbath-breaker were now sitting at the feet of the Redeemer; and he could no longer doubt but it was his duty to aid a work which presented itself in his view as the most powerful auxiliary to that kingdom, the extension of which was the object of his whole life. He at once adopted the principle, and advocated it in public. Unhappily his life was cut short soon after this meeting. He died at Guildford, Nov. 17th, 1839.

His testimony proves not only that teetotalism was successful in Wales, but that at this early period it was true gospel temperance, the harbinger of the everlasting gospel, which is the power of God unto salvation to all that believe. Would that the teetotalers of to-day had a rebaptism of the same gospel temperance which characterized the movement from 1835 to 1845 especially.

The REV. NATHANIEL THOMAS was for over thirty years the greatly respected and honoured minister of the Tabernacle Baptist (Welsh) Chapel, Cardiff. He was a most eloquent preacher, and no less a zealous temperance advocate. His powerful voice has been often heard in every corner of the Principality, expounding the principles of temperance, as well as exposing in scathing language the evils and horrors of the great drink curse. Mr. Thomas's devotion to duty, his strict impartiality, and his unflinching integrity lent magical force to his words. Mission halls, struggling churches, and weak temperance societies, as well as benevolent and philanthropic institutions, found in him a warm friend and supporter. He was a veritable prince among his fellows—revered, trusted, and beloved by all. He was an ardent prohibitionist, and an able advocate of Alliance principles. He died in 1888.

Such was the success of the movement in Wales at this time that had the people been permitted to vote down the liquor traffic the Principality would have been a paradise; but this insidious serpent was permitted to sleep awhile, and to come forth again with renewed vigour, with a numerous progeny following in his trail, and the result has been, as it is everywhere, disorder, misery, pauperism, and crime.

Newport, Monmouthshire, was not without its heroic temperance workers, who early gave their best energies thereto. Such a man was DAVID LLOYD JAMES, who was for a long series of years a channel pilot, and who by the union of temperance, thrift, and persevering effort was able to amass a sufficient sum to keep him in retirement in the decline of life. After his retirement he devoted his energies to the temperance movement and religious work, doing all he could to promote principles he loved most dearly. He was not only a teetotaler, but an ardent prohibitionist and a liberal friend of the Alliance. On the 22d of January, 1889, he was on his way to chapel,



apparently in good health and spirits, when he was seen to fall, and before medical aid could be procured his soul had fled. He had attained the years allotted to man, "threescore years and ten."

JOHN PASLEY LUCRAFT, staff-commander H.M. Royal Navy, Burry Point, South Wales, was almost a whole-life abstainer. Died August 24th, 1887, aged eighty-five years.

It is impossible to estimate the value of a good mother's life and example. Her influence is infinitely greater than that of the father, and is seen most distinctly in the after-life and moral worth of men of mark, men who have risen from the ranks and become the teachers and guides of the people. Many illustrations can be given, but our present purpose is to speak of the sons of OWEN and MARY THOMAS of Holyhead. Owen Thomas died in 1830 or 1831, leaving five sons and several daughters. Mrs. Thomas was for about sixty years a devoted member of the Welsh Calvinistic Methodist Church, and an uncompromising teetotaler from the commencement of the movement, and died at Bangor in 1872 at the ripe age of *eighty-five* years, retaining her mental and bodily faculties to the last. Her children followed her example, the first-born son becoming the REV. OWEN THOMAS, D.D., the popular Welsh Calvinistic Methodist minister of Liverpool, and considered to be the leading preacher in his denomination. Mr. Thomas was an ardent friend of temperance reform. Another son, the REV. JOHN THOMAS, D.D., has long held an equally honourable position in the Independent body, and for many years has held the pastorate of one of the principal churches in Liverpool. He is an earnest, laborious temperance advocate, his platform being "moral suasion" for the individual and "total prohibition" for the state. Mr. Thomas wrote and published a *History of the Temperance Movement in Wales*, in the Welsh language, which is said to be very valuable. Another member of the same family, brother of the above, the REV. JOSIAH THOMAS, M.A., for some years resident pastor at Rhyl, Wales, and for many years secretary of the Calvinistic Methodist Missionary Society, finally settled in Liverpool, he also being a valiant advocate of temperance principles.

A fourth son of the same parents, Mr. WILLIAM THOMAS, for many years of Bangor, Wales, was for a short time led to leave the

paths into which the example and precepts of his pious parents led him. He was not long, however, before he emancipated himself from the injurious influences which evil companions had exerted over a sociable nature, and we soon find him engaged in that career of activity in promoting the temperance cause which he pursued with unflagging devotion for a long series of years. In 1866 Mr. Thomas was appointed district superintendent of the United Kingdom Alliance for the North Wales District, a position he held for a number of years with credit to himself and to the Alliance. He also laboured to promote the spread of the Order of Good Templars in Wales and elsewhere. He was an able and earnest speaker, whose whole soul was in the movement. Like his brethren and other members of the family, he had a liking for Liverpool, and settled down there when age and infirmity began to manifest themselves.

The fifth son and a daughter died some time after their father. The whole family were well known as earnest, able, practical temperance reformers.

The fact that a very large proportion of the Welsh ministers in England, as well as in the Principality, are earnest, active teetotalers, not afraid to advocate the principle from the pulpit as well as the platform, and make it part of their church work, explains the reason why, taken as a whole, the Welsh portion of the population of our large towns are sober, religious, and prosperous.

On Monday morning, April 4th, 1836, Mr. James Teare started out from Preston on what proved to be his life-work—the public advocacy of teetotalism. Inspired by the success of his previous efforts in this direction, he formed a resolution that, if possible, he would introduce the principles of entire abstinence into every county and town of Great Britain. He went out entirely on his own responsibility, as an independent public temperance advocate. He was furnished with an official certificate from his townsmen cordially approving his fitness for the work. During the first twelve months of this self-imposed mission he laboured in Cheshire, Denbighshire, Flintshire, Montgomeryshire, Gloucestershire, Devonshire, Dorsetshire, Hampshire, Wiltshire, Surrey, Kent, Buckinghamshire, Hertfordshire, Berkshire, Middlesex, Sussex, Monmouthshire, Glamorganshire, Warwickshire, and parts of Yorkshire. Five months out of the twelve he

devoted to London and neighbourhood, and travelled during the year about 8000 miles (on foot or by stage-coach) and held over 400 meetings. Through his advocacy two very eminent men were converted to the cause, viz. the Rev. Benjamin Parsons, Congregational minister of Ebley, who afterwards became an earnest worker, and well known as the author of *Anti-Bacchus*, &c.; and the Rev. William Richard Baker, minister of the Congregational Church, Shepton Mallett, afterwards managing director of the United Kingdom Temperance and General Provident Institution, and author of *The Curse of Britain*, *The Idolatry of Britain*, and other works.

BENJAMIN PARSONS was born at a quiet retired place called Nibley, in the most beautiful part of Gloucestershire, February 16th, 1797. His father is said to have been a superior man for his station in life, and both parents were eminently pious people. When about six years of age Benjamin lost his father, who died very suddenly, and the lad himself was smitten by fever, which resulted in a lameness which afflicted him for the remainder of his life. His early years were marked by sorrow, his beloved mother dying when he was about fifteen years of age. She taught him to read and love his Bible, and it is said that he read it through five times in succession. He always carried it in his pocket, and placed it under his pillow before retiring to rest. On this point he said: "And let me tell you, that whatever sentiments I have advocated, I have never borrowed those sentiments from individuals, but have always first looked at them through the light of the Bible. If they agreed with that book, I felt I must advocate them; if I believed they did not, no man ever saw me on a platform saying a word on their behalf."

He was apprenticed to a tailor, and from his scanty earnings gave money for the support of Christian missions. About the year 1815 he entered into church fellowship with the Countess of Huntingdon's Connection at Radborough Tabernacle, near Stroud. In 1821 he became a student at Cheshunt College, and in 1826 he accepted the pastorate at Ebley, in Gloucestershire. When he began his labours there he had not more than twenty hearers, in a building almost in ruins, and "he lived to gather a congregation of seldom less than *one thousand*; a beautiful church was erected, a Sabbath-school of *four hundred* children was gathered, a British school, valued at £1400,

was built, a new parsonage took the place of the old one, societies of all descriptions, literary and otherwise, were formed, all of which owed their origin to the indefatigable man who had come to labour amongst them, and was one of themselves, for he gave proof that he had nothing before him but their welfare."

Mr. Parsons was an ardent politician, and considered it the duty of Christian men to give their attention to political questions. He threw himself earnestly into the corn-law agitation, and was a prominent mover in the agitation in reference to the Slavery Emancipation Act in 1834, and lectured to enthusiastic audiences upon the rights of the Negro to enjoy freedom. His views on this and other liberal measures led him into controversy, and caused him to publish many pamphlets in his own defence, viz.: *Tracts for Fustian Jackets and Smock Frocks*, *Education the Birthright of every Human Being*, *The Mental and Moral Dignity of Woman*, &c. A larger work, entitled *The Greatness of the British Empire*, was published by Mr. John Cassell, as was also his work on *Woman*, and each had a wide circulation. His *Anti-Bacchus*, which was perhaps more extensively read than any other of his works, was written in *five weeks*, and although it did not gain the first prize, ran the successful essay *Bacchus*, by Dr. Grindrod, very closely, one of the three adjudicators giving his verdict in favour of Mr. Parsons' essay. The proceeds of this essay, amounting to £50, was generously given to the building fund of the new school, at that time being erected in connection with his church. Speaking of passages of Scripture which are often quoted to condemn the temperance movement, the author of *Anti-Bacchus* refers to Matthew xi. 19 as occasionally quoted for that purpose: "Behold a man gluttonous and a wine-bibber." "Was the charge of gluttony true? Who will dare assert that it was? Yet Christ did not deny it; and why? His enemies and every one else knew that it was false; why not the wine-bibbing? It should be observed, that the word rendered 'wine-bibber' simply means a wine drinker; yet in this passage a wine drinker and a glutton are placed on a par, plainly showing that in those days it was a disgrace for a man to be an habitual drinker of wine, and consequently that water and not wine was the general drink of the people. To say that because the Jews



falsely accused our Lord of being an habitual wine drinker, therefore we ought to drink alcoholic poisons, is the same as to say that because they falsely accused him of gluttony, therefore every Christian ought to be an epicure or gourmand."

Mr. Parsons was an able, successful, and laborious temperance advocate, known far and wide, one whom we remember with much pleasure.

The following is his personal testimony, given in 1851, in favour of temperance:—

"About sixteen years ago I became a teetotaler. As I have often said, previous to that period the doctors had given it as their opinion that my nerves were so shattered that nothing but giving up reading, thinking, and the ministry altogether would afford any hope of recovery. My nervousness was such that I enjoyed nothing. I held tightly by both rails of the stairs lest I should fall from top to bottom. I expected every hour to drop down dead, and indeed suffered a living martyrdom. With a life, then, not worth *six* months' purchase, I commenced teetotaler, and having obtained help of God, have continued until this day, and have enjoyed as large an amount of bodily and mental health as any person in the kingdom. I am quite willing to compare notes with any individual in the world, as to my exemption from pain and ailment of any kind, during the sixteen years of my teetotal history. I am also ready to examine them with my labours. I have studied for more hours every day, on an average, than I ought, and have to some extent put my health in jeopardy; I have worked hard with my hands, feet, and tongue, and have had, perhaps, more than a common share of the cares and anxieties of life; and yet I have never been ill, have required no medicine, and for the last *sixteen years and a half* have taken none at all. I may add that my spirits have been cheerful, and my labours and pursuits, which before were irksome, have afforded me the highest pleasure" (*Lives Made Sublime*, 1851). His testimony as to the health of his wife and six children was of a similar character.

In 1854 his friends and admirers presented him with a testimonial consisting of a purse of three hundred sovereigns, in presenting which testimonial it was said:—"The clergyman of the Church of England, the member of the Society of Friends, the Tory of the old school of politics, the Free-trader and the

Radical, the disciple of the most Puritanic Nonconformity, and the Conservative Dissenter, have all contributed to do you honour" (Rev. E. Barrass's *Gallery of Distinguished Men*). On October 24th, 1854, Mr. Parsons preached for the last time; next day he took his bed and never rose again. He died on the 10th of January, 1855, in the fifty-eighth year of his age.

For two reasons we have given this rather lengthy sketch of the life and labours of the Rev. Benjamin Parsons: (1) Because so few are acquainted with that life and work; (2) to show to some of our modern advocates how much they err, and to illustrate the fact that "there were giants" in the days of sterling "Gospel Temperance" over forty years ago. "Ye do err, brethren, not knowing the truth."

WILLIAM RICHARD BAKER was born at Watham Abbey, Essex, September 3d, 1798, and after receiving a moderate education, went to sea, and cruised in the Mediterranean for some months with Captain M'Neil; but he tired of a seafaring life, and obtained a situation as "writer" in the prize office of Greenwich Hospital. On attaining his majority he entered as a student in the Wymondley Independent College, Hertfordshire, and at the close of 1821 became minister of the Congregational Church, Ramsey, Isle of Man, where he was married in 1824. In 1826 he became pastor of the Congregational Church at Shepton Mallett, and, as we have seen, attended a lecture by Mr. James Teare, and with thirteen others signed the teetotal pledge in September, 1836. From this time he became an earnest and energetic advocate of teetotalism, and in 1838 was engaged as travelling secretary of the New British and Foreign Temperance Society. In 1838 he published his work entitled *The Curse of Britain*, which was then the largest work published in England in favour of total abstinence. It was dedicated to Earl Stanhope, and her majesty the Queen was pleased to accept a presentation copy. In 1840 Mr. Baker became the resident secretary of the New British and Foreign Temperance Society, and published a second edition of his work, and also issued another, entitled *The Idolatry of Britain*, which was a shorter and more popular composition, and went through several editions. These works did much good. In 1841 Mr. Baker severed his connection with the New British and Foreign Temperance Society, and took charge

of a church in Portland Town, St. John's Wood, where, through the exertions of himself and friends, a chapel had been erected. Here he continued until 1851, rendering all the aid he could to every good movement, and was one of the promoters of the United Kingdom Temperance Provident Institution, for the assurance of the lives of total abstainers. He was a director of this valuable and successful institution from an early period, and became resident director in 1852. On the 28th September, 1861, Mr. Baker expired at his residence, Down House, Wanstead, Surrey, having just entered on his sixty-ninth year. He was loved and honoured by all who knew him, and was ever courteous, prompt, and attentive to the wishes of those who made any claim upon him, either in business or other matters.

Under the patronage of the bishop and others a moderation or ardent spirit pledge society was formed and worked at Gloucester, but on the introduction of teetotalism these quondam friends of temperance refused to accept it, and soon afterwards retired from the field, which was commanded by such men as Samuel and Christopher Bowly, Jesse Sessions, and others. JOHN CLOUGH, better known as "Collin," whose biography was edited by the Rev. B. Richings of Mancetter, was a rough and violent opponent of teetotalism, often disturbing the meetings, until eventually he heard what led to his conversion, not only to teetotalism, but to Christianity. *Collin, an Autobiography*, is a story that may be read with interest even now, though the hero thereof has been dead many years. "Collin" died August, 1871, at the age of seventy-nine years, leaving a bright testimony behind him.

Of Mr. Samuel Bowly we shall have more to say farther on, but had he done no more than been the human instrument of "Collin's" conversion, his life was not in vain.

On Whitmonday, 1836, the temperance societies in and around Gloucester held a grand festival at Stonehouse, when two capacious marquees were erected for the reception of visitors. These were tastefully decorated, and afforded accommodation for about 1000 persons. The contingent from Stroud was very numerous, and was met a short distance from Stonehouse by the members of the other societies, when a procession was formed, and headed by a good band and accompanied with flags, banners, &c., the whole marched in order to the place of meeting. After tea a public

meeting was held in the chapel, under the presidency of Captain John Campbell of Gloucester, when speeches were delivered by the Rev. John Burder, the Rev. Mr. Evans, minister of the chapel, Mr. James Teare from Preston, Mr. Waite of Gloucester, and numerous others.

"The late JOSEPH STURGE was also a valuable help to the temperance reformation in Gloucester. Sturge's men, with Mr. Hunt, the foreman, at their head, were the moving centre of the work—always handy in getting up the great annual tea meetings that were held in marquees at Mr. Bowly's model farm—always foremost in processions—always conspicuous at the regular meetings" (*Western Temperance Herald*, 1869).

In due course Gloucester took up the Band of Hope and Alliance movements, and had separate organizations for each branch of the movement. The Total Abstinence Society became affiliated with the Western Temperance League, and highly valued the services of its agents.

CHRISTOPHER BOWLY—uncle of the late Mr. Samuel Bowly—was also a member of the Society of Friends, and one who took a deep interest in the temperance reformation in Cirencester, Gloucester, and the West of England generally. He built at his own expense—about £2000—a beautiful temperance hall at Cirencester, and left sufficient funds in the hands of trustees to provide for its future repair. This hall was opened on the 15th of December, 1846, when, in the course of his address Mr. Bowly said:—"It has afforded me great pleasure and satisfaction to have had it in my power to erect this hall, which I wish to be devoted *primarily* to the advancement of the temperance cause, and also to the promotion of all benevolent and philanthropic objects unconnected with sectarian or political party; to the spread of useful knowledge by literary and scientific lectures; and, indeed, to *any* purpose which is calculated to increase the welfare and happiness of my fellow men" (Rev. D. Burns, *Temperance Dictionary*).

Speaking on the same occasion of his own personal experience as an abstainer, he remarked:—"Since I have abstained from the use of alcoholic stimulants I have felt myself in better health, and more capable of exertion. I travelled 2000 miles on the Continent last summer, at the rate of 100 miles a day for several weeks, without taking a drop of spirit,



wine, or other fermented liquor, and with little or no fatigue." Mr. Bowly died, after a few days' illness, at Cirencester, on October 14th, 1851, in the seventy-ninth year of his age.

Another of the Gloucester heroes was MR. JESSE SESSIONS, who signed the teetotal pledge in 1836, and became a valuable worker and supporter of the movement.

The REV. W. COLLINGS was for some time pastor of the Baptist Church, Gloucester, and was well-known "as a Christian citizen who was always in the foremost rank of patriots and philanthropists, devoting his great readiness of speech to earnest advocacy of the principles of civil and religious liberty, and to the promotion of every good work for the benefit of his fellow-citizens and of all mankind. He was a zealous advocate of total abstinence from all intoxicating liquors, having himself been a total abstainer for thirty-two years, and by his death the temperance cause in this city has sustained an irreparable loss" (*Gloucester Mercury*, 1869). After several months of severe and painful illness Mr. Collings departed this life September 10th, 1869, at the age of fifty-five years.

His son, MR. JOHN B. COLLINGS is a well-known temperance worker in Liverpool, and an active official of the English Grand Lodge of Good Templars.

At Street, near Glastonbury, Somersetshire, the REV. CYRUS CLARK took an active part in the effort to promote the teetotal doctrine, and in June, 1836, wrote to the *Preston Temperance Advocate* (1836, p. 45): "We have formed ourselves into a teetotal society, with a committee consisting principally of working men, many of them reformed drunkards, and wish to be considered an auxiliary to the British Association for the Promotion of Temperance. We should be glad to send a donation towards its support, but our own expenses are considerable, being as yet the only abstinence society in the west of England. We shall do our utmost to aid the British Association in the dissemination of its principles and tracts. There are many good men and true in the district ready to raise the standard of temperance at the first favourable opportunity. We hope, therefore, you will send us an agent as soon as possible who will make his head-quarters at Street. We have at present sixty-two members. At the last annual meeting it was agreed to introduce the two

pledges, but, like two horses unequally yoked, it was found impossible for them to work together. The moderation horse requiring so much whipping, and the teetotal one finding himself so tightly curbed, soon became restive, broke loose from the harness, and is now dashing away at full speed."

This last sentence very graphically expresses the general feeling throughout the whole country as regards the two pledges. Moderation was found to be a hindrance, therefore it was altogether cast aside by most of the societies.

In May, 1835, Messrs. W. C. Chapman, Thomas Barlow, and John Powell of Birmingham visited and held a series of meetings in Bristol, Mr. Chapman delivering lectures on the properties of malt liquors. These three missionary pilots or pioneers of teetotalism took special pains to plant the standard of genuine temperance, or entire abstinence from all kinds of intoxicating liquors. And their efforts were not in vain. The seed was sown on good ground, which in due time brought forth rich and precious fruit in great abundance. A little band of heroic workers rallied round the new standard, and in the course of a few months they gained such an acquisition of strength that in a very short time the teetotal movement in Bristol was raised to an elevation above and beyond other towns which had been earlier in the field.

On the 19th of June, 1836, a public meeting was held, when, after mature consideration, MR. JOSEPH EATON, a man of wealth, moral worth, and great social influence, took a public stand, and not only gave in his adhesion to the cause, but boldly advocated the principles of total abstinence, "beginning at home;" and his example was speedily followed by others. The result was the adoption of the total abstinence pledge, in conjunction with the other, by the committee of the temperance society, and soon afterwards Mr. James Teare arrived, when he, with others, very soon rendered the old (moderation) pledge effete.

The opposition of the liquor party was of an exceedingly violent description, but the cause rapidly advanced. The Lancasterian School and the Merchant Tailors' Hall were opened for meetings, and numbers signed the pledge. In consequence of serious interruptions to these meetings the committee were compelled, on the 30th of August, 1836, to declare them to be meetings of the society

only, and not "public." On the 3d of October, 1836, William Bulphin, a chimney-sweeper, created such an uproar and disturbance at one of the meetings in the Tailors' Hall (afterwards known as the Temperance Hall) that he was removed, and an action at law was commenced against three prominent members of the society (Messrs. Joseph Eaton, Edward Thomas, and Hunt), who were present, but had nothing, directly or indirectly, to do with expelling him from the meeting. The action was tried at the Bristol assizes, August 15th, 1837, and resulted in a verdict of £10 for the plaintiff, to the astonishment of almost everybody in court. Nevertheless, the trial was productive of much good to the temperance cause, as it tended to spread a knowledge of the new principles and to swell the number of its adherents.

The *Preston Temperance Advocate*, 1837, p. 47, gives the following extract from the *Bristol Gazette*, describing one of the scenes enacted by this same W. Bulphin, chimney-sweep:—

"The city was somewhat amused and not a little annoyed by a noisy procession of persons calling themselves anti-teetotallers, or friends of moderation, got up under the direction of Mr. W. Bulphin, a chimney-sweep, who, some time ago, acquired a degree of notoriety by delivering lectures at the Tailors' Hall in opposition to the Temperance Society. The procession consisted of the said Mr. Bulphin, dressed out in ribbons, &c., and mounted in a vehicle, which, in his own prospectus, he proudly designates as his own carriage, with two or three of his black attendants behind; after him came a portly figure, mounted on a horse, to represent, we suppose, a votary of John Barleycorn; and immediately following, a lantern-jawed, lean-looking skeleton of a man, dressed as a Quaker, and placed on a jackass, which, we were informed, was the image of a teetotaller, or water-drinker. Forming part of the ridiculous affair was a band of music and a few ragged blue flags, followed by an immense crowd of the lowest class of people in the city. In the course of their round they visited various public-houses, and afforded practical proof that they were decided enemies to the abstinence principle; and after parading the principal streets made a halt on Clifton Down, where the principal actor of the farce delivered an address to the holiday-keeping enjoyers of the scene."

This was on Whit-Monday, 1837, and yet in the following August Justice Tindal gave such a verdict as that already recorded.

The movement in Bristol owed much to the fostering care, judicious management, and ample means of a few wealthy, philanthropic, and energetic members of the Society of Friends who were amongst its earliest supporters. Mr. Robert Charleton, afterwards treasurer, and then president, of the Western Temperance League, was the first to sign the teetotal pledge in Bristol, and faithfully kept it to the end of his life. The brothers George, Samuel, and Edward Thomas; and Joseph Eaton, were, with Mr. Charleton and others, the substantial pillars of the grand teetotal structure, whose foundations were laid in Bristol on that memorable day in May, 1835.

In November, 1836, Mr. Eaton commenced the *Bristol Temperance Herald*, which afterwards was transferred to the Western Temperance League, and is still published as its official organ.

Mr. Eaton was one of the most liberal of the many warm-hearted, generous, and devoted friends of temperance in the west of England. He was a man ready and liberal in every good work. His philanthropy was as expansive as it was generous; and "while, in common with all the leaders of the temperance movement, he believed intemperance to be the chief source of ignorance, disease, crime, and misery, and total abstinence from intoxicating drinks to be the only rational and efficient remedy, his munificent endowment of the Bristol New Hospital, his liberal contributions to numerous eleemosynary and benevolent institutions, together with his private charities, demonstrated his earnest desire to ameliorate human suffering in whatever way it presented itself."

His house was always largely stocked with supplies of temperance literature, which he distributed freely with an unsparing hand. During a long lifetime he devoted himself with equal zeal and sagacity to the cause he had so heartily espoused; and shortly before his death he bequeathed for the promotion of temperance the richest legacy that has ever augmented the funds of this great cause. He set aside £15,000, the half of which was to be paid to the committee of the National Temperance League under certain conditions. Ever solicitous for the zeal and sincerity of the friends of temperance, his will provided



that for seven years the interest of this large sum of £7500 should be paid to the National Temperance League, and that at the close of that period the entire sum should become absolutely the property of this association if the trustees of the testator were then satisfied that the bequest had not injured the general funds of the temperance cause by lessening the liberality of old friends. The other half was left in the same manner to the British Temperance League. A considerable legacy was also left to the United Kingdom Alliance. Mr. Eaton was never married, and died at Bristol, May 26th, 1858, at the age of sixty-six years.

At the first annual festival of the Bristol Total Abstinence Society, June 12th, 1837, it was reported that 3000 signatures to the pledge, including those of 200 drunkards, had been taken during the year.

In 1836 James Teare visited Bristol, and was very successful, particularly amongst the working-classes, with whom he was a great favourite. A number of the mechanics presented him with a silver medal as "a token of their regard and esteem."

Annual fêtes were held by the Bristol Society every Whitsuntide up to 1852, when as many as 20,000 persons were known to assemble at the Zoological Gardens, and in 1840 the impression produced by the public procession was so powerful that 350 signatures were taken to the pledge on that occasion.

Mr. Thornton tells us (*Reminiscences*, p. 27) that, although MR. GEORGE THOMAS was a more public man in the affairs and politics of Bristol than either Joseph Eaton or Robert Charleton, yet he was not so representative a teetotaler as either of them, or so specially identified with the movement. His two brothers, Samuel and Edward Thomas, were more decided pioneers of the temperance reformation than George, who, though he took an interest in the cause from its commencement, did not so prominently come out till after the death of Mr. Eaton.

In 1865-66 he was president of the Western Temperance League, and in his will bequeathed the sum of £2000, subject to legacy duty, to the Bristol Temperance Society. He survived both his brothers. Edward died December 28th, 1853, Samuel died November, 1852, and George December 7th, 1869, at the age of seventy-eight years.

ROBERT CHARLETON was for a long course

of years unusually active in speaking at and presiding over temperance meetings. "His addresses were characterized by clearness, ability, and Christian charity towards those who differed from him. Quick in dealing with statistics, he occasionally prepared tables showing the consumption of intoxicants, which were of great value as indicating the progress of the temperance reformation."

As an esteemed minister of the Society of Friends he was well known, and in the middle of a severe winter went to Russia, with his friends Henry Pease of Darlington, and Joseph Sturge of Birmingham, to interview the emperor in the interests of the Peace Society, and to try to avert the horrors of a European war. Although unsuccessful in their efforts to avert the Crimean war, their efforts were worthy of the highest possible commendation.

Mr. Charleton suffered for eight years from a cancerous growth under his right ear, which, during the last year of his life, caused him the most acute pain. He died on the 5th December, 1872, at the age of sixty-three years, bequeathing the sum of £6000 in various amounts to twenty-one religious, temperance, and charitable institutions. The National Temperance League received £500; the Western League, £300; the National Band of Hope Union, £200; and the Bristol Temperance Society, £200.

His wife, Elizabeth Charleton, was one of those simple, sympathetic, and laborious Christian temperance workers, who made herself acquainted with the wants and sufferings of the poor, by visiting them in their own squalid homes, and in a quiet, unobtrusive way relieving their distresses, at the same time dropping words of comfort and consolation. She verily copied the example of her Master, and went about "doing good." She died at the house of her brother, Mr. Samuel Fox, Falmouth, April 21st, 1867, and was interred in the Friends' burial-ground at Bristol.

Another of the early friends of the cause in Bristol was EDWARD HAZARD MATTHEWS, who was one of the earliest adherents to the cause in that town, his name being the tenth on the roll. In 1838 he visited his native town Swansea, and was the first to found a total abstinence society there.

As soon as ever he heard of the Band of Hope movement, he put himself into communication with the founders thereof, and

commenced the same work in Bristol. Bands of Hope were rapidly formed in connection with various schools in the city, and periodical meetings held, and in due course the Bristol Band of Hope Union was formed.

Mr. Matthews was the author of a number of "Temperance Tales," which were published in the *Band of Hope Journal*, and were eagerly sought for by the young people. He died on the 18th of November, 1853, after a painful illness, borne with the most cheerful and patient fortitude.

The REV. JOHN BURDER, M.A., was for some years resident Congregational minister at Stroud, and in his later years at Clifton, Bristol. He became a total abstainer in 1836, and availed himself of every opportunity to promote the movement. In May, 1865, he gave the following testimony, which was widely published:—"Soon after I became a Christian minister and pastor, I ascertained that a chief cause of my want of success with many of my hearers was their love of strong drink." Mr. Burder was a vice-president of the Bristol Temperance Society, and of the Bristol auxiliary of the Alliance, and a subscribing member of the Western Temperance League, &c.

He was deservedly loved by all who knew him, and peacefully passed away on the 17th of May, 1867, in the eighty-third year of his age.

THOMAS ROGERS was born in West Town, Backwell, in the county of Somerset, in 1805. His father, Lancelot Rogers, was one of the victims of intemperance, and his mother died broken-hearted in 1854, her husband dying in poverty some time afterwards. In 1831 Thomas removed to Bristol, and in 1839 took the total abstinence pledge in order to save his son from the pain and disgrace of being the son of a drunkard. From 1839 Mr. Rogers devoted his energies to the temperance cause, and in 1873 was reported to have enrolled over 8000 persons as members of the temperance society, and above 700 young persons under the age of fifteen. In 1861 he was presented with a splendid gold watch and chain from the friends of temperance, and a large number of books bearing on the movement. In that year he enrolled 326 persons as members of the United Kingdom Alliance, and in the following year exactly 365—one for each day of the year.

Mr. Rogers hailed with joy everything that

appeared likely to further the interests of the cause, and hence he was one of the charter members of the first Good Templar lodge in Bristol, the "Bristol Star of Hope," No. 111. He became custodian or keeper of the Colston Hall, and availed himself of every opportunity of bringing the temperance question before the members of the travelling companies visiting that hall. In 1853 he collected £329 for Bedminster Temperance Hall. He gave his son every possible facility for acquiring a good education, and had the gratification of seeing him rise to the position of rector of Springfield, King's County, New Brunswick. The old veteran still lives (1890) at Bristol in his eighty-fifth year.

GEORGE SAUNDERS, of Bristol, was one of the early members of the Bristol Total Abstinence Society, his pledge-card being dated January 3d, 1836. As registrar of the society he enrolled the large number of 28,000 persons, who signed the pledge at the hall in Tailors' Court. For several years he successfully conducted open-air meetings on Sunday afternoons on the Broad Quay. He was an active member of the Temperance Society, Band of Hope, and Alliance committees, whose meetings he regularly and punctually attended. He died suddenly of bronchitis, December 26th, 1867, in his seventy-fourth year.

Although Mr. James Teare's success in the west of England was very remarkable, it was not all smooth sailing, for in some places he was bitterly persecuted and roughly treated, as the following particulars, taken from the *Preston Temperance Advocate* for 1836, p. 75, reveals. The editor says: "Various letters have been received from this champion of the cause (James Teare), all of which speak of his increasing labour, his unwearied zeal, and great success, as well as of the violent and brutal opposition with which he has been assailed almost in every place. At Taunton, where the meeting was held in the Wesleyan Chapel, and which was crowded to excess, the landlords and moderation people kicked up a row, broke the pews, and pulled the hat-pins out of the walls and threw them on the platform. One of my correspondents writes (*ibid.*, p. 75): 'James Teare has set the west on fire with cold water! At Wellington, Taunton, and Bridgewater we have had mob law!' In the latter place, Mr. Teare said: 'they broke nearly all the seats in the Friends' meeting-



house, and I thought they would have taken my life, but the Lord protected me. At Exeter, in Devonshire, I have had three glorious meetings crowded to excess. Two church ministers have been convinced, one has signed the pledge, and the other intends to sign. In answer to a letter written to Plymouth, they say they are not prepared for teetotal, but though it be 45 miles from Exeter, in the name of God I shall be there on Monday. Pray that God may go with me, and tell them at the Cockpit that I am firing my bomb-shells as warmly as ever. This is 300 miles from Preston" (*ibid.*, p. 75). Another report says: "At Street, near Glastonbury, the mob fell upon the teetotallers, and beat them in the streets, but two of the culprits have been sent to the treadmill for six weeks each, and two others have had £3 each to pay. All these profess to be reformers, and even the mayor of Bridgewater publicly declared that he would find a respectable man to swear that James Teare was beastly drunk. The cause, however, is rapidly extending in the west, and were there but a few such agents as Teare to follow him in these places great good would be certain to follow" (*Preston Temperance Advocate*, 1836, p. 75).

These extracts give the reader some idea of the kind of work the early advocates of teetotalism had to do and the fierce opposition they met with. Some of our modern kid-gloved, gentlemanly advocates would think it impossible to hold a meeting under such circumstances as many of the agents of the various leagues and associations had to contend with, and would at once beat a retreat. Despite showers of brick-bats, rotten eggs, dead carcasses of animals, with bruised shins and battered heads, they bravely stood their ground, sometimes until their very lives were endangered, and if they did in the face of overpowering numbers beat a retreat it was only to come again strengthened for the conflict. Open violence indoors, or even in the open air, is seldom heard of nowadays in connection with the meetings to promulgate temperance. But at one time, in the writer's recollection, to be known in a large workshop as an avowed and determined teetotaler, was quite enough to bring down upon a man, or even a poor, defenceless, orphan lad, all the opprobrium and persecution of his fellow-workmen that the evil heart of man could devise. In those days men would scruple

at nothing that would vex, annoy, or hinder the fellow who dared to be a teetotaler and would not comply with their demands. The pioneers of teetotalism, however, were neither cowards nor selfish, narrow-minded men, but patriots, sterling advocates of what they knew and felt in their hearts to be the truth—men who, like the apostle Paul, "counted not their lives dear unto them" if they could win the poor deluded slaves of drink to their cause. Many of them laboured hard to secure the means to supply the wants of their families, and then, after the toils of the day were over, counted it a privilege and a joy to be enabled to walk miles into the country to teach and preach the principles of teetotalism—principles that had brought peace and happiness to their own hearts and homes, and would do the same for others. Some of our present temperance secretaries would make very wry faces, and lose much of their suavity and sweetness of manner, if they were to see the advertised speakers for the evening march up to the platform wearing moleskin or cord trousers, and see their toes peeping through the fronts of their boots, or hear them making music as they walked with the iron-tipped wooden soles of their clogs; but in the early days of the movement this was no uncommon thing, yet many of these were the men who "turned the world upside down" and made the temperance movement what it now is—"a power in the world." Their work was not cut and dried for them, nor were their visits announced in the papers weeks or months previous to the date of their visit, but with a spring-rattle, an old drum, or a hand-bell, and a small flag over their shoulders, through the streets they went, advertising their own meetings, and very often with remarkable success, for they reached the people, brought them together, and sowed seed which bore good fruit.

To the working-classes much credit is due for the success and popularity of the temperance movement. They were its first and truest friends. It is only within the last few years that the shepherds of Israel, clergymen, ministers, &c., have to any extent given their attention to the temperance question. As a body they were its bitterest opponents; but to their honour be it stated, that from the first, and all through the various stages of the temperance reformation, there have been a few devoted men of God, ministers of all denominations, who have dared to come out and take

their stand with the advocates and apostles of true temperance. These have been like beacon lights to the world, and instruments in God's hands of bringing about the change that is now visible in all the churches.

The Bridgewater Total Abstinence Society was established August 19th, 1836, when Mr. James Teare and Mr. Cyrus Clark held a meeting in the Friends' Meeting-house. At the second meeting, held the week following, an organized opposition, composed of drunken emissaries of the publicans, broke up the seats and dispersed the audience as stated.

Despite all this the cause prospered, and in April, 1837, it was reported that 250 had signed the pledge and about 170 were consistent members of the society, including from 25 to 30 reformed drunkards. In 1848 the committee expunged from the pledge the words "except as medicine."

Amongst the early friends of the cause here was MR. F. J. THOMPSON, who, from the beginning, was one of its truest and most devoted supporters, and for many years the efficient secretary of the society.

Thomas Whittaker of Blackburn was a frequent visitor here, and became so popular in Somerset as to acquire the soubriquet of the "Bishop of the Diocese."

Amongst those who espoused the teetotal doctrine taught by James Teare on his first visit to Bath were J. H. Cotterell, W. H. Cotterell, and Jacob Henry Cotterell, junr., all of whom became earnest, active workers in the cause.

Mr. Cotterell, senr., died July 11th, 1860, at the age of sixty-nine years.

JACOB HENRY COTTERELL the younger was for many years one of the most prominent and influential leaders of the temperance movement in the west of England. He was a prominent member of the executive committee of the West of England Temperance League, and in 1860 was elected president. He was stricken with English cholera during the autumn of 1868, and was apparently recovering after several weeks' illness, but died on the 14th of August, 1868, at the age of fifty-two years, and was interred at the Friends' burial-ground, Bath.

DR. EDWARD SAUNDERS was another faithful friend and supporter of total abstinence principles in Bath. He was a man "looked up to by all classes as one whose sterling integrity and shrewd common sense entitled his

opinion to no ordinary weight." For some years he was an honoured member of the town-council, a member of the City Act Committee, a supporter of peace principles, and a warm-hearted philanthropist. He visited Australia, New Zealand, and the United States, and gave interesting lectures thereon after his return home. He died on the 20th November, 1861, at the age of fifty-two years, his medical attendant declaring that his practice of total abstinence from stimulants had prolonged his life for years.

REV. WILLIAM JAY was for a long series of years an attractive and popular minister in Bath, and had besides a wide popularity as an evangelical writer. He early identified himself with the temperance movement, and continued its staunch supporter to the close of his long life.

In 1839 he wrote the following letter:—

"TO THE SECRETARY OF THE BATH TEMPERANCE ASSOCIATION.

"MY DEAR SIR,—Circumstances will prevent me accepting your invitation to attend the Teetotal Christmas Festival on Friday evening. I am thankful that all through life I have been a temperate man, and for more than twenty-six years *generally* a teetotaller, but for the last six years I have been one constantly and entirely. To this (now I am past seventy) I ascribe under God the glow of health, evenness of spirits, freshness of feeling, ease of application, and comparative inexhaustion by public labours I now enjoy.

"The subject of teetotalism I have examined physically, morally, and christianly; and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction—I believe that next to the *Glorious Gospel*, God could not bless the human race so much as by the abolition of intoxicating spirits.

"As every man has some influence, and as we ought to employ usefully all our talents, and as I have been for nearly half a century endeavouring in this city to serve my generation by the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a *pledger* and a subscriber, you should put down the name of,

"My dear Sir, yours truly,

"W. JAY.

"Percy Place, 24th December."

Mr. Jay died on the 27th of December, 1853, at the venerable age of eighty-four years.

On the 16th June, 1837, the number of teetotallers in Bath was reported to be 1200.



One of the early converts to teetotalism, through the advocacy of the Rev. William Jay, was the late MR. CHARLES THOMAS BEAVIS, who became an abstainer in 1839, and was from henceforth a notable member of the Bath Temperance Society. He died on the 2d of May, 1880, at the age of seventy-two years.

Amongst the early workers who took an active interest in the promotion of temperance among the young was a youth at Bath named JOHN BRUMBY.

He was born in Bath, February 11th, 1823, and signed the pledge in his fourteenth year. He became a zealous worker in the cause, and in company with Mr. Veysie and seventeen other youths formed the Bath Juvenile Temperance Society April 30th, 1838. The pledge of the society was as follows:—"We agree to abstain from all intoxicating liquors except for religious ordinances." Young Brumby's work was so much esteemed that he was one of the orators at a crowded public meeting held June 20th, 1838. As secretary of the Youths' Society he laboured incessantly. In 1839 he held a public discussion with a young man named J. S. Potter, which lasted two nights, and though the show of hands was in favour of Potter, four Wesleyan ministers who were present were induced to try teetotalism, and Potter himself ultimately signed the pledge. In January, 1840, Mr. Brumby published a monthly periodical entitled the *Bath Temperance Missionary*, and instituted a female juvenile temperance society July 28th, 1845. He took an active part in the movement for closing public-houses on Sunday, and as president of the Juvenile Society attended the World's Temperance Convention in 1846, and spoke to a resolution on the rising generation as the hope of the temperance reformation.

Soon after this symptoms of consumption showed that he was not destined to labour long, and on the 4th of June, 1847, he passed to his reward. A memoir of him was written by Mr. A. K. Matcham, and published the same year, in which the author says that "in life" young Brumby "was lovely, and his death was full of hope."

Of the many remarkable men of the nineteenth century who have made themselves a name, few have done more to promote the cir-

culatation of sound, practical, educational works than ISAAC PITMAN, the inventor of phonography, an old and faithful teetotaler, and a vegetarian, as also an active, vigorous worker. He was born on the 4th of January, 1813, and, notwithstanding his advanced age, he yet supervises a correspondence of 30,000 letters a year at the Phonetic Institute, Bath, besides the editing, proof-reading, and preparation of the numerous books which he publishes, and the management of the *Phonetic Journal*.

The success of the various societies in the west of England was such that the active friends of the cause deemed it advisable to form a society which would unite them together and give more efficiency to the work. To this end the Bristol and Somerset Total Abstinence Association was formed at Street, near Glastonbury, June 19th, 1837. In August, 1858, its scope was extended to the west, and in 1865 it became the "West of England and South Wales Temperance League," and in 1876 the Devon and Cornwall Temperance League was amalgamated with it, and it became known as the Western Temperance League, extending over Berks, Brecon, Carmarthen, Devon, Cornwall, Hants, Hereford, Monmouth, Oxford, Pembroke, Radnor, Somerset, and Wilts. Altogether there are about 364 societies affiliated with the League.

Its early friends and supporters included Mr. Joseph Eaton, of Bristol; Rev. Cyrus H. Clark, of Street; Mr. H. F. Cotterill, Mr. W. H. Cotterill, and Mr. Edward Saunders, of Bath; Messrs. Edward and Samuel Thomas, of Bristol; Mr. Edward Neave, of Gillingham; Mr. John Rutter, of Shaftesbury; Rev. Thomas Spencer, of Hinton Charter-house; and Mr. Robert Charleton, of Bristol, for many years treasurer of the League. From 1852 John Garth Thornton has been the able, zealous, and indefatigable secretary.

The *Bristol Temperance Herald*, founded by Mr. Joseph Eaton, became the official organ of the League, and under the title of the *Western Temperance Herald* is so to this day, and with the exception of the *Advocate*—the organ of the British Temperance League—is the oldest periodical devoted to the advocacy of total abstinence principles in this country. Both are published monthly, price one penny.

## CHAPTER XV.

### TEETOTALISM IN THE METROPOLITAN DISTRICTS.

1834-1838.

Mr. Livesey's First Visit to London—The Malt Lecture—First London Total Abstinence Pledge—Preston Men in the London Streets—W. Inwards's Conversion to Teetotalism—Results—British Teetotal Society Established—T. A. Smith's Opposition—Determines to Try Teetotalism—Mrs. Ann Heming's Work in Southwark—Six Temperance Sermons—Rev. John Saunders—Riotous Conduct of Brewers' Men—William Morris—William Janson—First London Temperance Coffee-house—New British and Foreign Temperance Society—Early Life and Career of Rev. Jabez Burns, D.D.—John P. Parker—John Cassell as a Temperance Advocate—Work in London—Early Life of Mr. Cassell—Illustrious Converts—Life of John Meredith—Michael Gibson, or How an Aged Man became a Teetotaller—J. W. Green—Rev. James Sears—Delegate Meeting of New British and Foreign Temperance Society—First Anniversary—H. N. Rickman—Thomas Hudson—Sketch of Rev. J. Pye Smith, D.D.—Rev. John Rodgers, M.A.—John O'Neill, the Irish Teetotal Shoemaker Poet—John V. Hall and Mrs. Hall—John Allen of Chelsea—Second Anniversary—New British and Foreign Temperance Society—Rev. James Sherman—The Pledge Controversy—Metropolitan Welsh Total Abstinence Society—Metropolitan Roman Catholic Total Abstinence Societies and their Work—North Country Men in London, &c.

On the 18th of July, 1834, Mr. Joseph Livesey, of Preston, left Birmingham and proceeded direct to London, which was then the seat and centre of the British and Foreign Temperance Society, and early after his arrival he visited the office of the society, and there met the Rev. Dr. John Edgar and others, who gave him no encouragement whatever, as they were strongly opposed to the doctrine of the Lancashire men. After many fruitless efforts to secure a place for a meeting, he at length got the promise of a preaching-room in Providence Row, Finsbury Square, and after much labour and pains in advertising and making preparations, he succeeded in securing an audience of about thirty persons.

Some short time previous to this visit to London, Mr. Livesey had given his attention to the study of the malt liquor question. As a cheese merchant he was in the habit of attending Chester fair, and made the acquaintance of a Mr. Darlington, a practical maltster and brewer, from whom he gathered all the necessary information about malting and brewing, and how much barley was required to make a gallon of ale. With this information he prepared himself for a thorough investigation of the subject, the result being the preparation, delivery, and subsequent publication of the popular lecture entitled, "The Great Delusion," or "Malt Lecture," already noticed.

As it was this lecture Mr. Livesey intended to give in Providence Row, he sought the assistance of Mr. Phillips, the messenger of the British and Foreign Temperance Society, who, after helping Mr. Livesey in several small matters, had to tell him that he would have to withdraw, as he had learned that "if he gave him any assistance, it was as much as his place was worth." This lecture was not without results, for shortly after his return home to Preston, Mr. Livesey had a letter from Mr. Pascal, informing him that, as one of the results of his lecture, an ale brewer, who was a partner with Dr. Epps, had given up the use and sale of it from what he had heard that night.

Previous to this visit of Mr. Livesey, efforts had been made to introduce the total abstinence pledge into London. Mr. Couling in his *History* (page 73), quoting from Freeman's *History of the Pledge Controversy*, says: "It is undoubtedly believed that John Giles, of Cambridge Road, Mile-end, was the first in the great total abstinence movement in London. I find by a document dated February 7th, 1833, that John Giles had adopted and advocated total abstinence previous to that date. He also, at his own expense, got up the first public meeting, and at that meeting read a pledge which he had prepared, as follows:—"We agree to abstain from ardent



spirits, ale, wine, or porter, and all other intoxicating liquors, except for medicinal purposes or in a religious ordinance."

It was not until the autumn of 1835 that efforts were made to form a separate and distinct total abstinence society in London. On the 10th of August in that year a number of practical total abstiners, consisting of Messrs. Frederick Grosgean, Richard S. Nichols, J. Pascoe, John Giles, Perkins, Busil, Yerbury, Boyd, Young, and Boatswain (G. C.) Smith of Wellclose Square, met at the house of Mr. Grosgean, 99 Quadrant, Regent Street, London, and formed themselves into a committee, adding the name of Mr. William Morris, a journeyman type-founder in Lambeth. Mr. R. S. Nichols (brother of W. Nichols of Wilsden, near Bradford, Yorkshire) was appointed secretary, *pro tem.*, and requested to draw up a form of pledge, which he did, and this pledge expressly stated that they were "neither to take nor give to others any intoxicating drinks."

At their next meeting this committee agreed to invite Messrs. Livesey, Swindlehurst, and Howarth to London, and accordingly they arrived on Monday, August 31st, 1835. Their first meeting was held in Theobald's Road, Red Lion Square, on Tuesday September 1st, when between 300 and 400 persons assembled. At first the meetings were very discouraging, and Mr. Livesey, having had some experience of London, determined to make an effort to attract the attention of the people, and if possible draw them to the meeting. "We must try to get more people to hear us," he said to his companions, and went out and borrowed a bell, then through the streets they went, one ringing the bell and another announcing the meeting, until they were stopped by a policeman, who gave them to understand that this kind of thing was not allowed in London. The result, however, was a large accession to the numbers of the audience, including Mr. William Inwards and a companion. Speaking of this meeting Mr. Livesey says (*Reminiscences*, pp. 16, 17): "Being told that Mr. Inwards, who kept a shop in the neighbourhood, dated his teetotalism from this meeting, I wrote to inquire if this was so, and which of the Inwards it was." Mr. W. Inwards wrote a long letter in reply, dated Leamington, May 2d, 1867, in the course of which he said:

"Your first meeting, announced by yourself

and the two other noble pioneers in the temperance cause with the bell in Theobald's Road, I so well remember that I can never forget it. Both myself and neighbours made sport of the whole affair, and thought the men were mad. I and my next-door neighbour (a poor dissipated drunkard) went. The meeting commenced, and I was offered a seat, but would not take it. I began to feel interested; we both remained standing until the meeting was over, when you made an appeal to all to try the system, if only for a month. My neighbour said to me, 'Inwards, what do you think of it?' I replied, 'Well, what do you think of it?' 'Why,' says he, '*we are beat*; I will have a month if you will.' I at once saw the good of it, if it would only keep him sober a month, and I replied 'I will.' That night we both signed and commenced; the man completely changed; his wife rejoiced and his family were blessed. From that moment I saw and felt *the glory and the greatness of this holy cause*. Some of the worst drunkards in the neighbourhood were reclaimed, and brought under the sound of the Word of Life. They gladly received it; and of those who were added to the churches in the vicinity, many are now living ornaments to the cause, or added to 'the just men made perfect.'"

Mr. Inwards goes on to relate how the several members of his family were led by his example, &c., to become identified with the cause, and the good results that followed.

The second meeting of the series addressed by the Preston advocates was held in the National School-room, Quaker Street, Spitalfields, on the Wednesday evening, and was attended by a goodly number of the working-classes. Mr. John Andrew, jun., of Leeds, was one of the speakers, and Mr. Livesey gave his malt lecture, which was repeated the following evening at Humphrey's Riding-school, Waterloo Road, when three brewers and a number of publicans attended. A working man came forward and declared to the meeting the benefits which he had received from five years of total abstinence from all intoxicating liquors. The last meeting was held on Friday evening in the Mariner's Church, Wellclose Square, the result of these meetings being sixty-one signatures to the teetotal pledge, and the formation of the British Teetotal Temperance Society. The first regular meeting of this society was held at

the house of Mr. Grosgean, on September 11th, 1835, when Mr. J. S. Buckingham, M.P., was elected president; Mr. Basil Montague, Q.C., vice-president; Mr. Ashley of Regent Street, treasurer and banker; Mr. Grosgean, sub-treasurer; Mr. R. S. Nichols, secretary; and Mr. Pascoe, depositor.

In October a weekly meeting was commenced in Harper Alley, and another in Honduras Street, but such was the opposition and annoyance they met with, that the friends were obliged to remove from Harper Alley to Trinity Chapel, Leather Lane, Holborn. Mr. William Smart was appointed honorary secretary on Mr. R. S. Nichols's removal to Wilsden, Bradford.

In addition to holding weekly meetings the committee published a series of tracts, including some portions of Mr. Livesey's *Great Delusion*, the *Ox Discourse*, &c.

At one of the meetings of this society held in the Mariner's Church, Welclose Square, London, in August, 1835, there was a person present for the express purpose of attempting to show the impracticability of total abstinence. This was none other than MR. THOMAS ALLEN SMITH, who was afterwards known throughout the length and breadth of the country as the eminent chemical and experimental lecturer for the very cause he went to this meeting to oppose.

Mr. Smith was already a member of the British and Foreign Temperance Society, but, like many others, was up to that time unable to see the evils of ale and wine drinking. Mr. J. S. Buckingham, M.P., was chairman, and gave an able exposition of the advantages of total abstinence from all kinds of intoxicating liquors, and was followed by other speakers, when Mr. Smith asked permission to address the meeting. He proceeded to dissect the speeches, and attempted to refute the arguments advanced, contending that teetotalism might do for members of parliament, clergymen, or ladies and gentlemen, but was altogether unsuitable for those who had to work hard, and affirmed that beer was really required by men who had to work at the forge, the lathe, the anvil, or other callings requiring much physical exertion. He was loudly applauded by many of those present who held the same views; but Mr. Buckingham inquired if Mr. Smith would answer a question. "Certainly," he replied. "Then," asked Mr. Buckingham, "have you ever tried

to work without beer?" Mr. Smith was obliged to confess that he had not. "Then," said the chairman, "you know nothing about the matter; there are two sides to the question—you have only examined one. Sign the pledge; try teetotalism, and after you have fairly tried it you will be able to form a correct opinion on the subject."

Mr. Smith was a practical man, and saw the force of the chairman's remarks, and at once gave his adhesion to the pledge for one month's experiment, and at the close of his term of probation he found that his health and strength were improved by teetotalism, and that the principle was right and true, so he determined to abide by it for the remainder of his life.

In 1835 an earnest worker named ANN HEMING might have been seen in her daily walks through the borough of Southwark, London, visiting not only the homes of the poor but the *bar of the public-house*, distributing temperance and Christian tracts and giving friendly advice. It is worthy of record that this lady, in her simple and somewhat peculiar Quaker's garb, was so well known that very rarely did she meet with insult; even the publicans were awed by her quiet and firm demeanour. Her attention was directed to the necessity of inculcating temperance principles amongst the young, and she commenced a society for juveniles in Red Cross Street, and another in Kent Street, which were probably the first in London. Many of these young people lived to bless the day when Ann Heming visited the homes of their parents, or induced them to sign the total abstinence pledge.

On Sunday, December 30th, 1835, six special sermons on temperance were preached in London churches under the auspices of the British and Foreign Temperance Society. Two of these sermons were preached by the Rev. T. Dale, M.A., and one each by the Revs. J. Saunders, M.A., R. Monroe, M.A., T. Snow, M.A., and T. Rodwell, M.A. The *Herald*, the organ of the British and Foreign Temperance Society, "looked upon these discourses as constituting an event of incalculable importance."

THE REV. JOHN SAUNDERS was a native of London, born in 1807, and was intended for the law, but at the age of nineteen he set his mind on becoming a missionary to the heathen, and despite the opposition of his family he at



length entered the ministry, taking charge of a congregation in London. His mind being bent on missionary work, he attended the winter session of Edinburgh University in 1832-33, and some time afterwards went out to Sydney and took charge of the Baptist church there, which he retained for fourteen years. Here his staunch advocacy of total abstinence earned for him the title of the "Apostle of Temperance." He returned to England, and died on the 1st of May, 1859, at the age of fifty-two years.

On Tuesday, March 22d, 1836, the weekly meeting of the British Teetotal Society, held at Tottenham, London, was a scene of uproar and confusion almost indescribable. While the first speaker was addressing the meeting the brewers' advocate was borne into the room upon the brewers' men's shoulders, they being armed with sticks, stones, and pots of beer. "He in passing over the desks to reach the platform, through the poison that he had taken, fell and cut his forehead, and after making numerous and senseless observations couched in language unfit to be used by the lowest of the low, he said: 'Now, lads, who has the best of the argument? Hold up your hands!' Having obtained the majority, he was borne in triumph to the George, amidst reiterated shouts and uproar. Then commenced the work of destruction. The candles were extinguished and thrown at us; stones and other things followed, and many of the desks, forms, windows, and lesson-boards were broken. They were summoned before a magistrate for the assault, but through there not being sufficient evidence to prove it, they were discharged. The friends of the cause will at once see how we are placed, liable at any time to these outrages, and they also see the necessity of giving us their support as far as lies in their power" (*Preston Temperance Advocate*, 1836, p. 36).

This lawlessness on the part of the opponents of the teetotallers was not exceptional, but appears to have been of frequent occurrence at the London meetings in different districts, the result being inconvenience, bodily peril, and expense, so that the funds were wasted in repairing the damage done, and replacing the property lost or destroyed by the rioters.

Amongst those forming the first committee of the London Total Abstinence Society, afterwards the "British Teetotal Temperance Society," was WILLIAM MORRIS, who was

born at Plumpton, Sussex, May 14th, 1783. In 1806 he went to London and obtained employment in a timber-yard, after which he engaged himself at a type-founder's. He became a member of a political union, but was not long before he found that the evils under which the people suffered were more of a social than of a political character, and this led him to join the first temperance society formed in London. He became very active in the work, even writing a tract, and printing and circulating it at his own expense. Mr. Morris soon after became a teetotaler, and, as we have seen, joined the first London teetotal committee. At his suggestion the society was named the British Teetotal Temperance Society. He was an active worker, a good organizer, and died November 5th, 1861, at the age of seventy-eight years.

About this time MR. WILLIAM JANSON, of Tottenham, who had previously been a member of the Moderation Society, signed the pledge of total abstinence, and gave his sympathy and support to the new society. The following is his own statement: "About this time I had become acquainted, through Mr. Pascoe, whom I found at Bagster's shop in Paternoster Row, with the fact that there was a total abstinence society with publications from Preston. He produced the Preston pledge-book, which I at once signed. This was in the year 1835. It was very simple, and included the clause neither to give nor offer. The result was that what little wine I had in the house I sent to an infirmary, and the spirits I poured down the sink. I mention this circumstance, because many exaggerated things were said of me in relation to this matter, *e.g.* that I had thrown all my wine away, &c. It is true that I sent a few bottles of *Lachrymæ Christi* after the spirits, but this was sour stuff, brought at some cost, it is true, from Naples some few years before. To return, however, to my story. The tug of war now began. I had to put my shoulder to the wheel, and was not going to be beaten if I could help it. Something had been said at the last moderation meeting that we had held about barley-water being a much more useful drink, after all, than beer, and about salt, too, being useful as a condiment. This gave me, in the great unpopularity of the cause amongst the working-classes, the *soubriquet* of 'Barley-water Billy,' a name which was frequently called after me in my walks through the vil-

lage, as well as 'Salt and Water;' and though I soon lived down all this, yet the coldness of the upper and religious classes to the movement seemed to paralyse our efforts. This gave the enemy great occasion to blaspheme, and we were challenged to a discussion at the Boys' Lancastrian School-room by a portrait-painter, who was then living about at the different public-houses. I had invited Mr. Frederick Grosgean from town, at that time an earnest teetotaller, and, I believe, a Methodist local preacher, with other helpers. It was, however, soon evident that there was to be no fair discussion. Our opponent arrived borne on the shoulders of brewers' draymen, who, as they entered the room, blasphemously exclaimed, 'Glory to God in the highest!' He was well up in his subject; had his Bible with him, and quoted it about as glibly as a proslavery advocate can at all times do in favour of slavery. The room was crammed, but the greater part had come for a row. It was not very long before this broke out, when the room became a scene of the greatest confusion. Lights were put out, stove-piping pulled down, forms pulled up, and ourselves saluted with brickbats and rotten eggs. The parties were had before the magistrates for an assault upon the schoolmaster, and were bound over to keep the peace. I have given the account of this meeting as a specimen of what we were exposed to at that time. Our meetings were afterwards held with more quiet, and with varying success. It was at one of them, a tea-meeting, that Mr. J. W. Green signed the pledge; and I have a most lively recollection of visits from Mr. T. A. Smith, James Teare, and others. Amongst them, one from one Arthur Conlan, who, for want of better material, we afterwards made editor of the *Intelligencer*" (*Weekly Record*, November 30th, 1861).

Early in 1836 the first temperance coffee-house in London was opened at 44 Bunhill Row, St. Luke's; and in April a temperance boarding-house was opened at 11 Salisbury Square, Fleet Street,—an undertaking commenced by friends of the Moderation Society (*i.e.* the old British and Foreign Temperance Society). By the assistance of Mr. Janson a temperance hotel was opened in Aldersgate Street by Mr. Michael Hart, April 4th, 1836, when about eighty persons sat down to tea, after which a public meeting was held in the Aldersgate Street Chapel. The meetings of the committee were now held at this hotel,

and Mr. Janson was elected a member of the committee. The metropolis was divided into five districts, and arrangements made for the formation of an auxiliary in each. The North London Auxiliary was formed October 14th, 1836; the East London, October 19th; the South London, November 2d; the West London, November 3d; and the City at a later period. The following is an extract from the first report of the South London Auxiliary Society: "This auxiliary originated in the zeal of a few mechanics and labouring men residing in this neighbourhood, who had themselves been benefited by adopting the principles of total abstinence from all intoxicating liquors, and were desirous of communicating the happy results of their experience to others. They accordingly met, together with Mr. Morris, senr., and formed themselves into a provisional committee."

The *Temperance Intelligencer* was commenced as a fortnightly publication, October 8th, 1836, as the property of Messrs. Janson and Howard, and in November, 1836, Messrs. James Teare and Thomas Allen Smith were engaged as agents of the society.

About the same time the *Temperance Penny Magazine* was commenced by the Moderation Society, in addition to the society's *Herald*.

It was about this period that the British Teetotal Society was reorganized under the title of the "New British and Foreign Temperance Society for the Suppression of Intemperance. The first step was taken at a meeting held in the Friends' Meeting-house, Bishopsgate, August 17th, 1836. The actual establishment of the society is placed as August 29th, 1836, when public meetings were held in various parts of London, addressed by R. S. Nichols of Wilsden, who had come to London expressly, John Andrew, junr. of Leeds, Joseph Livesey of Preston, and others. The new society had the support and assistance of Messrs. John Dunlop, formerly of Greenock, J. W. Green, John Meredith, J. Snow (afterwards Dr. Snow, the successful administrator of chloroform), Rev. Jabez Burns, Dr. Lovell, and H. N. Rickman, the commercial traveller, and others. Earl Stanhope had consented to become president, and Mr. John Meredith was secretary; so that the society had an influential and able staff of officers and committee, and in 1837 commenced active operations under the most favourable auspices.



The first minister of the gospel who publicly identified himself with the teetotal movement in London is believed to have been the REV. JABEZ BURNS (afterwards Dr. Burns). He was a native of Oldham in Lancashire, and was born on the 18th of December, 1805. His parents were not rich in worldly possessions, but had a large share of moral worth. They were both members of the Wesleyan Methodist Society. His mother died when he was young, but not before she had taught him lessons which he remembered through life. From the age of fourteen he had to plod his way through life, battling with its trials and difficulties; but the remembrance of his dear mother's life and teaching, with the counsels of his father, preserved him in the path of virtue, and his means being very limited he was not able, had he been disposed, to pursue a life of pleasure.

He had a great taste for learning, and though his hours as clerk in a merchant's office were protracted, he spent his spare moments in carefully reading such books as came in his way, but his favourite study was the Bible. While thus employed in the city of York, he attracted the attention of the Rev. A. E. Farrar, then labouring in the York circuit. Mr. Farrar had known his parents, and took a lively interest in the youth, and in due time led him to become a Christian and to join the church of his parents. At the age of sixteen he began to occupy some of the village pulpits in the vicinity of York, and when quite young became an itinerant minister of the Methodist New Connexion; but at the age of twenty-four he joined the General Baptists, and took charge of a Baptist church at Perth in Scotland. Previous to this he had published his maiden production as an author, entitled *The Christian Sketch Book*, which sold rapidly and went through several editions.

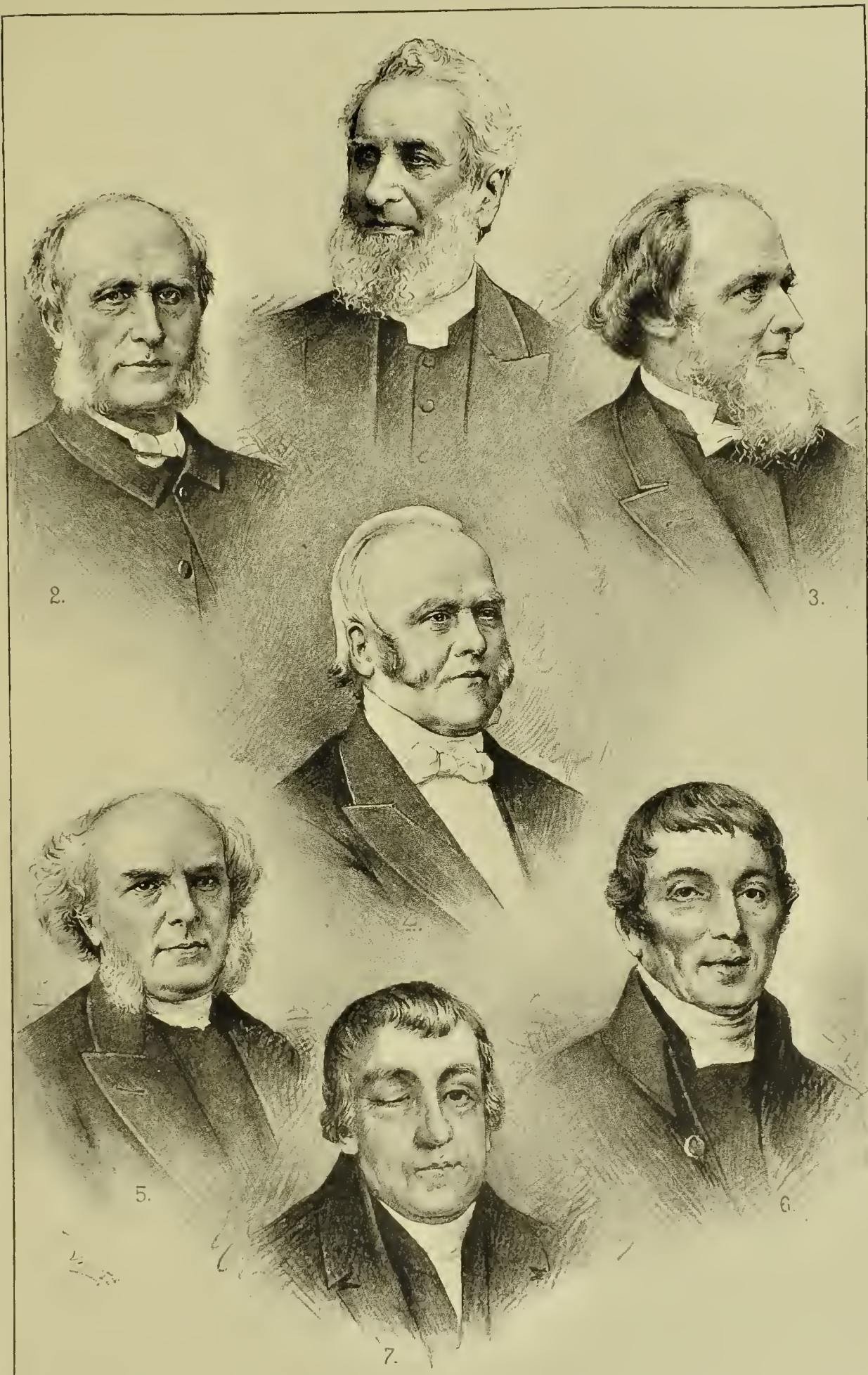
Mr. Burns laboured with great acceptance at Perth, and it was there that he espoused the principles of temperance, and became an advocate thereof in connection with the Perth Temperance (Moderation) Society. In 1835 he accepted the pastorate of the General Baptist Church in New Church Street, Marylebone, London. Of his success as a preacher and pastor we need only to state the fact that he found a church of *twenty-five* members, and a congregation of about *fifty*, and raised the membership to *four hundred* and the con-

gregation to *eight hundred*. In May, 1836, Mr. Burns signed the total abstinence pledge, and at once gave his earnest attention to the subject, becoming an active and popular exponent of the more advanced principle. "There are two things by which Dr. Burns will ever be known, *his voluminous writings and his powerful advocacy of temperance.*" His writings consist chiefly of sermons and skeletons of sermons, and the *Pulpit Cyclopædia*, in addition to numerous articles on certain phases of temperance, notably, "The Scripturalness of Temperance," "The Temperance Offering," "An Address to Ministers of the Gospel," and several others. When the division took place in 1839, through the adoption of the "Long Pledge" by the New British and Foreign Temperance Society, Mr. Burns took the side of the Long Pledge, and at the annual meeting held at Exeter Hall, London, May 21st, 1839, he moved a resolution which resulted in the secession of the Short Pledge party. Mr. Burns was elected a member of the executive committee of the New British and Foreign Temperance Society, and before the close of the year was appointed editor of its weekly organ, the *New British and Foreign Temperance Society's Journal*. During the summer of 1839 a number of important meetings were held in his chapel, and weekly meetings were held in the school-room beneath. He was elected president of the St. Marylebone and St. James's Auxiliary to the New British and Foreign Temperance Society. On Monday evening, December 16th, 1839, Mr. Burns commenced an annual series of temperance sermons, which he continued without interruption to his death, and which since then have been continued by his son, Rev. Dawson Burns, D.D.

On the 22d December, 1840, a crowded temperance meeting was held in the chapel, when a gold medal was presented to him bearing the following inscription: — "Presented to the Rev. Jabez Burns, as a token of respect and esteem, by a few members of the Lisson Grove, Paddington, and Chelsea Branches of the New British and Foreign Temperance Society. 'He reasoned of righteousness, temperance, and judgment to come' (Acts xxv. 25)."

At an early period of the temperance movement Mr. Burns laboured energetically to banish the intoxicating element from the Lord's table, and having firmly resolved that





1 Rev. SAMUEL ANTLIFF, D.D., Primitive Methodist, Drayton, near Derby.  
London.

3 Rev. JOHN GUTTRIDGE, United Methodist Free Churches.  
London, Editor of *New British and Foreign Temperance Society's Journal*, &c.

Church of Scotland, Edinburgh.

EVANS, Llangefni, Calvinistic Baptist.

6 Rev. JOHN ELIAS, Llangefni, Calvinistic Methodist.

2 Rev. NEWMAN HALL, LL.B., Congregationalist,

4 Rev. JABEZ BURNS, D.D., Baptist,

5 Rev. HORATIUS BONAR, D.D., Free

7 Rev. CHRISTMAS





it should not be used in his own church, he incurred great opposition from different quarters, some of the most influential of his people withdrawing from the church and establishing another in the immediate neighbourhood. Nevertheless he persevered, and held on to what he believed to be the truth, and during his pastorate the church building was two or three times enlarged.

Mr. Burns did not confine his temperance efforts to the metropolis, but went out on lecturing tours, and there are few cities or towns in Great Britain which were not visited by him. He was always enthusiastically received at the great conventions and annual gatherings of the British Temperance League, United Kingdom Alliance, &c. In 1846 he took an active part in the "World's Temperance Convention;" and in 1848 attended the Ministerial Conference at Manchester, presiding over the deliberations one day, and taking part in the discussions at the other sittings of the conference. On the subject of congregational temperance societies he remarked: "We have had a congregational temperance society in the church of which I am pastor for several years. We have found it to work admirably. Four-fifths of the Sabbath-school scholars are teetotallers; many of the teachers, and a considerable number of the members of the church are teetotallers."

At one of the public meetings in connection with this conference Mr. Burns was called upon to speak, and in the course of his address said: "He had been a teetotaller for twelve years. During that time he had been a working man; had worked with the head, the hands, the feet, and his whole system during that time had been in constant operation. Since he had been a teetotaller he had been better able to work, had had better spirits, a more cheerful state of mind, and more fit in every sense of the word, he believed, for the discharge of the onerous and important duties devolving upon him as a Christian minister. He became a teetotaller without reference to personal considerations as to whether it would agree with his health or not, but because he felt the conviction that as a Christian minister he was bound to be in the front ranks of this important movement—that it would reflect great disgrace upon him if his members and deacons should themselves take the lead."

In 1847 Mr. Burns was sent as a deputation to the Triennial Conference of the Freewill

Baptists of America, where he was cordially received, and during his visit he travelled extensively in the different states of the Union, and his labours in the pulpit and on the platform were duly appreciated. He showed himself the same earnest, fearless advocate of every good cause that he was at home, and ventured to give utterance to his views on what was then America's "stain," the curse of slavery. "I know of no crime equal in its deadly influence," said Mr. Burns. "It not only debases the slave, and wrongs him to the utmost human agency can effect, but it hardens and corrupts the slave-holder, and pollutes the entire atmosphere where the horrid traffic is perpetuated. Could I personify this climax of monstrous hatefulness, I would say that its head is folly, its countenance pride, its heart essential cruelty, its feet are swift to shed blood, and its hands are ready to every evil work. God abhors it, mankind by universal consent loathes it, and devils and human demons alone rejoice in it."

Soon after the publication of his *Pulpit Cyclopædia*, the Wesleyan University, Middleton, New York, conferred upon him the degree of D.D.

In November, 1874, Dr. Burns was seized with a fainting fit whilst giving a temperance lecture in his own chapel, and weakness of the heart was feared. He seemed to rally again and was unwilling to take the rest he needed in the following summer, and continued to preach and lecture with more acceptance than ever. In the autumn, however, it was apparent that his strength was giving way; his last pulpit exercise being a funeral sermon on the Rev. W. Brock, D.D., Nov. 21st, 1875. He calmly passed away on the evening of January 31st, 1876, at the age of seventy-one years.

At a meeting held in Queen Street, Lambeth, in 1836, JOHN PREST PARKER, a coach-trimmer, signed the total abstinence pledge, and soon afterwards became associated with Mr. John Meredith and others carrying on temperance work in the south of London. He became a zealous labourer in the cause, and was an excellent speaker, therefore soon became a great favourite. He was considered one of the most intelligent representative working men in meetings of the Temperance Society, and remained in one employment for over forty years. He was a useful writer on the temperance question, and the author of



several tracts in the Ipswich Series, and an excellent temperance catechism. It was through his instrumentality that the late Mr. George Howlett signed the pledge. Mr. Parker died May 26, 1872, aged seventy years.

While John Hockings was labouring in London in 1836, a working blacksmith heard him, and disputed the fact that John was a practical smith, and challenged him to forge a horse-shoe. John accepted the challenge, on condition that both were to exhibit their skill in this art at the same time and place. Arrangements were made, and the contest created considerable excitement, when, to the surprise and discomfiture of his opponent, John Hockings made three workmanlike horse-shoes while the other only made two in the same space of time. Thus the teetotaller won an easy victory, and secured the esteem and admiration of the working men of the district.

In the autumn of 1836 MR. JOHN CASSELL, the Manchester carpenter, entered heartily into the movement, and became a zealous working advocate. "Fired with zeal in a cause which he believed would prove a blessing to his fellow working men, he left the joiner's bench and became a voluntary home missionary. Furnished with a watchman's rattle, he went forth visiting village after village, and by the noise of his rattle he called forth the people and invited them to his meetings. At times he suffered great privations, but having faith in God he persevered."

This statement is fully confirmed by a paragraph in the *Preston Temperance Advocate* for 1837, which announces the fact that "John Cassell, the Manchester carpenter, has been labouring amidst many privations with great success in the county of Norfolk. He is passing through Essex, on his way to London. He carries his watchman's rattle, an excellent accompaniment of temperance labour."

In October, 1836, he arrived in London, where he at once sought out the friends of temperance. He delivered several addresses in his own plain, straightforward manner, and despite his broad provincialisms was well received. Through the influence of Messrs. John Meredith and William Janson Mr. Cassell was engaged to labour as one of the agents of the New British and Foreign Temperance Society. In this capacity he worked "with characteristic energy and success," and made rapid strides in the walks of

self-cultivation. He was a diligent and successful student, and became a man of influence and power in the metropolitan district.

The parents of John Cassell came of a Kentish stock, but he himself was born in Manchester, January 23d, 1817. His parents were poor, and therefore his preliminary education was very simple and rudimentary; but "he carried his self-culture to a degree not often surpassed among the non-professional classes, having an extensive acquaintance with English literature, great general information, and a fair mastery of the French language, which he often had occasion to use."

On his arrival in London in 1836 he took part in a temperance meeting held in the New Jerusalem School-room, near Westminster Road, and Mr. J. P. Parker, who was present, described him as "a gaunt stripling, poorly clad and travel-stained; plain, straightforward, and earnest in speech, but very broad in provincialism." On the 17th November he spoke in Milton Street, Barbican, with an energy and effect, despite his provincial brogue, which gained him friends on the spot, and stamped an epoch in his onward and upward career. He is said to have freely confessed, on some of these occasions, that he carried his worldly all in his wallet, and had only a few pence in his pocket. A gentleman who heard him thought he saw the making of a good agent in him, took him to his own house, and introduced him to Mr. Meredith and others of the New British and Foreign Temperance Society, who, as already stated, engaged him as one of their agents. In November, 1840, Mr. Cassell lectured in the City Hall, Norwich, and amongst those who signed the pledge at the close were the Rev. Thomas Evans, Congregational minister, Mr. John Rutter, solicitor, of Shaftesbury, and a youth, since known far and wide as the Rev. Charles Garrett, the popular Wesleyan minister, an ex-president of the Conference, and an ardent advocate of total abstinence principles. Mr. Thomas Holiday Barker, the well-known and devoted secretary of the United Kingdom Alliance for the Suppression of the Liquor Traffic, was also a convert of Mr. John Cassell's, and always spoke of him in terms of affection and reverence.

It was, we understand, during a temperance tour in Lincolnshire that Mr. Cassell first met the amiable and excellent lady who became his wife. This connection, so happy and aus-

picious in all respects, enlarged his faculties for those commercial enterprises which he had for some time contemplated. After his marriage he was placed in command of a sum of money, which enabled him to grasp a machine more powerful than his rattle—the *printing-press*. He first issued some temperance tracts, then a monthly periodical, and at last brought out a weekly paper. The name of John Cassell as editor and publisher of the *Working Man's Friend* became a household word in this and other lands. His business soon became too gigantic for one man to manage, and he wisely entered into partnership with the eminent printers, Messrs. Petter and Galpin. Since then the firm of Cassell has become a great limited company, famed as much for its enterprise as for the beauty and utility of its numberless publications, which have made the name familiar throughout the world.

Mr. Cassell never forgot that he had been a *poor working man*. He wrote, spoke, and printed with the hope of improving the condition of the working-classes, and accomplished much in that direction. Up to the end of his remarkable career he was truly the *working man's friend*.

He continued to the last a faithful friend of the cause of temperance, and lived to prove that even a poor hard-working journeyman carpenter may, by industry and energy, combined with teetotalism and religion, become "the friend of peers and the associate of the greatest intellects of the age in which he lived." He died April 2d, 1865, at the early age of forty-eight years, and was interred in Kensal Green Cemetery.

In the early part of the year 1837 Mr. JOHN MEREDITH was appointed secretary to the New British and Foreign Temperance Society, and Mr. J. W. Green editor to the official organ of the society. On the 12th of May, 1837, Earl Stanhope signed the total abstinence pledge, and became an annual subscriber of £5 to the funds of the society, through the influence of Mr. Meredith, and he soon afterwards became its president.

Mr. Meredith was a laborious worker, and strove hard to effectuate a scheme by which he would bring the whole country under temperance influence. He has been well described as "the Napoleon of the temperance warfare." He was not a gifted speaker, but he was a successful worker. He stood firm to the society when it was almost torn to pieces by the long

and short pledge controversy, and held the position of secretary until the formation of the National Temperance Society, with which he became officially connected. Mr. Meredith established the London Temperance Mission, of which he became the superintendent, and was the means of collecting and publishing a large mass of valuable and important statistics brought in by his assistants. "He watched the mission with a fatherly eye. He was inflexibly systematic in all things, but patient, persevering, and laborious. He never repined at slow progress, nor desponded at the sight of difficulties. He was always full of hope, and ready with a word of encouragement. Although most of his time was devoted to the temperance cause, he took great interest in several of the religious and moral efforts of the day. He was a member of the Anti-Capital Punishment Society, and was much interested in that movement. It is worthy of remark that Mr. Meredith felt strongly on the subject of the liquor traffic, even when legislative interference was not recognized as the duty of the state by his colleagues. He viewed everything through the medium of Christian duty, and it would be well if many of higher professions and pretensions would endeavour to imitate the simple life and emulate the steady virtues of John Meredith" (*Temperance Spectator*, 1859, p. 24).

Mr. Meredith laboured in the cause until old age and increasing infirmity compelled him to relax his energies. He died January 22d, 1859, in his seventy-fifth year.

MRS. HANNAH MEREDITH, wife of the above, was an earnest, sympathetic co-worker with her husband, and survived him a little over four years, dying on the 18th of August, 1863, at the age of seventy-three years.

One day in 1838 a gentleman in a London omnibus asked Mr. MICHAEL GIBSON, of Bhurthorpe Cottage, Regent's Park, London, to accept a copy of the *Temperance Intelligencer*, which he did, and on reading an account of a temperance meeting held in Exeter Hall both he and his son became teetotallers, and took an active interest in the cause. Mr. Gibson died at his residence October 26th, 1841, in the ninety-first year of his age.

MR. J. W. GREEN was one of the early friends of the temperance reformation in London, and from an early period was intimately associated with temperance associations and temperance literature. He was editor of the *London Tem-*



*perance Intelligencer*, and, at a later period, of the *Teetotal Times*, and the writer of many excellent articles on the subject. He was a large-hearted, liberal-minded Wesleyan Methodist, the *Wesleyan Times* affirming that "his Catholic heart embraced in its prayers all branches of the one church of the Saviour."

"To him temperance was a solemn theme; and he pursued his argument with an earnest desire to reach the understandings of those he addressed. He was ever intent upon the one great thing—to make his audience fully understand the principles of the temperance reformation and to awaken a sense of responsibility in the minds of all who heard him. For a lucid exposition of first principles we know of none who excelled J. W. Green, although many surpassed him in vivacity, power, and pathos" (*Temperance Spectator*, 1860, p. 37).

Mr. Green was in the employment of Mr. John Cassell the publisher, and there was a mutual attachment between them. He was a member of the committee of the London Temperance Society from an early period, and the National Temperance League never had a more faithful and diligent member of its executive. "He was always at his post." He died on the 1st of February, 1860, at the age of seventy-eight years, and was interred in Abney Park Cemetery. Around the grave stood Messrs. George Cruikshank, William Tweedie, W. Spriggs, T. B. Smithies, T. I. White, Michael Young, Rutter, Hudson, Dove, Gwynne, Kaye, Smith, Burns, &c.; and Mr. Young delivered a very eloquent and appropriate funeral oration, which was fully reported in the *Wesleyan Times*.

On the 15th of March, 1837, one of the largest public meetings in favour of total abstinence held in London up to that date was held in Surrey Chapel, when the four great continents were represented, Asia by a Chinaman and Africa by a Caffre.

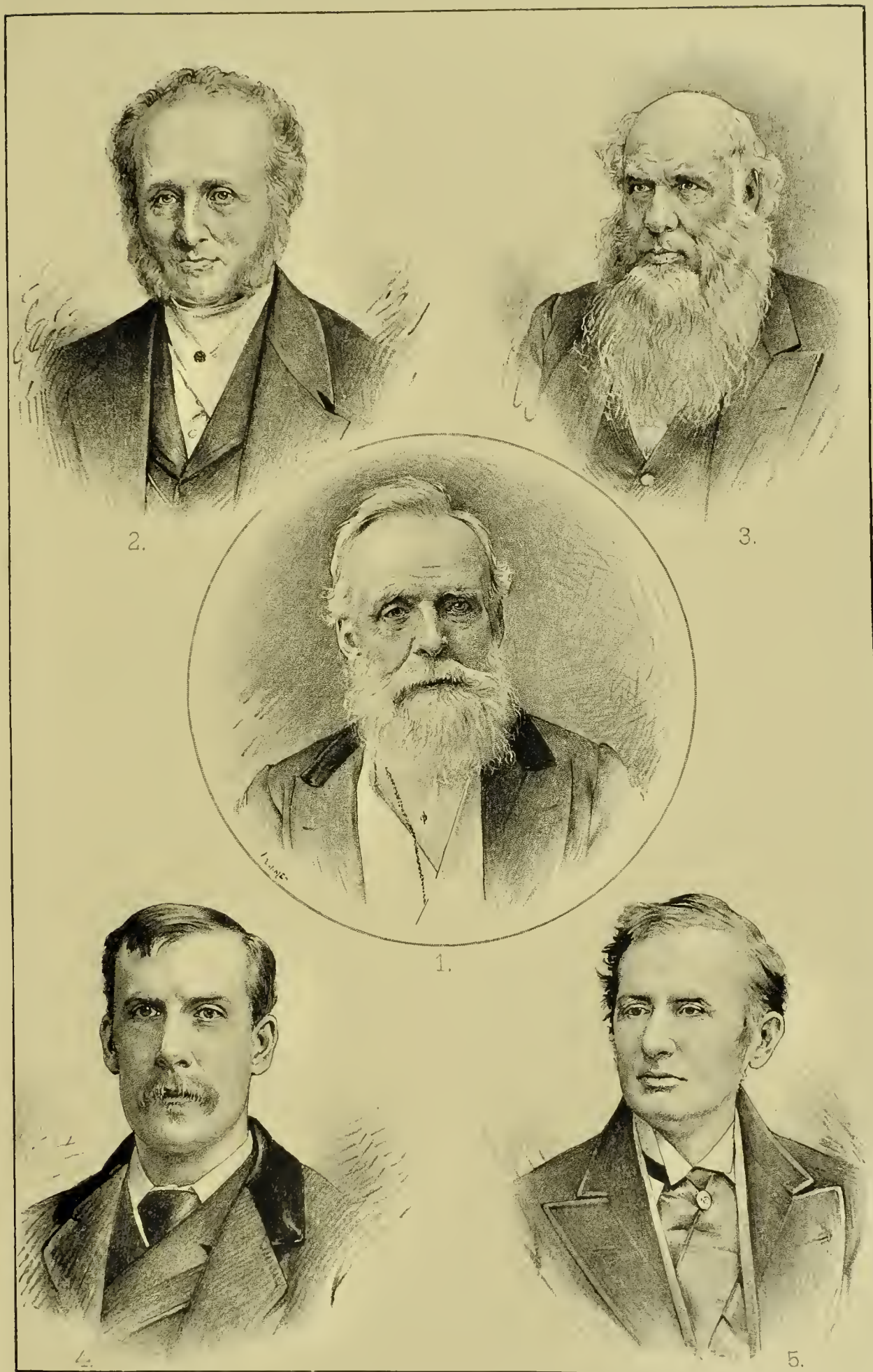
A young man named JAMES SEARS was unable to gain admittance to the meeting, but hearing from some of his friends an account of what passed he resolved to drink no more alcoholic liquors. He afterwards became a Baptist minister, and few men were more zealous and earnest in the promotion of temperance principles than the Rev. James Sears of Cottage Green Chapel. His family followed his example, his son, Mr. J. T. Sears, being honorary secretary of the Baptist Total Abstinence Association, and editor of its

monthly organ the *Bond of Union*. The Rev. James Sears died September 22d, 1887, aged sixty-nine years, fifty of which he had been a total abstainer.

On the 24th of May, 1837, a meeting of delegates from the various societies in connection with the New British and Foreign Temperance Society was held at Exeter Hall, when it was reported that the number of members enrolled was 110,427, of whom 2019 were reformed drunkards. The sum of £226, 3s. 4d. had been collected during the year, and the treasurer had a balance in hand of £70, 12s. 8d.

"The reports of the four London auxiliaries were very encouraging; they showed that the North London Auxiliary had held 119 meetings, and had 693 good members on their books who had stood firm more than three months, and renewed their cards of membership, thirty-three of whom were reclaimed characters. Three branches had been formed in various parts of this auxiliary. The East London had held sixty meetings; the number of signatures exceeded 1000, among whom were many reformed drunkards, and who up to this day bless the hour they ever heard of teetotalism. They formed a juvenile society, from which much good resulted. The Western Auxiliary was flourishing beyond the most sanguine expectations of its warmest friends; they had held from five to six meetings per week, and had 968 members, with several striking instances of reformation. Two branches had been formed, one at Chelsea, the other at King's Cross. The South had held about 100 meetings since its formation; great interest had been excited among the hatters and tanners, many of whom signed the pledge, and a great number employed as labourers, &c., amounting to 744, including nine reformed drunkards. Much weight and influence had been thrown into this auxiliary by the signatures of the Revs. James Sherman (of Surrey Chapel), R. Knill, J. Bridgman, and G. Clayton; and a great amount of good was produced by the support and countenance of these gentlemen. Between fifty and sixty delegates were present at this meeting, which was one of paramount interest, and much good feeling existed."

On the 25th of May, 1837, the first anniversary of the society was celebrated at the Horns Tavern, Kennington, when 368 persons sat down to tea under the presidency of Mr.



1 WILLIAM FITHIAN, Heywood and London, Rechabite, Prohibitionist, &c.  
Superintendent of National Temperance Society Mission, &c.

2 JOHN B. MEREDITH, London, Ex-Secretary,  
3 JABEZ INWARDS, Lecturer, &c., Dunstable and London.

4 F. N. CHARRINGTON, Tower-Hamlets Mission, London.

5 JOSEPH LEICESTER, Ex-M.P. for West Ham.





J. S. Buckingham, M.P. Earl Stanhope presided over the public meeting, the speakers being the Rev. J. Edwards of Brighton, Rev. James Sherman, Messrs. S. B. Beaumont, J. K. Greenbank, and R. Webb of Reading; Rev. J. Chevers, Mr. Barlow, coachsmith of Birmingham, Major Walsh, Robert Charlton of Bristol, Mr. James Silk Buckingham, M.P., Mr. W. Janson, and Mr. Thomas Whittaker, who had just arrived on his first visit to London on the 20th of that month. Mr. Whittaker was permitted to speak at one of the meetings of the society on the 22d for twenty minutes only, but he made a good impression and was invited to take part in the great annual meeting, and eventually became one of the agents of the society, a position he held for some length of time.

At this annual meeting the name was definitely determined upon as the NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY, with Earl Stanhope as president, W. Janson, treasurer, Messrs. J. Meredith and Howard as secretaries. The sum of £44, 12s. 4½d. was collected during this meeting.

Amongst the active friends and supporters of the society, in addition to those named, were Dr. Hawkins, Dr. Oxley, Rev. Dr. J. Pye Smith, Rev. J. S. Hinton, Rev. C. Stovel, Mr. Thomas Hudson, and several others.

MR. THOMAS HUDSON signed the total abstinence pledge June 6th, 1836, and was an active worker, especially in the west of England and the metropolitan districts. In 1888 he published an interesting volume, *The Pioneers of the West*.

Whilst studying that particular phase of the temperance question which he denominated the "Drinking Usages," Mr. John Dunlop received valuable assistance from MR. HENRY NEAVE RICKMAN of London, well known to many of the temperance societies in the provinces as the "commercial traveller." Mr. Rickman commenced the anti-usage movement amongst British commercial travellers, and was of great service to that useful and influential body of men, who for a long course of years suffered terribly from the habits and customs of the commercial-room, whereby many were utterly ruined in body and circumstances. Mr. Rickman was for some time unwell in the summer of 1849, but appeared to be gradually recovering, and was meditating new plans of usefulness, when he died, 22d of Aug., 1849, in the sixty-third year of his age.

The REV. JOHN PYE SMITH, D.D., F.R.S., the distinguished philosopher and divine, was a devoted advocate of the temperance reformation. Dr. Smith was a remarkable man, possessed of numerous talents, all used with profit to his Lord and to the world at large. He was a diligent student, accustomed from his youth to rise early and spend his days in the discharge of those duties devolving upon him. The extent of his reading was incredible. At the age of sixteen he is reported as being able to repeat the whole of the New Testament from memory, and it is said that there were few books in the library of Homerton College which were without the well-known marks of his perusal. His father was a bookseller, and when at home John spent much of his time in his father's shop reading all kinds of books with astonishing rapidity and eagerness. One who knew him well said: "He was a very accurate and chaste classical scholar, and his Latin compositions are remarkable for the purity and elegance of their style. He was among the best of the Hebrewists, and unequalled in his knowledge of pure theology, a skilful Biblical critic, and well versed in the sacred lore—ancient, scholastic, and modern. He was an accomplished French scholar; and we have always considered him among the first of those few Englishmen who knew the German language completely and philosophically. He had some acquaintance with the Syriac, Arabic, and Dutch languages; but his general knowledge seemed almost without limit. With geology, botany, comparative anatomy, and entomology he was perfectly acquainted."

The secret of his great success lay in the fact that he was persevering and methodical, always at work and ever progressing. He wrote several volumes, any one of which would have been sufficient to perpetuate his fame. The most famous of his works is *The Scripture Testimony to the Messiah*, being a reply to Mr. Belsham's *Calm Inquiry*.

The Rev. George Gilfillan, speaking of this work, says: "The critical skill, learning, solidity of judgment, power of argument, and conclusiveness of reasoning contained in that treatise are extraordinary; and all this combined with a gentleness of spirit which, though truly characteristic of the writer, seldom pervades polemical volumes. He walks up to his antagonist with all the politeness of a Christian gentleman, gives him full credit for



everything creditable about him, points out mildly the fallacies of his position, exhibits the importance to both parties of getting at the truth, and then, with a single stroke of his pen, lays him in the dust. Even then, however, he glories not in the victory, as if he had achieved it. He seems in effect to say, 'Your fall was effected by the invisible power of truth. It was not by any prowess of mine; and if you have sustained injury I will gladly pour oil and wine into your wounds; but I would affectionately caution you against opposing that terrible *invisible* power again.' He can be severe, even caustic at times; but it is when he sees obvious disingenuousness. His moral uprightness cannot bear this; it is an unpardonable offence; and he rushes upon the criminal like an avenging angel. We have spent many a delightful hour over this work, and hope to spend many more. Its author will not be forgotten, though it had been his only gift to the world."

Another of his productions was issued at the time when the science of geology was but little known, and excited much interest. This was *Scripture and Geology*, which was favourably noticed by different portions of the press. The *Athenæum* said: "Dr. Pye Smith is known not only as a scholar and as a divine, but also as a man of science, from his work on *Scripture and Geology*, in which he manfully came forward to vindicate for science a right to be heard when it was opposed by blind prejudice and unreasoning dogmatism."

The doctor's next work was *The Sacrifice and Priesthood of Christ*, which formed a kind of supplement to *The Scripture Testimony of the Messiah*. It ran through several editions, and received many additions in the form of valuable supplementary notes.

In addition to the office of tutor in Homerton College, Dr. Pye Smith was pastor of a church for *forty-six years*. His oratorical powers were not of the highest order, nor did he have any desire to excel in that line. "His object was to teach, to make the simple wise and confirm the wavering in the faith of the gospel; hence all his sermons were plain and fervent. *Multum in parvo* is beautifully expressive of their general character. He was greatly beloved by his congregation, many of whom regarded him as a father."

In every sense Dr. Smith was "a man of the people." When young he was an ardent reformer, and when his friend James Mont-

gomery was cast into prison for writing certain articles which were deemed *libellous*, the future doctor discharged the editorial duties of the *Sheffield Iris* during the time of his friend's incarceration. He also took part in the "corn-law" agitation, and gave a large sum to the funds of the league.

When the temperance movement began to excite public attention he joined its ranks, and was often on the platform of the New British and Foreign Temperance Society, and other organizations of a similar nature. He was for some time president of one of the local temperance societies, and on one occasion gave utterance to the following sentiments on the habitual use of intoxicating liquors:—"The person becomes insusceptible of pure religious feelings, and is *awfully liable to spurious* religion—the religion of self-flattery, of exaltation, of imagined privileges, while *moral obligations are little regarded*; the religion whose essential character is spiritual pride and vain-glorious confidence. This pretended religion, the most virulent of moral poisons, the most deceptive of its own victims, and the most contagious to other persons, is well known to the faithful minister as the *hydra evil* which occasions the greatest difficulties and most distressing trials in all his course of duty. Close investigation will often discover a *surprising connection* between these delusions of the soul and the indulgence, very moderately, in spirituous beverages and narcotic poisons."

Soon after settling at Homerton, Dr. Smith became connected with the Old Temperance Society, and for some years he continued the use of wine in strict moderation. As soon, however, as the true light of temperance dawned upon his mind, he at once adopted the practice of entire abstinence from all kinds of intoxicating beverages. On this point his biographer says:—"Whenever medical advice recommended a temporary relaxation of his rule, if he complied in practice, it was with no small reluctance, and with a most undisguised want of faith in the prescription, just as though he could not allow himself to be benefited in any such way. It was very commonly feared, and not uncommonly said among his friends, that he was endangering his life by the rigidity of his rule. Happily, however, for himself and them, and for the credit of the cause for which he was thought to be suffering, he lived

too long to justify any such misapprehensions.

"Indeed, considering the great amount and variety of his mental labours, and the peculiar difficulties which for many years lay directly in his path, the demands on cerebral energy were so great that he might have been snatched away years before the hour of his tranquil departure, had he not been led to avoid that sort of pressure on the finer vessels of the brain which not unfrequently arises from a long and regular, though moderate use of stimulants."

Instead of age and infirmity shaking the hold which these views had upon his mind, the reverse appears to have been produced; for upon his death-bed he became more resolute in his determination to abstain.

His affectionate wife, in describing the death-scene, says:—"His inflexible habit of abstinence yielded not. It might be said to exemplify 'the ruling passion strong in death.' A medical friend, on perceiving a rapid diminution of power, recommended a slight infusion of brandy into the water beverage. This proposal was conveyed by writing to the doctor. He turned to his wife and emphatically said, 'Never! my dear. I charge you, if such a remedy be proposed when I am incompetent to refuse, let me die rather than swallow the liquid.'" He departed this life February 4th, 1851, at the age of seventy-seven years.

A notable worker was the REV. JOHN RODGERS, M.A., vicar of St. Thomas Charter-house, vice-chairman of the London School Board, and vice-president of the National Temperance League. In the early days of teetotalism, when the movement was still unpopular, his services on the platform and in the pulpit were specially valuable, and he often undertook long journeys to advocate the cause. As chaplain of two of the largest London warehouses he took great interest in the employees, and his influence among them was very great. He rendered eminent service to education, particularly in connection with the school of St. Thomas Charter-house, and the board schools of London. He died on the 25th October, 1880, aged fifty-nine years.

Amongst the members of the Fitzroy Teetotal Society was a humble and obscure shoemaker, who was a man of a noble spirit, and worthy of a kinder fate than that which the world awarded him. JOHN O'NEILL was born at Waterford, in Ireland, and died in London

from an attack of bronchitis, on the 3d of February, 1858, aged eighty-two years. He was the author of *Drunkenness*, a poem; *The Triumphs of Temperance*, a poem, &c., which were illustrated by George Cruikshank; as also a little work on fairy tales, entitled, *Han-derahan*, to which Mr. S. C. Hall wrote an introduction. A memorial stone was placed over his grave in St. Pancras Cemetery, Finchley, by "a few members of the Fitzroy Teetotal Association, and other friends, in remembrance of his disinterested labours." Not only by pen and pencil, but by personal example, this humble Irish shoemaker poet laboured earnestly for the cause of total abstinence for many years.

What evangelical Christian has not read with deep interest JOHN VINE HALL'S admirable tract, *The Sinner's Friend*. Many who have read it are ignorant of the fact that the life story of its author is one of the most remarkable on record. John Vine Hall was born March 14th, 1774. In early life he was a lively genial companion, and became a ring-leader among infidel and dissipated young men. He was very partial to Paine's *Age of Reason*, until a friend lent him Porteus's *Evidences of Christianity*, which completely changed his views. Having been for a considerable time addicted to habits of intemperance, he had a long and fierce struggle with the dominant and destructive appetite. The drink craving was so strong that at one time it was said that he was tempted to commit suicide as the only escape from his cruel enemy.

At length a physician was consulted, and he declared that if Mr. Hall would but follow his prescription, the very inclination for strong drink would be subdued in a few months. The remedy was tried, and every bottle of medicine was taken with earnest prayer to God that he would bless the antidote prescribed. In a private box opened after his decease, a small bottle containing a little sediment was found, with a paper on which he had thus written: "This phial is one of upwards of three hundred of those out of which J. V. H. drank a preparation of steel in the year 1816. It is preserved, like the pot of manna, to show the way in which the Lord delivered his servant out of the wilderness, out of a horrible pit, out of his besetting sins. This medicine was persevered in from 2d March, 1816, till about the end of September



following (about seven months), and from 19th September, 1816, till 22d November, 1836 (the present day of making this memorandum) not a drop of wine or spirituous liquor has ever passed the surface of the tongue of J. V. H., and for the last eighteen years nothing stronger than tea, coffee, or milk has ever entered his stomach."

The prescription which had been given him by the physician was as follows:—Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm. Twice a day.

The victory which Mr. Hall thus obtained over appetite was complete, and ever after nothing could induce him, ill or well, to touch intoxicating drinks of any kind. Once when wine was ordered during a severe attack of typhus fever, he said, "I would rather die." He was thus fully prepared to hail the dawn of the temperance reformation, and to give it his sympathy and support. He was most devotedly attached to the cause, and frequently advocated it in public. Until within a short period before his death he assisted at the meetings of the Surrey Chapel Band of Hope.

For forty-four years he was a faithful and firm total abstainer, and when on his death-bed the doctors ordered wine, Mrs. Hall said the proposal was useless. Then beer was suggested. Mr. Hall, who had been lying apparently unconscious of the conversation, emphatically groaned out, "*Never! Never!*" He retained the exercise of his faculties till a day or two before his death, when he gradually sunk into a state of unconsciousness, and passed away on the 22d of September, 1860, in the eighty-seventh year of his age.

His son, the Rev. Newman Hall, of Surrey Chapel, London, is an ardent friend of the temperance cause. Mrs. John Vine Hall, also an abstainer for many years, died at St. Leonard's, December 4th, 1871, aged eighty-four years.

Among the veteran temperance reformers of the Chelsea district was Mr. JOHN ALLEN, chairman of the Chelsea Local Option and Alliance Union, who was a friend of the poor and needy, and an active, intelligent, local preacher, &c., in connection with the United Methodist Free Churches. He died February 14th, 1886, at the age of seventy-six years.

On the 16th of May, 1838, the second annual meeting of the New British and Foreign Temperance Society was held in the

large room, Exeter Hall, when Earl Stanhope presided, and addresses were delivered by Rev. Dr. J. Pye Smith, Rev. Hill Rowe, Messrs. Wiseman, Joseph Andrew, Leeds, Dr. Thomas Beaumont, Bradford, John Higginbottom, Nottingham, W. R. Baker, Thomas Allen Smith, Rev. J. Edwards of Brighton, Rev. G. Moyle, and Rev. James Sherman. Some little commotion was caused by a baker named Whiteman moving an amendment to the effect that more working men should be placed upon the committee, but it failed for want of a seconder. A number of pledges were taken, and the collection realized £36, 12s. 6d.

The meeting of delegates from the several branch societies was held at the Guildhall Coffee-house on the 15th of May, and by adjournment at Surrey Chapel on the 17th of May, when the REV. JAMES SHERMAN presided, and the following resolutions were carried:—

Moved by Mr. Joseph Andrew of Leeds, and seconded by Mr. Mumford of Boston:

I. "That it appears desirable that there should be a more efficient and systematic co-operation of the societies established upon the principle of total abstinence from all intoxicating drinks, especially for the purpose of gaining statistical and other information and the employment of suitable agents; and that, therefore, there should be a common and acknowledged centre for their operation."

Moved by Mr. Thomas Beaumont of Bradford; seconded by the Rev. J. Edwards of Brighton:

II. "That as the central operations of the New British and Foreign Temperance Society are carried on in London, it is expedient that that society should be the centre of all other societies acting on the same principles."

Moved by Mr. John Higginbottom of Nottingham; seconded by Mr. Thompson of Louth:

III. "That all societies acting upon the principle of total abstinence from all intoxicating liquors be respectfully invited to co-operate with the New British and Foreign Temperance Society."

Moved by Mr. S. Wiseman of Norwich; seconded by Mr. S. Fordun of Chelmsford:

IV. "That the formation of county or district societies be recommended as auxiliaries to the New British and Foreign Temperance Society, as well calculated to carry on the great objects contemplated."

Moved by Mr. Thomas Beaumont of Brad-

ford; seconded by Mr. Francis Marriage of Chelmsford.

V. "That all members and friends of the New British and Foreign Temperance Society be invited to subscribe ONE PENNY *per annum* to its funds for carrying on its operations, to be collected on the day of Her Majesty's coronation, and to be paid into the hands of the treasurer of the central committee in London, on or before September 1st."

Moved by Mr. Early of Witney; seconded by Mr. J. Hull of Hillingham:

VI. "That as the employment of the press will be found one of the most effective auxiliaries to the spread of temperance principles, it be recommended to the various societies to adopt a systematic circulation of tracts and other publications advocating those principles."

Moved by the Rev. William Richard Baker of London; seconded by the Rev. Mr. Hunt of Fakenham:

VII. "That in order to prevent as far as possible improper persons from going forth as public advocates of the cause, the societies are earnestly recommended to exercise the utmost caution in the employment of travelling agents."

Moved by Mr. Small of Boston; seconded by Mr. Wales of Horncastle:

VIII. "That it be recommended to the auxiliary societies to send delegates to the Annual Meeting of the British Temperance Association to be holden at Birmingham on July 5th, 1838, for the purpose of endeavouring to effect a national union of effort, in accordance with the resolutions passed at this meeting."

"In carrying out this last resolution many unhappy differences arose," we are told by the Rev. S. Couling (*Temperance History*, p. 96), "between the parent committee and the North London Auxiliary, both parties having resolved to send delegates to Birmingham." This was the commencement of the great battle between the advocates of the two pledges—the Long and Short Pledge controversy as it was called. Some of the members of the central committee were in favour of the short pledge, while the long pledge was advocated by others, and also by the North London Auxiliary, which at this time employed Mr. Ralph Holker of Oldham as its agent. A fierce contest was engaged in, and many of the auxiliaries were in open rebellion.

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A very stormy meeting was held at the formation of the City Auxiliary in the Devonshire Square Chapel, when the Revs. J. H. Hinton and Charles Stovel delivered addresses.

The Metropolitan Welsh Total Abstinence Society held its first annual meeting in the Welsh Chapel, in Jewin Crescent, on the 24th May, 1838, when Mr. W. B. Hughes, M.P., president of the society, occupied the chair. The report showed that forty public meetings had been held, and 200 addresses and lectures delivered in Welsh during the year; 4000 tracts had been distributed, and 270 members received. About the same time a meeting was held at White Hart Court, Gracechurch Street, for the purpose of bringing teetotalism under the notice of the members of the Society of Friends, over which Mr. Joseph Eaton, of Bristol, presided.

On the 2d of November, 1838, a Roman Catholic total abstinence society was instituted in the Catholic School-rooms, New Road, Chelsea, of which the Rev. T. Sisk was president. Mr. John Giles, who was a member of the Society of Friends, succeeded in forming Catholic total abstinence associations in the East-end of London, the Metropolitan Catholic Total Abstinence Association being instituted, January 28th, 1840, with Mr. Giles as honorary general secretary. In a few months five branches were in active operation, with a total membership of 2350 adults. At a meeting of the St. Pancras branch, held October 27th, 1840, the Rev. Dr. Magee in the chair, a silver medal was presented to Mr. John Giles as a token of esteem from the members of that branch of the association.

At the various meetings of this association J. F. Maguire, M.P., biographer of Father Mathew, &c., and Daniel O'Connell, M.P., the great Irish patriot, were frequent speakers.

One fact strikes us very forcibly, and that is, that a very large proportion of the active friends of temperance in the London district are, and have been, importations from Lancashire, Yorkshire, Northumberland, Durham, and from Scotland. Very few indeed are natives of the metropolis, and those few are the children of those who have been drawn hither from the districts named.



## CHAPTER XVI.

### TEETOTALISM IN THE MIDLAND AND EASTERN COUNTIES.

1834-1840.

Efforts of Birmingham Men in Nottingham—Dr. J. Higginbottom—Nottingham Festival, Presentations, &c.—Edward Chator or Ginger Jack—Nottingham Total Abstinence Society—William and Mrs. Bingham of Chesterfield—Jacob Bradley—Labours of John Hockings—Dr. Henry Lomas of Belper—Belper Society—Derby Society—John Shepherd—W. E. Brown and other Derbyshire Workers—Leicester Total Abstinence Society—Market Harborough—W. Symington—Missionary Labours of the Birmingham Teetotallers—Wednesbury—Leek—Heroic Labours of C. C. Wilson—Burslem, Hanley, Dudley, Stafford, Walsall, &c.—Holker, Teare, and Whittaker in Staffordshire—Thomas Cook—Rev. John Babington, M.A.—Origin of Cook's Excursions—Women's Work in the Movement—E. S. Ellis—Mrs. Marriage—Mrs. Ellis—The Neild Family—John Buckley—Midland Temperance Association—John Hockings in Oxfordshire, &c.—William Dupe—Sir H. W. Dashwood, Bart.—William Johnson of Banbury—John Cassell in Lincolnshire—An Illustrious Convert—T. H. Barker—E. Brown of Boston—Rev. W. Rose of Horncastle—Sleaford—the First Teetotal Society in Lincolnshire—The Fawcett Family—W. Taffinder of Crowle—Rev. John Stamp's Labours—Rev. T. J. Messer—W. Underwood of Luton—Hy. Brown—"Trials and Persecutions of a Teetotal Surgeon"—W. Batchelor of Dunstable—R. Guttridge—The Inwards Family—Sketch of Jabez Inwards—Daniel Norris—Rev. James Price—Henry Holland—The Movement in Norfolk, James Larnier—Catherine Cozens—Rev. Canon Le Warner—J. J. Gurney—The Bishop of Norwich, Dr. Stanley—Success of the Cause in Norfolk—Yarmouth Total Abstinence Society—James Wells of Kettering—N. Newman—Ipswich—R. D. Alexander—John Limmer—Rev. E. Andrews, LL.D., of Walworth—Isaac Phelps.

Early in 1835 an agitation in favour of teetotalism was commenced at Nottingham by the visit of two teetotallers from Birmingham. No less than four medical men attended one of the meetings and bore decided testimony to the correctness of the principle laid down (*Preston Temperance Advocate*, 1835, p. 44).

Prominent amongst these was MR. JOHN HIGGINBOTTOM, surgeon, of Nottingham, who some time before the introduction of teetotalism had studied the question and carried out his convictions in his practice, and altogether discarded the use of alcohol, even as medicine. Through the united exertions of Messrs. Robert Winter and Ralph Holker, agents of the British Temperance Association, Mr. Higginbottom, C. H. Clark, Edward Smith, and others, the principle had taken deep root, and in March, 1836, they reported 243 teetotallers in the town of Nottingham, besides a goodly number of others in the surrounding villages which they had missioned with considerable success.

Speaking of Mr. Higginbottom, the *Lancet* said: "From the time of his apprenticeship Mr. Higginbottom had a strong personal conviction of the moral and physical danger attending the use of alcoholic stimulants in any

form, and he made a vow not to partake of them. This vow he never broke, and after being in practice some years public attention was aroused to the evils of drunkenness, and temperance and teetotal societies were formed. Mr. Higginbottom, with his usual faithfulness to conviction, threw himself heartily into the work, and considered more fully the subject until by experience he was convinced that alcohol was not necessary in the treatment of disease. In spite of his unpopular opinions about alcohol Mr. Higginbottom retained a large practice, and was respected and revered by his patients. For two generations his tall figure and handsome, benevolent face were as well known in Nottingham as the marketplace, and his name as familiar as 'household words.' Although Mr. Higginbottom attained the great age of eighty-seven, he had not a robust constitution, but great attention to the laws of health, and (in his opinion) abstinence from alcohol, enabled him to ward off any disease which threatened him. Mr. Higginbottom was a noble type of the general practitioner; loving his profession, he regulated his conduct by the strictest code of honour, caring little for pecuniary emolument. His intellectual powers were reflective and

observant rather than acute and subtle, whilst his moral and social characteristics were those of unselfish kindness, liberality, sincerity, cheerfulness, simplicity, and quiet humour. To these high qualities were superadded sincere and earnest piety, which influenced every thought and action, compelling from all who intimately knew him the homage of respect, reverence, and love."

On Whit-Tuesday, May 24th, 1836, a public meeting was held in the Exchange Hall, Nottingham, when the secretary presented the chairman, MR. C. H. CLARK, with a silver medal; and Edward Chator, a reformed drunkard, presented Mr. Higginbottom, surgeon, with another, "as a feeble testimony of the society's esteem for their indefatigable labours in the glorious cause." This EDWARD CHATOR was better known by the name of "Ginger Jack," and was a hawker, whose altered circumstances and conduct had such an impression upon the mind of the vicar, the Rev. Edward Selwyn (previously a bitter opponent of the cause) as to lead him to become identified with the very principles he had so strongly opposed.

The anniversary of the Nottingham Teetotal Society was held during the last week of March, 1837, when on Tuesday morning Mr. Conder preached a sermon in Parliament Street Chapel, which was lent for the day, and would hold 2000 people. In the afternoon a public meeting was held, addressed by the chairman, Mr. C. H. Clark, and Mr. Ralph Holker. In the evening the chapel was crowded, and addresses were delivered by Messrs. Thomas Whittaker, Ralph Holker, W. Conder, and others. On Wednesday evening a tea-party was held in the Baptist School-room, George Street, after which addresses were delivered by the same speakers, with several additional local speakers, some of them having to do double duty, as both school-rooms were filled and two meetings going on at the same time; the result was about forty signatures to the pledge (*Preston Temperance Advocate*, 1837, p. 7).

On February 19th, 1836, the REV. JOHN M'LEAN of Sheffield delivered a lecture at Chesterfield, Derbyshire, to a large audience, at the close of which twenty-six persons signed the teetotal pledge. On the 15th March, 1836, Messrs. Holker and Winter held a meeting in the same place, when the Rev. F. Hill, B.D., vicar of Chesterfield, presided,

and said that "he was convinced of the propriety of the system of total abstinence from all intoxicating liquors by the able and argumentative lecture of Mr. M'Lean, and he signed the pledge, and would continue a teetotaller." At the close of this meeting twenty-nine signed the pledge, making a total of ninety members, three of them being ministers of the gospel.

Amongst the early friends of the cause in Chesterfield were MR. AND MRS. WILLIAM BINGHAM, members of the Society of Friends, who took a leading part in the promotion of the cause, Mr. Bingham being a frequent speaker at the temperance meetings.

Mr. W. A. Pallister of Leeds very quaintly remarks in his *Reminiscences of a Pioneer*, that, "like Chesterfield church steeple, there was a little twist in Mr. Bingham's temperance life. He had inherited from his father, who was not a 'Friend,' some property which included a malt-kiln, and at the close of an address by Mr. Bingham at Brimington, a village near Chesterfield, a gentleman started up and blurted out the fact, expecting that the 'exposure' would confound and put down Friend Bingham. But not so. Mr. B. kindly thanked the gentleman for this *public* statement of the fact, as it gave him an opportunity which he had long desired to give a public explanation of the circumstances. He then told the meeting how he had come into possession of the malt-kiln, that he had long wished for an opportunity to turn it to other and better account, that out of tender consideration for the tenant (who had been long in possession) and his family, he had refrained from giving him notice to quit; but how glad he should be to receive a notice to quit from the tenant. Mr. B. did not suffer, but rather rose, in the estimation of the meeting from this explanation. Next day the maltster came down quite excited to Mr. Bingham's place of business, and said he understood that he (Mr. B.) had publicly expressed a wish that he should give up the premises, which he would; and thence and thereupon he threw down a proper notice on the counter, and went away quite angry. Months went on, and the time drew near when the 'notice to quit' would expire, and he called upon Mr. B. in quite a neighbourly temper, and supposed there would be no more about it. 'Oh, but I expect thee to go. I was too glad to receive thy notice to allow it to lapse.' 'But I never



thought you would take it seriously. It was done in a bit of hasty temper, and I have made no provision for going elsewhere.' 'Well, but thou must go.' And go he did. Mr. B. sacrificed a considerable rent. He set about to transform the kiln into a public room for religious and philanthropic purposes, with small rooms, too, in which meetings of friendly societies could be held *free*, except for gas and cleaning. I had the great pleasure of being present and taking part in the opening. Thus the 'twist' in Mr. Bingham's social life was nobly put straight. He has recently gone to his reward, but his works follow him. I have known other noble men who found they could not keep their property and keep a conscience, and have kept their conscience and parted with their property to put to other uses" (*British Temperance Advocate*, 1885, p. 152).

MR. JACOB BRADLEY, of Chesterfield, was a liberal supporter of and active worker in the movement until old age and infirmities overtook him, and even then his zeal was not abated. He was an official member of the United Methodist Free Church, and took a fatherly interest in the children and youths of the congregation. He kept a store of temperance medals, pledge cards, &c., by him, and was accustomed to give them as presents to those of the young people who merited his favour. He passed away on the 6th of April, 1880, at the age of eighty-two years, and bequeathed a sum of £200 to the funds of the United Kingdom Alliance.

On the 23d and 24th of November, 1836, Mr. John Hockings, the Birmingham blacksmith, who was sent by his society to assist the infant society at Belper, Derbyshire, lectured in the Wesleyan Chapel, and in a capacious school-room, when seventy-one joined the society, making the teetotalers number over 100.

This society was formed in October, 1836, by the active and benevolent exertions of MR. HENRY LOMAS, a surgeon in Belper, who was a practical abstainer from boyhood, and who for many years continued to take an earnest interest in the progress of the society. We speak from experience and personal knowledge when we say, that he was a liberal-minded, zealous, and able friend of the cause, and of humanity and religion.

Again in January, 1837, the society was favoured with a second visit from Mr. Hock-

ings, who found that the number of teetotalers had swelled to 500, and that the society had a regular weekly meeting. Several coffee-houses had been opened, and a branch society started at Milford, near Belper. To both societies Mr. Hockings did good service.

On Monday evening, January 23d, 1837, a public meeting in connection with the Derby Temperance Society was held in the Town Hall, when the chair was occupied by Mr. W. L. Newton, mayor of the borough. Mr. John Hockings being introduced to the meeting, had not spoken many minutes before there appeared a determination, on the part of a large portion of the audience, to prevent his being heard. The hisses, shouts, and groans, were indescribable. He told them he did not wish to coerce them but simply to state his own views; the decision he would leave to themselves. By the earnest persuasion of the mayor the audience settled down, and Mr. Hockings gave them an argumentative and practical address, the result being an adjournment to the following evening, when the ex-mayor, Mr. Douglas Fox, presided. Again there was a stormy meeting; nevertheless a deep impression was made in favour of teetotalism, and from that time the principle found a lodgment in Derby (*Preston Temperance Advocate*, 1837, p. 22).

MR. JOHN SHEPHERD was born at Numrey, near Frome, Somersetshire, July 12th, 1784, and went to Derby, November 5th, 1810, and joined himself with the Wesleyan Methodists, with whom he consistently continued until the day of his death. In 1836 he attended a temperance meeting held in the Town Hall, Derby, and another held in Albion Street Chapel, December 7th, 1836, when Mr. Chator of Nottingham made such a powerful speech that Mr. Shepherd resolved from that time to become a total abstainer. On the 7th of December, 1837, he attended a meeting and signed the pledge, making the following important statement:—"I now take the pledge, having tried the principle just twelve months this 7th day of December, 1837. The moderate use of these drinks found me all but a cripple, so powerfully attacked with rheumatism that I could not walk without the aid of a stick, could not ride on horseback, and was obliged to ride in a carriage; but, thank God, by the principle of total abstinence, I can now walk without a stick, can ride on horseback quite free from all rheumatic pains, feel

much better in health, and also heavier in body than I was this time last year; and I hope to keep this pledge to my dying day, and to do all I can to further total abstinence." He became an active worker, and for fifteen years held the office of president to the Derby Temperance Society. He died on the 26th of May, 1853, in his sixty-ninth year.

Amongst the early friends and supporters of the movement in Derbyshire few were better known or more respected than Mr. W. E. BROWN of Long Eaton. He took an active interest in every phase of the movement, and heartily sympathized with and supported Mr. William Mart, superintendent of the United Kingdom Alliance for Derbyshire, &c. Mr. Brown was an active, devoted, and generous Wesleyan Methodist, much beloved by his fellow-workers in Christian and temperance efforts, and his genial presence was an incentive to those who attended temperance meetings in his locality. He died in August, 1887, in his eighty-second year, his remains being followed to the grave in the Long Eaton Cemetery by a large concourse of friends.

JAMES GRAY was an active working member of the committee of the Derby Temperance Society, a friend of Bands of Hope, Prohibition, &c., for nearly fifty years. He died on the 15th of April, 1889, in the sixty-eighth year of his age.

WILLIAM HALL, the veteran teetotal printer of Derby, was an early worker in the movement, and still continues to take an active part therein, as also does E. C. ELLIS, who was for some time district deputy of the Independent Order of Good Templars for Derbyshire.

At Glossop, in Derbyshire, the temperance movement found a staunch, true, and earnest friend in Mr. THOMAS PLATT of Padfield, who was a generous supporter, an earnest advocate and worker when friends were few. He was for some time a member of the town-council of Glossop, and one of the executive committee of the United Kingdom Alliance. He departed this life on the 14th of February, 1878, at the age of seventy-seven years. Mr. Platt was a devoted member of the Independent or Congregational Church, and took an active interest in Sunday-school and Band of Hope work.

The Leicester Total Abstinence Society was formed in October, 1836, through the efforts of John Hockings, the Birmingham black-

smith, who went on there from Derbyshire, &c., where he had been labouring amid much opposition, but with considerable success notwithstanding all the efforts of his opponents. The Leicester society soon numbered upwards of 400 members, of whom about fifty were reclaimed drunkards, and twenty of them became consistent members of Christian churches (Couling's *History*, p. 130).

Early in January, 1837, Mr. Hockings visited Market-Harborough, and there raised the standard of teetotalism, and gathering a little band together established a total abstinence society, which in the following April derived much benefit from five lectures delivered by Mr. Thomas Whittaker.

This was the first temperance society in South Leicestershire, and was held in the house of Mr. W. SYMINGTON, whose name was first on the list of males; and amongst the first seven on the roll was the name of Thomas Cook, now known the world over as Cook the Excursionist. The first female on the list was Mrs. Symington, who for nearly fifty years was a warm friend of the cause. As early disciples the Symingtons had to suffer much persecution, and on one occasion had their windows smashed, their coach-house broken open and the harness destroyed, simply because they harboured a teetotal lecturer. They boldly and bravely held on, and for a number of years the annual gathering of the Market-Harborough Temperance Society was held in the grounds attached to their residence, Nithsdale House. Their seven sons and daughters grew up life abstainers, holding influential positions in society. Mrs. Symington died suddenly while on a visit to Worthing in July, 1886, at the age of seventy-one years.

The Birmingham temperance reformers were men of a missionary spirit, and were anxious that the good they received should be extended to others beyond the immediate limits of their own boundary. So fired with zeal, they sent out deputations hither and thither, sowing the seeds of teetotalism, and that from an early period.

On the 29th of December, 1834, a few of them went out to Wednesbury, Staffordshire, and held a thinly-attended meeting, but, as the secretary, Mr. B. Mitchell, reported to the *Advocate*, a "*slip was planted*," and despite chilling winds and stormy blasts it continued to thrive beyond their most sanguine expectations. A second meeting was held on the



2d January, 1835, when Mr. S. Lloyd presided, and addresses were delivered by the Rev. J. Clarkson, Messrs. Burnham, Chapman, Kimberly, and Brittain from Birmingham, to an audience which crowded the room to excess, and twelve more were added to the roll.

In the summer of 1836 the teetotal movement was beginning to find a lodgment in various parts of Staffordshire, and it found a warm and able friend in Mr. Charles Carus Wilson of Leek, who was brother to the then vicar of Preston, Lancashire.

Writing to Mr. Livesey, editor of the *Preston Temperance Advocate*, this ardent disciple of the new doctrine says:

"There is a fashionable indifference, the inevitable result of ignorance of the subject. The working-classes are fully employed; yet the poor-rates are high, and public-houses and beer-shops are on the increase. The majority of the magistrates in this neighbourhood are clergymen; yet every town and village has its wake or day of drunkenness, and the wake is held on a Sunday. Can there be a greater reflection upon the magistracy, clerical or otherwise? And how is it to be accounted for, but in the general and, I must add, the criminal apathy and ignorance? However paradoxical it may appear, this state of things seems to me the most favourable to the establishment of a temperance society on *right* principles. Past experience must have developed the fact to every rational mind that the moderation plan does not impose any safe rules of action on its disciples, and that entire abstinence is the only safe and sure rule of action. It is but recently that I have become a convert to this opinion; and I am happy to add that I have been confirmed in it by the excellent lecture of Mr. Snape, which by my instrumentality was communicated to the proprietors of the *Isle of Man Temperance Guardian*" (*Preston Temperance Advocate*, 1836, p. 69).

Mr. Wilson gave himself heartily to the movement, and soon earned the bitter hostility of those engaged in the liquor traffic. He had occasion to visit Preston in the autumn of 1836, and the landlords raised the cry that he had run away, but they soon found him returned to fight again and give the lie to their slanderous statements.

Immediately he returned arrangements were made for a teetotal demonstration, and a procession, headed by Mr. Wilson and a number

of friends and supporters from different parts of the Potteries, marched through the streets to the market-place, where they halted and sang a temperance hymn, thence to the cattle-market, where a rostrum had been provided, and a successful meeting was held and interesting speeches delivered. Another meeting was held in the evening, the result being the receipt of 100 signatures to the pledge. This being the *wakes* week, or rather the week preceding the wakes, active preparations were being made by the liquor party, and booths were erected on the race-course for the sale of liquors, &c. The constable of the town was made clerk of the race-course, and other persons of standing were constituted stewards. Subscriptions were raised towards the racing funds, and placards posted announcing the *Teetotal Stakes*, &c. On Monday morning, October 17th, 1836—the day these proceedings should have commenced—Mr. Wilson addressed a letter to one of the stewards, in the course of which he observed: "whether the proposed races, as advertised take place or not, they are clearly *illegal*, and every one concerned in carrying them into effect renders himself liable to a penalty of £200 for each successive race. I shall not condescend to make any remark upon what you and your associate stewards have denominated the 'teetotal stakes;' but I hereby give you notice, that if these races do take place I shall enforce the payment of every penalty for each and every offence by every lawful means in my power."

Letters were written to other parties concerned, including the printer of the handbill, who was liable to a penalty of £100. The consequence was immediate consternation, dismay, and confusion in the enemy's ranks. "Races were ultimately held, but not the races as advertised, for the enemy immediately withdrew the teetotal stakes for fear of the teetotal penalties."

By an act of the 13th of George IV. no races for less than £50 were legal, and as the statute gave £200 penalty against each offender in the racing part of the matter, and £100 against the printer of the advertisement, had the races gone on the stewards would have been liable to £1200 and the printer to half that sum. Mr. Wilson lodged information against all the publicans who had drunkeries on the race-course, and who sold liquors on Sunday, Monday, and Tuesday on unlicensed pre-

mises. These summonses were returnable on the 3d of November, but they could not be heard that day nor for weeks after because of the non-attendance of magistrates.

On the date named (November 3d) occasion was taken to hold an extra temperance meeting, when the opponents of teetotalism assembled in full force. The proceedings were disorderly, and fears were entertained for Mr. Wilson's safety, but by the aid of his friends he was safely lodged and the tumult ceased. The regular meetings of the society were held on Friday evenings in a room kindly lent by the firm of Gaunt and Wardle, and on Friday, November 5th, Mr. Wardle presided over an overflowing and interesting meeting, when it was resolved that on the following Sunday the teetotallers should assemble opposite his house and march from thence to his chapel to return thanks to God for the eminent success with which He had crowned their labours, and to implore His blessing on their future exertions (*Preston Temperance Advocate*, 1836, p. 93).

In April, 1836, the *Advocate* reported that at Burslem, 179, including some of the most influential persons in the town, had signed the pledge within the first four weeks of the operations of the Total Abstinence Society, and at Hanley nearly 100, and many more in the neighbourhood. At Stoke-upon-Trent a meeting was held on Tuesday, April 13th, 1836, when Mr. Henry Dufford, a medical man, presided, and addresses were delivered by Messrs. Taylor from Stockport, R. Winter from Manchester, and others. Mr. G. T. Taylor of Peukhull spoke on the opposite side, but he was so ably replied to by Mr. Winter that forty persons signed the pledge. Meetings were also held at Fenton, Burslem, Hanley, Skelton, and Bucknall (*Preston Temperance Advocate*, 1836, p. 38).

By the aid of the Friends at Birmingham, a teetotal society was established at Dudley in April, 1836, and in August they reported a membership of thirty, and the adoption of a resolution to use the British Temperance Association pledge (*Ibid.*, 1836, p. 38).

The Birmingham Friends also planted the new standard in the town of Stafford in October, 1836, when about 700 persons met in Mount Zion Independent Chapel, under the presidency of the resident minister, Mr. Jenkins, when sixty-four teetotal pledges were taken (*Ibid.*, 1836, p. 84).

On the 2d of February, 1837, a deputation from Birmingham—Messrs. Job Wilkins and Joseph Neale, a stone-mason—addressed a meeting at Walsall, and succeeded in forming a teetotal society, this being the fourth attempt, showing that the Birmingham members were earnest, persevering missionaries of teetotalism.

On Friday, August 4th, 1837, the Leek society, assisted by friends from Congleton and Newcastle, held another public demonstration, when upwards of 1000 teetotallers headed by Mr. C. C. Wilson paraded the town, and meetings were held in the Cattle-market, addressed by Mr. Edward Grubb of Preston and others on that and the following day with great success (*Preston Temperance Advocate*, 1837, p. 71).

During the spring of 1837, Mr. Ralph Holker laboured with success in various parts of Staffordshire. On the 22d of May, 1837, he attended a meeting in the old Baptist Chapel, West Bromwich, when, on the motion of Mr. G. C. Smith of London, a teetotal society was established. In the same month Messrs. James Teare and Ralph Holker held a meeting at Dudley, and meetings were held at Wolverhampton, Tipton, Stourbridge, Oldbury, &c., and it may be fairly assumed that from the efforts put forth, and the earnest, persistent advocacy of Messrs. Teare, Holker, Whittaker, and others, the principles of teetotalism were established in Staffordshire in 1837, and that from this period most of the societies were on the total abstinence principle.

During the year 1837 Mr. Thomas Whittaker visited various parts of Leicestershire, Derbyshire, Nottinghamshire, and Northamptonshire, and established a number of teetotal societies.

In October, 1837, Mr. Ralph Holker laboured with great success at Leicester, being ably assisted by MR. THOMAS COOK, afterwards known as Cook the Excursionist, and traveller. Mr. Cook was one of the earliest, most faithful, and laborious friends of the cause in Leicestershire. He did much to further its interest by his useful platform labours, by the press, and in organizing. He was proprietor and publisher of the *National Temperance Magazine*, commenced January, 1844; the *Youth's Temperance Magazine*; and several other valuable publications.

THE REV. JOHN BABINGTON, M.A., honorary



canon of Peterborough Cathedral, rector of Cossington, Leicestershire, from 1820 to 1859, was for nearly fifty years the esteemed president of the Leicester Temperance Society. Previous to his removal to Brighton, it was Mr. Babington's custom to invite the members and friends of the Leicester society to an annual gala in the rectory grounds at Cossington. On these occasions Mr. Thomas Cook ran special excursion trains, and for several years about 2000 persons were conveyed thither from Leicester, and hundreds more were attracted from the surrounding villages. These excursion trains were the first run in this country, and the first beginnings of the grand scheme so wonderfully developed and ably carried out by Thomas Cook & Son of Leicester. The world does not know how much it is indebted to teetotallers and to teetotalism for its progress, comfort, and enjoyment.

At an early period in the history of temperance societies the Rev. John Babington gave the subject his attention, and gave his personal influence and aid to the movement. He was a supporter of the British Temperance League, the National Temperance League, and kindred organizations. He died at Brighton on the 16th of October, 1885, at the advanced age of ninety-five years.

Some of the most ardent and heroic workers in the temperance movement have been but rarely noticed, viz. the noble women who so bravely stood by their husbands, cheering and encouraging them to persevere in the struggle against intemperance and sin of every form. Not only had they the cares of the household, the nursing and training of the children—and many of our best temperance workers owe more to the affectionate and faithful teaching of their mother than to the example and precept of their father. While the father was away from home, sometimes for weeks together, striving to save others, the heroic mother was bravely and nobly filling the place of both parents at home, and doing like work in a still better way. Few can tell the influence and power of some of these women, such, for example, as Mrs. R. B. Grindrod of Malvern, Mrs. Thomas Whitaker of Scarborough, Mrs. George Dodds of Cullercoats, Mrs. Thomas Cook of Leicester, and many others.

Mrs. Cook was "a temperance worker of the first rank. In her own household, in the tem-

perance hotel, and abroad in the busy world she never failed to be by her husband's side." She died, deeply lamented by all, in March, 1884.

EDWARD SHIPLEY ELLIS was a total abstainer of many years' standing, a staunch supporter of the United Kingdom Alliance, a vice-president and a liberal contributor to the funds of both the Alliance and the British Temperance League, and was well known not only in Leicester but throughout the Midland counties.

He commenced his public career as a member of the Leicester Board of Guardians, and was soon after joining the board elected chairman. In 1842 he became a member of the town-council, and in 1861 was elected an alderman, which office he held till 1873 when he resigned. In 1860 he was unanimously elected mayor of Leicester, and in 1862 was appointed a magistrate of the borough, and later on a county magistrate. He was a prominent philanthropist, and for some years chairman of the Midland Railway Company, and also held important positions in various societies for the advancement of the well-being of the community. He died at Leicester, December 3d, 1879, aged sixty-five years.

MRS. MARRIAGE of Colchester, sister of Mrs. E. S. Ellis of Leicester, was an esteemed member of the Society of Friends, and with her husband, Mr. Edward Marriage, was a devoted friend and supporter of the temperance movement in all its aspects for many years. She took a lively interest in the work of the Alliance, and was an ardent prohibitionist. She departed this life in January, 1888, in the seventy-second year of her age.

Her sister, Mrs. EMMA ELLIS, widow of the late Mr. Edward Shipley Ellis of Leicester, and mother of Mr. John Edward Ellis, M.P. for the Rushcliff Division of Notts, was a prominent member of the Society of Friends, and devoted much of her life to temperance work. For many years she and her daughter collected a large proportion of the annual subscriptions of the Leicester Temperance Society, in which she always took a deep practical interest. She died in her eighty-first year, being interred in the Leicester Cemetery, January 8th, 1890.

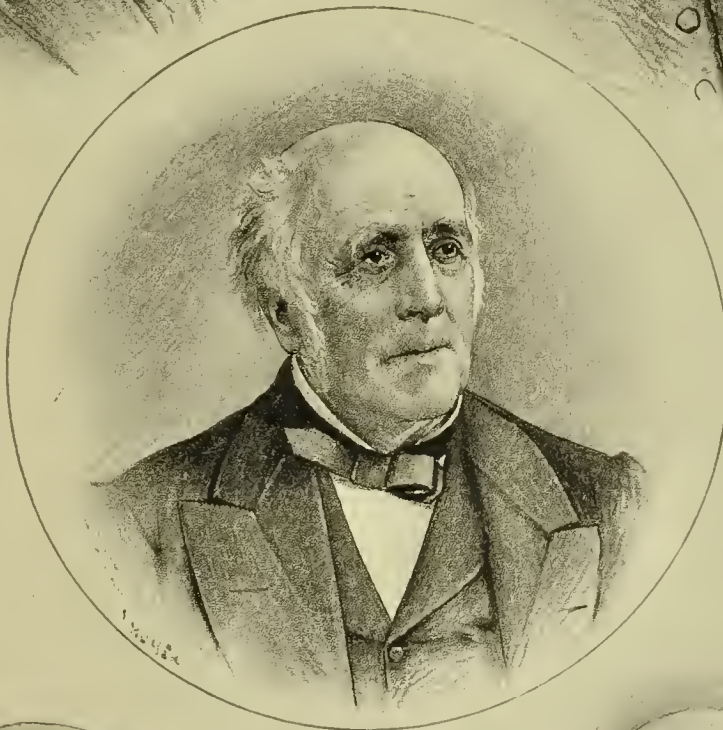
Another member of this family, Mrs. William Nield of Warrington, sister of E. S. Ellis, was also a most devoted and laborious temperance worker.



2.



3.



1.



5.

1 THOMAS COOK, Excursionist, &c., Leicester, Temperance Pioneer, and 54 years Worker.

Derby, the Singing Temperance Advocate.

3 JOSEPH STURGE, Corn Merchant, Birmingham, Total Philanthropist.

4 T. B. SMITHIES, York and London, Editor of the *British Workman*, &c.  
Birmingham, Pioneer, and Life Worker.

5 JOHN CADBURY, Chocolate Manufacturer.





Alderman William Neild, J.P., was for a number of years the esteemed president of the Warrington Total Abstinence Society, while Mrs. and Miss Maria Neild, their daughter, undertook and carried out the work of collecting the bulk of the subscriptions, visiting the members, and superintending tea and other meetings. For about four years the writer had the pleasure of working most harmoniously with them, part of the time as agent of the society, and afterwards as a member of the committee, &c. In 1876 they removed to Reading, Berkshire, where Mrs. Neild was called to rest, June 24th, 1887, aged seventy-two years. By their removal the cause in Warrington suffered a loss it has not yet been able to repair.

JOHN BUCKLEY of Leicester was born October 20th, 1804, and signed the total abstinence pledge May 19th, 1849. He was for about thirty years the honoured secretary of the Leicester Temperance Society, and at the time of his death one of its vice-presidents. He took an active part in the work of the British Temperance League, and was a well-known figure at its annual conferences. He died December 14th, 1883, in the eightieth year of his age, and was interred in the Leicester Cemetery.

In 1837 an association entitled the "Midland Temperance Association" was formed to aid the various societies and open out new ones. Its head-quarters were at Daventry, and it issued at Leicester a monthly organ entitled the *Temperance Messenger*. The association continued its operations until 1845 or 1846, when it was absorbed in the "Central Temperance Association," founded and supported by Mr. G. S. Kenrick, of West Bromwich, Staffordshire.

In April, 1836, Mr. John Hockings, the Birmingham blacksmith, introduced teetotalism to the people of Banbury, Oxfordshire, when, after two of his lectures, twenty-seven persons signed the pledge. In the following June the number was increased to seventy-one, several of them being reformed drunkards.

Mr. John Hockings also lectured at Charlbury, Witney, Woodstock, and other parts of Oxfordshire, with considerable success.

One of the most remarkable men of his day in this particular district was the late Mr. WILLIAM DUPE, who was born at Stoney Stoke, near Wincanton, Somersetshire, January 1st,

1749. He served an apprenticeship to a smith, and when a very young man he could by his superior vigour, and the weight of the hammer he wielded, produce double the number of nails in a given time than any competitor. When about thirty-four years of age Mr. Dupe removed to Oxford, and a few years afterwards fixed the copper globe on the Observatory. He wrought for many years as a gunsmith, and enjoyed a high reputation in his trade; but he was essentially a projector, continually devising some new thing, from the culture of the potato to some of the most difficult tasks of the mechanic and engineer. At different times he obtained no less than ten patents for various useful inventions. In the summer of 1841 he made a discovery relative to the growth of trees, for which Lord Abingdon gave him the sum of five pounds.

Mr. Dupe also taught Sir Robert Peel, then a member of Christ Church, Oxford, the art of working in iron; and many distinguished members of the university delighted to witness his labours, and listen to his unaffected and curious conversation. He was three times married, and had a family of thirteen children, the eldest of whom survived him, and was nearly sixty years of age when the youngest was born.

Up to within a short period of his death Mr. Dupe exhibited no marked symptoms of either mental or bodily decay; and at Christmas, 1842, he addressed a large meeting at a temperance festival, being then within a few days of completing his ninety-fourth year. The most remarkable fact in connection with the long life and great vigour of this patriarch is, that he was the son and grandson of water drinkers; and when his life was drawing to a close he steadfastly refused to take wine ordered by his medical attendant, and made it one of his last requests that there might be no drinking at his funeral. He died on September 23d, 1843, at the age of ninety-four years and nine months.

Oxfordshire was favoured with the countenance and support of SIR HENRY WILLIAM DASHWOOD, Bart., of Kirklington Park, who was for some time president of the Oxfordshire Temperance and Band of Hope Union, and nobly exerted himself in promoting temperance throughout Oxfordshire, of which county he was high-sheriff, and from 1883 to 1887 lord-lieutenant. He was much respected for his impartiality as a magistrate, and for



his benevolent support to local charities, &c. He died on the 25th of January, 1889, aged seventy-two years. One of his daughters is the wife of the Hon. Conrad Dillon, the popular advocate of temperance, and a warm supporter of the principles of the United Kingdom Alliance.

MR. WILLIAM JOHNSON, Mayor of Banbury, died during his term of office in 1886. He was born at Thane in 1812, and went from Bicester to Banbury about 1861, where he settled down and became actively engaged in mechanics' institutes, temperance organizations, local charitable associations, horticultural associations, &c. In 1875 he entered the town-council, and in 1881 was unanimously elected mayor, and so ably discharged his duties that he was re-elected the following year, and in 1885 was elected for the third time. He was appointed magistrate in 1883, and was also a member of the school attendance committee for the borough, and on the committees of other schools, &c. He had been a teetotaler for forty years, and was at the time of his death (Saturday, September 25th, 1886) vice-president of the Banbury Temperance Society and the Band of Hope. He was in the seventy-fourth year of his age, and was much respected.

In 1837, as agent for the New British and Foreign Temperance Society, the late Mr. John Cassell, "the Manchester carpenter," afterwards the founder of the great publishing house bearing his name, visited Spalding and other towns in Lincolnshire, where he firmly planted the standard of true temperance. Amongst his auditors at Spalding was a young man, a clerk in the office of a large wine and spirit merchant, who was so impressed by the plain, homely, and effective manner and matter of the lecturer that he signed the total abstinence pledge at the close of the meeting. If John Cassell had made no other convert—and he had many—than Thomas H. Barker, he did a grand work as a temperance advocate. He little knew that in the providence of God this young convert would become one of the princes of the movement, a man beloved and honoured in all English-speaking countries.

THOMAS HOLLIDAY BARKER was born at Peterborough, Northamptonshire, July 6th, 1818. His father was a cabinetmaker and upholsterer, and for some time, up to his nineteenth year, Thomas worked at the same

trade. Having received an ordinary rudimentary education, and his mind having more of a literary than a merely mechanical turn, he felt a desire to engage in some other pursuit, and at nineteen engaged as a clerk in a large firm in the wine and spirit trade at Spalding. Another consideration possibly had much to do with this change, for we are told that "as a young man Mr. Barker was somewhat frail and delicate, and this fact probably turned his attention to hygiene, and led to his adoption of a regimen from which not alcohol alone but likewise flesh meat and narcotics were excluded." He was an ardent vegetarian, and took a deep interest in the work of the Vegetarian Society.

After signing the total abstinence pledge at Mr. John Cassell's lecture, he seriously thought over the matter and abandoned his connection with the liquor traffic, feeling that as a teetotaler he could not consistently and conscientiously live upon the proceeds of such a business. Mr. Barker gave his whole soul to the movement. He became secretary to the Spalding Temperance Society, and on his removal to Lincoln became secretary to the society in that town, and "soon became locally celebrated for the great interest he took in temperance work."

In or about the year 1843 Mr. Barker refused "fermented wine in the sacrament as administered by the Wesleyans at Lincoln, and became the subject of severe church discipline and arrogant rebuke from the ministers of the day, whereupon he made an appeal to the editor of the *British Temperance Advocate*," then under the control of Dr. F. R. Lees, who states this fact in a brief memoir of Mr. Barker in the *Alliance News* (July 5th, 1889, p. 530).

This controversy led to his leaving Lincoln, and in 1844 he removed to Manchester, and was for seven years with the firm of Wood & Westhead, warehousemen. In 1851 he took offices in Princess Street, and (in conjunction with another) commenced business as accountant and general commission agent. He was an active member of the Manchester and Salford Temperance Society's committee, and on the formation of the United Kingdom Alliance acted as provisional secretary till its formal establishment on the 1st of June, 1853, when he was elected permanent secretary, and from that day till within a short period of his death discharged the duties devolving

upon him in such a manner as to prove that the choice was a most happy one. Mr. Barker drafted the declaration of principles adopted by the General Council (see United Kingdom Alliance, chap. 37), and also wrote the inaugural hymn sung on the occasion. He was the author of numerous short poems, hymns, &c., and often contributed articles, letters, &c., to temperance periodicals and public newspapers, &c. He wrote "An Address to the Sons of Temperance," of which order he was an ordinary member, and it had an extensive circulation.

In 1882 it became apparent that overwork and anxiety was visibly affecting his health, and with a view to perfect recuperation he went (in June, 1882) in company with Mr. Henry Morgan, on a few months journey by steamer to the chief ports of the Mediterranean, which did him much good. On his return home he resumed his secretarial duties with his accustomed energy, but the work had grown to such an extent that they proved too heavy for him, and again he was urged to try a sea voyage, and in 1883 he accompanied the late Mr. William Hoyle, of Tottington, on a visit to the United States and Canada, where they had a warm welcome from earnest, enthusiastic, and faithful fellow-workers in the cause.

On his return home the executive of the Alliance relieved him of the more arduous duties of the office by appointing Mr. James Whyte to do the general work of secretary, and making Mr. Barker consulting secretary. Slowly but surely he drooped, and on Wednesday, June 26th, 1889, he peacefully passed away at his house West Leigh, Fallowfield, Manchester, within a few days of the completion of his seventy-first year.

The temperance movement at Boston, Lincolnshire, was much indebted to the zeal and energy of ELIJAH BROWN, whose facility in rhyming on temperance topics gained for him the title of the "Boston Temperance Poet." If his verses were not of the highest merit, they were characterized by plain common sense and healthy sentiment. His homely rhymes were more readily retained in the memory than some of the most learned and eloquent speeches, and possibly made more converts to teetotalism amongst the class to whom they were addressed.

The REV. WILLIAM ROSE, Primitive Methodist minister of Horncastle, Lincolnshire,

was a true and devoted adherent to the principles of temperance. We had the pleasure of his acquaintance and assistance over thirty years ago whilst he was located in Derbyshire. He died at Horncastle on the 10th of December, 1879, at the age of seventy-nine years.

As a matter of fact, it appears that the first teetotal society in Lincolnshire was established at Sleaford. Mr. William Fawcett, its first secretary, writing to the *Advocate* in March, 1837, says: "We think it an honour in having been the instrument of forming the first teetotal society in Lincolnshire. After dragging on in the moderation barge for six months, with a mutinous crew of twenty-five, we left her to her fate, and hoisted the teetotal banner on the 13th September last (1836). We have been visited by Hockings of Birmingham, and Dorman of Nottingham. The Rev. Thomas Bedford, Wesleyan minister, and two local preachers, have signed, and we now number altogether fifty-four—I trust staunch members. Three of us, on Tuesday the 14th inst., walked to Grantham, and had the pleasure of hearing Mr. (Thomas) Whittaker. The great quantity of barley grown in these parts makes our operations be regarded with suspicion by the farmers, who anticipate much loss. Will any of our correspondents inform us in what manner the objection can be removed? for although some may be consumed by the teetotallers and pig-feeders, the price must come down, and rents, rates, and taxes will want paying as usual. If any plan can be devised for employing the land, it will tend to help the cause, and to remove one of the greatest barriers to our success. W. Fawcett, Secretary. March 26th, 1837." (*Preston Temperance Advocate*, 1837, p. 39.)

From the beginning the Sleaford society has found warm friends in the Fawcett family, who, from father to son, have fearlessly advocated and practised the principles of true temperance.

LUKE JOHN FAWCETT was for many years an active staunch friend of the movement. He was originally of Guernsey, and on his removal to Sleaford soon manifested a zeal for that which tends to sobriety and religion. He and his children after him became laborious workers in the temperance ranks, and were found to be supporters of every progressive phase of the movement. Mr. Fawcett became a member of the United Kingdom Alliance in June, 1856, and continued to be a



constant, earnest, and intelligent supporter of its principles and policy. A few years before his death Mr. Fawcett removed to Penzance, Cornwall, and took up his residence in Bay View Terrace, where he died, March 7th, 1883, aged seventy-three years.

On the 29th of December, 1869, the present writer was privileged to join the Rev. J. H. Oliver (chairman), Mr. R. Stow of Ruskington, the Rev. G. R. Bettis, and Rev. Edmund Lockyer of Bardney in addressing a large audience gathered to celebrate the anniversary of the Sleaford Temperance Society, and again on the following evening he occupied the whole of the evening in giving "Reasons for Total Abstinence."

W. TAFFINDER, of Crowle, Lincolnshire, was an abstainer of over forty-five years' standing, and, while strength remained to him, he was an earnest worker in the movement. He took a deep interest in the circulation of temperance literature, and was an ardent advocate for prohibition. He died on the 14th of October, 1888, in the eighty-second year of his age.

THE REV. JOHN STAMP was a native of Keelley in Lincolnshire, and was one of thirteen children. In his early youth he was religiously impressed, but gave way to many of the frivolities of youth. In his nineteenth year, however, he became a changed man, and soon afterwards was induced to become a local preacher and an ardent temperance reformer. He became well known as a religious and teetotal revivalist, and during the three years he was located in Louth he is said to have preached 1500 sermons, visited 6000 families, and walked 10,000 miles.

In 1838 he removed to Sheerness, where he spent three years, and was imprisoned for his zeal in preaching in the open air. He next visited Hull, August, 1841, where a large chapel was built for him, and a society of some hundreds gathered, and was known as the Primitive Methodist New Connection. About two years afterwards Mr. Stamp went to Manchester, where he became pastor of the "Methodist Revivalists." After severe labour, he was laid aside by consumption, and after nine months' affliction died January 29th, 1847, aged thirty-nine years. He edited the *Messenger of Mercy*, the *Old Methodist Revivalist*, the *Long Pledged Teetotaler*, the *Female Advocate*, &c.

The temperance cause in Lincolnshire was

much aided by the able services of the Rev. T. J. Messer, who in 1839 spent six months in going from town to town and village to village in that county promoting the cause of true gospel temperance. He left behind him a name long to be remembered as a sterling advocate, a true friend of poor fallen humanity, and a follower of Jesus Christ, who was the means in God's hands of saving many from ever falling into the vortex of intemperance, as well as raising many that had already fallen.

THE REV. T. J. MESSER was born at Brentford, Middlesex, November 14th, 1803. At the early age of fourteen years he became a preacher of the gospel, and when little more than seventeen he devoted himself to the work of the ministry. In the year 1828 he resolved to abstain altogether from the use of ardent spirits, believing that the usual glass of such liquors after preaching bewildered the brain, and unfitted him for the proper discharge of his duties. After hearing a lecture on teetotalism by Joseph Andrew of Leeds in 1837, he signed the pledge of entire abstinence, and became an ardent disciple of the new doctrine. At the close of the year 1839 he formed a church in Hull, every member of which was a teetotaler. With that church Mr. Messer continued from 1839 to 1848, and afterwards became pastor of a similar church at Hayle, in Cornwall. In 1851 Mr. Messer removed to London as pastor of a church, which position he retained until the building fell into the hands of the ecclesiastical commissioners. Shortly after the formation of the London Temperance League Mr. Messer was chosen a member of the committee, and remained in office until the formation of the National Temperance League, when he became a travelling agent, and laboured with success for nearly three years. On retiring from the league agency Mr. Messer joined the talented and accomplished Powell Thomas, musician, reader, &c., with whom he travelled for about seven years. On the invitation of Mr. David P. Macfie, J.P., of Kilmalie, Mr. Messer visited Greenock in Scotland, and held a series of brilliant meetings, when several hundreds of persons signed the pledge. In 1867 Mr. Messer accepted an invitation from the directors of the Scottish Temperance League, and became one of their agents, which position he held for several years. Mr. Messer had more gifts than that

of speech, and wielded an able and vigorous pen. In 1842-44 he edited the *Christian Temperance Magazine*, and afterwards filled many columns of the *Scottish League Journal*, besides publishing *Temperance Sermons*, a *History of Monastic Institutions*, a *Sketch of the Remarkable Welsh Preacher*, *Christmas Evans*, *Life of John Calvin*, &c., &c. In all these publications the cause of temperance was ably advocated and enforced. In the early days of teetotalism, and indeed directly after his adhesion in 1839, Mr. Messer closely studied the question as to the propriety of using alcoholic wine in the sacrament, and came to the conclusion that it was not a true symbol of the blood of the Redeemer, and resolved never again to place in the hands of any of God's people a cup containing that deleterious poison. This resolution, which he faithfully kept, subjected him to much persecution and pecuniary loss; but his was not a spirit to be broken by persecution for righteousness sake. Concerning Mr. Messer the *British Temperance Advocate* says: "He has moved with quiet power through many parts of these kingdoms, scattering liberally and broadcast temperance thought, symbolized in 'words that burn,' and oftentimes that sound has gone forth in districts distant and neglected; and though the seed thus sown may now and then have been deposited in earth cold and damp, vitality possessing it, the blade has put forth, and the ear is now in many parts of the kingdom casting an hundredfold. His name is fondly cherished in very many homes; his temperance teaching ever sounding from the Cross, proclaiming aloud that true teetotalism was the only remedy—the cure and prevention of national drunkenness. At the same time this was accompanied with the greater truth, the vital thought, the Cross only can meet and settle the great perplexity of sin. Not only have the use and labours of our friend's life been manifested in public teaching, but as a framer of laws for associations, conferences, and leagues, his influence has been felt and acknowledged. In the first conference held in the northern towns his voice was that of a leader who seldom gave an uncertain sound, while his devotion to the cause ever tended to inspire others in distant districts which he never reached in his direct personal labours; and thus, though his travels have been long and toilsome, yet has the saving influence of his ardent devotion out-travelled him in arous-

ing the faithful cry against the national evil, the drinks of commerce, as also establishing as well as spreading the cause of true temperance."

The Rev. Dawson Burns, as London correspondent of the *Alliance News*, says: "The late Rev. T. J. Messer was one of the oldest advocates—one of the oldest of the grand race, and one of the most uncompromising and energetic that ever lived. He was free, too, from that narrowness of view which has attached to some excellent men, who can only see one way of reforming the world and getting it out of its drunken ways. Mr. Messer had a good word and a helping hand for every means of separating man from strong drink. As recently as the 14th of October (1878) he took part in an Alliance meeting in Wandsworth, and moved a resolution in support of the devotion of electoral influence against the liquor traffic, and in favour of the Permissive Bill. He was then cheerful and apparently in fair health, rejoicing over great successes, and anticipating greater ones to come. In part he had a reward here for his self-denying labours, and a richer reward awaited him where he has now gone to enjoy it" (*Alliance News*, February 1st, 1879). Mr. Messer died January 13th, 1879, in the seventy-sixth year of his age.

WILLIAM UNDERWOOD, Senr., of Luton, was one of the active spirits of the movement in this locality, a popular local preacher amongst the Wesleyans for about forty years, and a class-leader. It is rather singular that his first and last sermons should have been delivered at the same place, the village station, Cockernhoe, after an interval of forty years. His attention being drawn to the total abstinence movement, he became identified therewith, and for twenty years was a staunch friend of the cause. He died at his residence in Luton, at the age of seventy-two years.

MR. HENRY BROWN of Luton began life as a maltster, but on becoming a teetotaler in 1840 he relinquished the business, and afterwards became a successful timber merchant. He founded an adult school for men and women, and was for more than half a century identified with the educational progress of Luton. He died September 6th, 1880, at the age of eighty-three years.

A man who will suffer persecution and loss for the sake of an unpopular principle, proves that he believes it with all his heart. Such



a man was MR. WILLIAM BATCHELOR, surgeon, of Dunstable, who was a valued member of the order of Rechabites, and an earnest, heroic advocate of temperance principles. "In his private life he was a man greatly beloved, while as a public man there was a strict and faithful determination to walk fearlessly on in the path of integrity and uprightness. He was appointed medical officer of the Linton Poor-law Union, but as he conscientiously abstained from administering alcoholic liquors to the sick, he underwent a bitter persecution, and in 1842 was rejected at the re-election to that office. This induced him to publish a pamphlet entitled '*Trials and Persecutions of a Teetotal Surgeon*, with important and conclusive testimonies from eminent physicians, surgeons, and apothecaries, proving that all curable diseases can be cured without the aid of alcoholic fluids;' three editions of this pamphlet were immediately disposed of." To the great grief of his friends and acquaintances Mr. Batchelor died suddenly on the 25th of February, 1843.

RICHARD GUTTERIDGE of Dunstable was for many years a consistent teetotaler, and in his own peculiar way held up the standard of true temperance. He died October 19th, 1860, at the age of eighty years.

The Inwards family of Dunstable were also able and active friends of the movement from an early period, WILLIAM being one of the early converts to teetotalism on Mr. Joseph Livesey's first visit to London. William laid the subject before his brothers and sisters, and the whole of them became true friends of the cause. As a commercial traveller William rendered valuable service by his commercial-room discussions on teetotalism, and the free distribution of temperance literature. He died April 7th, 1883, at the age of seventy-four years.

JABEZ INWARDS was born at Houghton Regis, near Dunstable, April 23d, 1817, and was never known but once to be in a state bordering upon intoxication, having always had a feeling of loathing and abhorrence against drunkenness. After his brother William had signed the pledge at London he paid a visit to his native place, and told his family how men of all classes could abstain, and that it had been proved that intoxicating drinks were not only useless but injurious, thus interesting the Inwards family in the subject, and as one result his brother James, an earnest, Christian young

man, became a teetotaler and secretary of the Houghton Regis Temperance Society. In deference to this brother, Jabez, who was not then a teetotaler, had no intoxicants at his wedding, and on the anniversary of his brother's wedding James Inwards died (November 27th, 1838) at the early age of twenty-five years. Mr. Jabez Inwards attended several meetings, but did not sign the pledge until 1838, when he attended a meeting held in the Town Hall, Dunstable. He made his first temperance speech in a house opposite the Town Hall, Dunstable, at that time occupied by Mr. William Willis, afterwards by Mr. Inwards's eldest sister. His second address was given in the Wesleyan Chapel, and then he made a bolder venture, and to a crowded audience in the Town Hall, Dunstable, analysed and refuted a pamphlet written and circulated by a clergyman. From that time Mr. Inwards became a warm and devoted worker in the cause, and was a terror to the Rev. Owen Clarke and other advocates of the old moderation school, meeting them in their own public meetings and challenging them to discuss the question. In 1854 he published a volume of *Reminiscences*, giving particulars of some of these contests, which are very interesting.

Devoting his energies to the work, Mr. Inwards became well known throughout the country as a public lecturer on temperance, phrenology, life assurance, and other subjects. His style was peculiarly his own, highly figurative and flowery, sometimes towering away beyond the reach of many of his hearers, who, though they were convinced of his power and ability, failed to understand all that he said. He had a commanding appearance, a portly form, a genial, expressive face, surrounded by large, flowing, hirsute appendages, which, when roused, gave him the appearance of a full-grown, half-tamed lion; and he *could* be roused, his voice heard, and his power felt when he had to meet opposition and annoyance.

Mr. Inwards was, to use his own words, "a free and unfettered lecturer, knowing nothing on the platform but complete abstinence from alcohol as the only cure for the great evil of making, buying, selling, drinking, or giving intoxicants. Real temperance has only this one phase. This I have defended, and this I intend to do."

He was, purely and simply, a moral suasionist, and did not favour legislation as an aid to temperance. He imagined that teeto-

talism would do all that is needed to cure intemperance and destroy the drink traffic; but, alas! we know by experience that this is a delusion, and that moral suasion must be supplemented and supported by legal enactment; in other words, that the cause must be prohibited, then the effect—drunkenness—will cease, not till then.

Mr. Inwards had a peculiar mental organization. With a strong, robust, well-built, physical frame, he was in some respects as nervous as a delicate woman. To attempt to induce him to look over the side of a high bridge and note the vessels in the river had the same effect upon him as would an electric shock, and make him tremble and quiver all over. He felt equally tremulous in crossing a plank over a brook or ditch, but on the platform, before a large audience, he was brave and firm. Once he had made up his mind on any question he was immovable, and many of his warmest admirers regretted his attitude towards the United Kingdom Alliance.

In the *Western Temperance Herald* for 1872 Mr. Inwards gave a brief *resumé* of his experience as a public exponent of temperance principles. He remarks: "I have frequently preached sermons on the Lord's-day in London and in the country to very large and attentive congregations, and my heart has been cheered by a knowledge of some of the good which has been done. My lectures on Bible temperance have secured large audiences, and I believe that more teetotallers have been strengthened and more moderate drinkers have been convinced by them than by all my other efforts. In the early days of our great cause we had some very rough work to do, and we were enabled to do it. I have been spat at, and I have a wound which will go with me to the grave. In consequence of my opposition to the horrible drink traffic I have been burnt in effigy in the town of Dunstable; but it injured me not. I have recently lectured there twice on temperance, and was never received with more courtesy and respect. I have felt a great calmness in the midst of yelling mobs. My health has been wonderfully good. I have had little to do with doctors, and I have now the pleasure to state that, including every possible family incident for myself, my wife, and five children for the last thirty years, my doctor's bills have not amounted to twenty pounds. And I keep no brandy nor a single drop of intoxicating drinks, and I never send for a

drop, nor do I ever have a drop sent me, nor do I keep either pills or plasters."

Mr. Inwards was an ardent Baptist, and an earnest, able preacher. In addition to his *Reminiscences* he published a companion volume entitled *Dewdrops*, and a still larger work entitled *Temperance Memorials*, &c. During the later years of his life he was officially connected with a large life assurance company, and often lectured under its auspices. He died December 21st, 1880, in his sixty-fourth year, and was buried at Highgate Cemetery, London.

DANIEL NORRIS, of Hemel Hempstead, was for over forty years an earnest and active temperance worker, who was warmly supported by his excellent wife, who thoroughly sympathized with him in all his efforts to do good. He was a quiet, gentle, and true friend of the cause, a man of few words, but what he said was always said wisely and well. He died at his old house, "The Lower Mill," Berkhamstead, June 26th, 1879, aged eighty-eight years.

REV. JAMES PRICE was born at Slapton, in Buckinghamshire, July 21st, 1805. At the age of eighteen he went to London, and instead of falling a prey to the tempter there found friends who led him to Christ, and he joined the Wesleyan Methodists, became an earnest and active preacher, but in 1836 joined the Independents, and was ordained pastor of the Congregational Church at Hemel Hempstead, where he remained until his death. In 1829 he was happily married to Miss Ruth Hawkins of Pitstone, who in all his temperance and religious efforts was a faithful helpmeet. He was an earnest and laborious temperance advocate, and was chairman at the first public lecture delivered by Mr. Jabez Inwards. In a speech delivered in Exeter Hall, London, Mr. Price gave an account of the reclamation of four drunkards, and he concluded by saying that he desired no better epitaph to his memory than to be called "the drunkard's friend." This statement soon reached his village home, and he had presented to him a beautiful silver medal and case, bearing the motto, "The Drunkard's Friend." This was presented May 10th, 1838. He was instrumental in rescuing many from drunkenness and sin, and one Sunday he was surprised to find on reaching his pulpit a most beautiful Bible, with the following inscription in gilt upon the cover:—"Rev. James Price, presented by the Rechabites, Temper-



ance and Christian Friends of the Independent Chapel, Hemel Hempstead, as a token of their regard and esteem, March 4th, 1843."

The Rev. James Price virtually laid down his life for the cause, and by overwork brought on a painful illness which terminated in death, February 11th, 1863, in the 58th year of his age. He was buried in the ground adjoining the chapel where he had been a faithful pastor for more than thirty years, an impressive funeral sermon being preached by the Rev. Newman Hall.

Another of the early converts of Mr. John Cassell was MR. HENRY HOLLAND of Buckingham, who was one of the first in that locality to put his name to the total abstinence pledge after one of Mr. Cassell's lectures. From that time, through evil and good report, Mr. Holland was an able advocate of the cause, and his home was always open for the entertainment of friends of the movement. He was a subscriber to the funds of the United Kingdom Alliance from its establishment, and an unflinching supporter of its objects. He died October 23d, 1886, aged sixty-seven years, leaving behind him twelve children, all strict abstainers and active temperance workers (*Alliance News*, 1886, p. 715).

JAMES LARNER was born at Stoke Ferry, in Norfolk, in 1817, and in 1832 removed with his parents and family to Framlingham. He was brought up a Wesleyan Methodist, and in 1836 was accepted as a "local preacher," and in the same year became a total abstainer. He was in every sense the father and apostle of teetotalism in Framlingham and district, and passed through many conflicts in the advocacy of these "new-fangled notions," often having brickbats, rotten eggs, and the like as the only arguments his opponents were able to bring against him. He was a man of a fine commanding appearance, and after the movement was established he was in great demand at the monster temperance gatherings in all parts of the kingdom, and his voice was heard in the largest halls of the land. He was vice-president of the Framlingham Mutual Improvement Society, and for some years an active member of the Peace Society. He was taken ill in the spring of 1871 while preaching and lecturing at Leek in Staffordshire, and died on the 7th of October, 1871, in his fifty-fourth year, and was buried in the family vault at the Framlingham Cemetery, Mr. Thomas Whittaker of

Scarborough preaching a special funeral sermon at the Castle Hall to a crowded assembly on the 28th of October, 1871.

Of the heroic women whose lives have been a joy and blessing to the temperance movement and to society in general, few are more worthy of recognition than MRS. CATHERINE COZENS, of Kings Lynn, Norfolk. Mrs. Cozens was born at Swaffham, in Norfolk, in 1802, but spent most of her early life at Terrington. Her father was a custom-house officer, and like many of his class in that day was addicted to drink, and thus Mrs. Cozens had the evils of intemperance early brought under her notice. Unhappily her husband was also a man of somewhat intemperate habits, and when she heard of teetotalism she readily signed the pledge, and became a worker in the movement in 1836. Her example led Mr. Cozens to take the pledge and become an ardent supporter of the temperance cause. With a view to minister to the wants of some of the townspeople, Mrs. Cozens turned the living-room of her cottage in Norfolk Street, Kings Lynn, into a coffee-room, thus establishing in an unpretentious way one of the very earliest "public-houses without the drink." So successful was the venture that in a short time—1841—a large house in Blackfriars' Road was taken and opened in a similar manner. With enlarged space she saw her way clear to make provision for the entertainment of travellers, and succeeded so well, that eventually the site on which once stood a house with four entertaining rooms and a few bed-rooms was covered with a splendid temperance hostelry, having forty-one bed-rooms, commercial, writing, dining, and coffee rooms, and accommodation for stabling 100 horses. On market-days every stall was occupied, and it was no uncommon occurrence for late travellers to find every bed taken. As years rolled on Mrs. Cozens had to face trouble and sorrow, one of the heaviest strokes being the loss of her beloved husband; but she stood to her post, and with added zeal and industry applied herself to the work before her, earning a name that became a "household word" in temperance circles.

Her "Home" was truly the home of all temperance workers, and her life was one of generous, earnest, Christian charity. She was a generous contributor both to national and local religious, temperance, and charitable institutions, and a true friend to the poor.

Until Eastertide of 1888 Mrs. Cozens had never during her prolonged life suffered from any serious illness, but on Easter Monday she was stricken, and from that time her strength gradually declined, until on the 6th of July, 1888, she passed away in her eighty-seventh year. She was interred at Lynnh Cemetery July 12th.

REV. CANON LEE-WARNER, of Pavenham, was for many years an active temperance reformer, well known in that capacity throughout the county of Norfolk and the eastern counties generally. He died in July, 1855.

JOSEPH JOHN GURNEY was born in Earlham Hall, Norfolk, August 2d, 1788, and completed his education at Oxford under the direction of the Rev. John Rogers as his private tutor. Mr. Gurney had a great thirst for knowledge; and his classical and mathematical attainments were of a high order. He was acquainted with the Hebrew and Syriac languages, and also with rabbinical and patristic writings. In 1818 he became a minister of the Society of Friends, and along with Mrs. Fry visited the prisons of Scotland and Ireland. He was associated with Wilberforce and his co-workers in advocating the abolition of slavery, and gave his support to most good movements. He became a pledged abstainer in 1842, and delivered his first address on the subject in St. Andrew's Hall, Norwich, and subsequently addressed meetings in Exeter Hall, London, and elsewhere. He died in 1847, at the age of fifty-eight years.

On the 25th of September, 1837, Saint Andrew's Hall, Norwich, was the scene of an entertainment "of the most unalloyed gratification that has ever, perhaps, been witnessed in that city." The occasion was the holding of a temperance festival, at which the new Bishop of Norwich (Dr. Stanley) had been announced to preside. No fewer than 980 persons were admitted by ticket at fifteenpence each, and sat down to partake of the beverage "that cheers but not inebriates." The bishop was received on his entrance with universal applause, and Beethoven's "Hallelujah to the Father" having been sung by a full orchestra, accompanied by the organ, under the direction of the Rev. R. F. Elwin, the right reverend prelate rose, and said with deep feeling:—

"This was indeed a glorious sight, and one which must be delightful to the feelings of

every Christian. He saw before him a sight such as he had rarely seen, and one that gave him the greatest satisfaction. They had before them an ardent advocate of temperance societies, and had they sought through all the world they could not have found a better. He did not say this from vanity or pride, but because they had before them one who for a length of time was opposed to temperance societies, thinking them the vain visions of enthusiastic minds. However, he did not revile, but he looked at the matter, not through prejudice, but he trusted as a conscientious man, determined to see both sides of the question. In his own country temperance societies had swarmed around him like bees, and he soon saw that it was on temperance societies the fulcrum might be rested to raise the British nation to what it ought to be, and it ended in his becoming a convert. The progress of these societies was indeed a miracle."

His lordship related many instances of improvement in the condition and morals of persons who had joined the society. Several other speakers addressed the meeting. Shortly after nine o'clock the company sat down to supper, and separated at eleven, highly delighted with the entertainment.

The report goes on to state that the Bishop of Norwich had not been idle since he assumed the religious care of his diocese, having been chairman and promoter of every institution in Norfolk, the ends of which were the amelioration of the mental and bodily conditions of those within the limits of that county. (*Preston Temperance Advocate*, 1837, p. 86.)

At a later stage we shall have to notice still grander utterances by this worthy bishop of the Church of England, on the occasion of the visit of the Rev. Theobald Mathew, the great Catholic apostle of temperance, from Cork, Ireland. Dr. Stanley had been intimately acquainted with Dr. R. B. Grindrod, and an eye-witness of the work carried on in Lancashire and Cheshire by the aid of the temperance reformers, hence the allusion thereto in the address at Norwich.

In the year 1838 the Norwich Temperance Society was reported to have attained considerable importance and influence in the district. In that year the Bishop of Norwich presided over the annual meeting, when a most interesting report was read by MR. SAMUEL WISEMAN, which stated that the Nor-



folk auxiliary society contained 1400 members, of whom 100 were reformed drunkards; Yarmouth society contained 320 members, with 29 reformed characters; Norwich society contained 308 members, and 28 reformed characters; and the residue were scattered in the towns of Fakenham, Lynn, Wells, Holt, Clay, Foulsham, &c. He further stated that at this time there were in Norwich 600 ale-houses and beer-shops, and 323 of that number were licensed to sell spirituous liquors; and assuming the population to be 66,000, this would give one shop for vending intoxicating liquors to every 25 houses throughout the city; that there were 110 brothels and 1700 public prostitutes, and that the consequent ramification of this state of things produced a most awful amount of moral crime and wretchedness. Resolutions were then moved and seconded by Mr. Clark of Fakenham, Mr. Church from Yarmouth, the Rev. James Sherman from London, the Rev. Prebendary Athill, the Rev. D. Thompson from Fakenham, and Mr. John Cassell, agent of the New British and Foreign Temperance Society.

The first teetotal meeting in Yarmouth was held in the Town Hall, September 1st, 1836, when Messrs. Davie and Simpson of Norwich, assisted by a few practical teetotallers of Yarmouth, brought the objects and principles of the society under the notice of the public. In the following month Mr. Samuel Wiseman of Norwich delivered a lecture in the same hall to a respectable and attentive audience, and the total number of members was increased to forty.

In the latter part of December about 140 persons, consisting of teetotallers and their friends, took tea together at the Masonic Hall, after which a public meeting was held, and several interesting addresses delivered with such success as to induce twenty-six persons to sign the total abstinence pledge, and the members of the society resolved to meet on the first Tuesday of every month for mutual strength and encouragement.

On the 14th February, 1837, Mr. John Cassell and others addressed a well-attended meeting in the Town Hall, and again on the 23d February, and by this time the total number of members was 200, including several reclaimed drunkards, whose deportment won the respect and admiration of the public. The secretary, Mr. E. F. Church, reported that in addition to this two meetings had

been held at Gorleston, two miles south of Yarmouth, the clergyman of the parish, Rev. T. Hunt, the Rev. J. Byrn, Independent, Mr. T. Birch, a respectable schoolmaster, two working men, and several others had signed the pledge and become warm advocates and supporters of the cause (*Preston Temperance Advocate*, 1837, p. 29).

In order to protect their members and friends from the evils of the annual fair, the committee of the temperance society arranged for and held a social meeting on the second night of the fair, when about 300 persons sat down to tea in the Town Hall, which was handsomely decorated for the occasion. At the after-meeting the Rev. Thomas Clewes (Church of England) presided, and delivered an address on the advisability of signing the pledge of abstinence and of the good results that arise therefrom. He was followed by the Rev. J. Byrn, Messrs. J. R. Bradnick, T. Birch, Walker, and others, and a vote of thanks to those who had provided for and contributed to the pleasures of the evening brought the proceedings to a conclusion (*Preston Temperance Advocate*, 1837, p. 39).

One of the most sturdy and persevering friends of temperance in Northamptonshire was MR. JAMES WELLS of Kettering and Northampton. James Wells was born at Warkton, near Kettering, in 1812. His parents and family were members of the Society of Friends, and James received his education at the Friends' School, Ackworth, where he was for a short time the schoolfellow of John Bright. On leaving school he was apprenticed to a grocer at Pontefract, and ultimately settled down at Northampton, first in the corn and grocery trade, then as coal merchant, and subsequently he added to his business that of a coke manufacturer at Barnsley. Although he held very strong political opinions he never became very prominent as a politician, but at all times his sympathies were with the people. He was an indefatigable and zealous temperance reformer, and took great pains to try to circulate temperance literature. He was both a moral suasionist and a prohibitionist, believing that the latter was the legitimate result of, and necessary to ensure the permanent success of the other. For many years he held the office of president of the Northamptonshire Temperance and Band of Hope Union, in which, as we know from personal intercourse with him, he

took an active interest. During the three months we laboured in the district, business and temperance work often brought us together, and we learned to honour and esteem the good Quaker friend of temperance and its advocates. Mr. Wells was one of the earliest friends of the Lancasterian school system, believing strongly in the importance of unsectarian education. He died at his residence, Kettering, on Sunday morning, June 23d, 1889, aged seventy-seven years.

Another of the teetotal fathers was NATHANIEL NEWMAN of Kettering, who was one of the earliest teetotallers in this locality. At his death on the 8th of February, 1880, at the age of seventy-five years, he left six children and thirty-six grandchildren who had not tasted alcoholic liquors.

In September, 1836, the *Preston Temperance Advocate* reported that "A spark of the teetotal fire has been transmitted to Ipswich by two Lancers, recently removed from Manchester to that place; and a society is now formed under encouraging circumstances. The secretary, Mr. Gill, states the number of members at fifty-two, with many more trying the system."

In 1837 Mr. Thomas Allen Smith of London delivered a lecture at Ipswich, at which Mr. RICHARD DYKES ALEXANDER, F.L.S., presided, and in opening the meeting he said, "He was not a teetotaller, but as a philanthropist he was willing to hear the arguments in favour of total abstinence." After Mr. Smith had concluded his lecture the chairman signed the pledge, and from that time became a most energetic and devoted worker in the cause. In the year 1840 Mr. Alexander built the Ipswich Temperance Hall at a cost of £1000, and commenced a monthly periodical entitled *The Temperance Recorder*, which he edited for several years. He became author, compiler, and editor of a series of tracts and juvenile books numbering over 400, which were very valuable and useful, and were often republished under the name of *The Ipswich Temperance Tracts*—afterwards the property of the British Temperance

League. Mr. Alexander died December 16th, 1863, at the age of seventy-five years.

Another earnest supporter of the cause in Ipswich was the late Mr. JOHN LIMMER, who for many years held various offices in connection with the Ipswich Temperance Society, and was at his death one of its vice-presidents. He was a regular attendant at the meetings, and ready and willing to undertake any portion of the work he was able to perform. With his staff in hand he would support the outdoor speakers, and very often accompanied them many miles into the surrounding villages. He died at his residence in Anglesea Road, Ipswich, October 4th, 1858.

In the year 1840 the REV. EDWARD ANDREWS, LL.D., a justly celebrated minister of Walworth, and the author of several works which are held in much repute, became an earnest and zealous advocate of the principles of total abstinence. In December, 1841, he presided over a temperance meeting, and left about nine o'clock, apparently in excellent health and spirits. On his way home he called upon a relation, who went home and supped with him. He then complained that on leaving the school-room he was seized with a pain in his chest, similar to attacks he had had on previous occasions. His relation left him about eleven o'clock seemingly quite well and cheerful. In the night he became worse, and before medical assistance could be had his spirit passed away. He was fifty-five years of age, and left a widow and ten children to mourn his loss.

One of the most zealous and earnest temperance advocates in the Midland Counties was the late ISAAC PHELPS of Draycott, who for nearly fifty years laboured in promoting the interests of the cause he truly loved. In this, and Christian work, he was ably supported by his wife, who survived her husband, and continued to manifest her love to the cause in every possible way to the very last, having been a pledged abstainer for fifty years and ten months. Mrs. Maria Welchman Phelps died February 14th, 1889, at the age of eighty-one years.

















